

الإسلام والعنف: بين الحقيقة والوهم

أعمال المؤتمر الدولي الثاني

المنعقد في الفترة ما بين ٨ - ١٠ يناير ٢٠٢٤م

نظمه:

مركز الحضارة الإسلامية وحوار الأديان،
جامعة بايروكنو، نيجيريا

مراجعة:

الأستاذ المشارك د/ محمد الثاني عمر
الأستاذ المشارك د/ توفيق أبوبكر حسين
الدكتور إبراهيم عبدالله ثاني
الدكتور نجيب أول أبوبكر
الدكتور رابع يحيى حسن
الأستاذ الدكتور أمين الله آدم الغمبيري
الدكتور نوح عبد الله عثمان
الدكتور شعيب مختار شعيب
عبد الواسع عبد اللطيف صلاح الدين



ISLAM AND VIOLENCE: FACTS AND FALLACIES
الإسلام والعنف: بين الحقيقة والوهم



Islam and Violence

Facts and Fallacies

PROCEEDINGS OF THE 2ND INTERNATIONAL CONFERENCE



Organised by the:
CENTRE FOR ISLAMIC CIVILIZATION
AND INTERFAITH DIALOGUE,
BAYERO UNIVERSITY KANO
8-10 DECEMBER, 2024



Editors:

Ass. Prof. Muhammad Sani Umar, (OON)
Ass. Prof. Taufiq Abubakar Hussain
Dr. Ibrahim Abdullahi Sani
Dr. Najib Auwal Abubakar
Dr. Rabi'u Yahya Hassan
Prof. Aminullahi Adam El-Gambari
Dr. Nuhu Abdullahi Usman
Dr. Shuaib Mukhtar Shuaib
Abdulwasiu Abdullateef Salahudeen

Islam and Violence

Facts and Fallacies

Proceedings of the 2nd International Conference

Organized by the:

CENTRE FOR ISLAMIC CIVILIZATION
AND INTERFAITH DIALOGUE,
BAYERO UNIVERSITY KANO
8-10 DECEMBER, 2024



Editors:

Ass. Prof. Muhammad Sani Umar, (OON)
Ass. Prof. Taufiq Abubakar Hussain
Dr. Ibrahim Abdullahi Sani
Dr. Najib Auwal Abubakar
Dr. Rabi'u Yahya Hassan
Prof. Aminullahi Adam El-Gambari
Dr. Nuhu Abdullahi Usman
Dr. Shuaib Mukhtar Shuaib
Abdulwasiu Abdullateef Salahudeen

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

والصلاة والسلام على أشرف المرسلين سيدنا محمد وعلى آله وصحبه وسلم

© 2024 Copy rights,

Centre for Islamic Civilisation and Interfaith Dialogue, BUK

All Rights reserved. No part or whole of this book is allowed to be reproduced, stored in a retrieval system or transmitted in any form or by any means, without prior permission of the Copyright Owner.

ISBN: 978-978-60799-8-1

All Rights Reserved.

Printed By:

VERSATILE EDUCATIONAL CONSULTANCY SERVICES LTD
NO. 2, YAHAYA GUSAU RD. OPP. KANO STATE POLYTECHNIC NEW SITE, KANO STATE - NIGERIA
Phone: 080 3837 3533/080 2356 3413; E-Mail: mmmaitama@gmail.com

A Publication of the:
Centre for Islamic Civilisation and Interfaith Dialogue
Bayero University, Kano
Email: dir.cic@buk.edu.ng Website: <https://www.buk.edu.ng/cic/>
Phone No. +234 (0) 8036866616
PMB 3011, Kano State – Nigeria

TABLE OF CONTENTS

| | |
|--|------|
| ▪ Table of Contents | ii |
| ▪ Foreword | vi |
| ▪ WELCOME ADDRESS BY THE CHAIRMAN CONFERENCE ORGANISING COMMITTEE Dr. MUHAMMAD SANI UMAR, OON | vii |
| ▪ COMMUNIQUÉ OF THE 2ND INTERNATIONAL CONFERENCE OF THE CENTRE FOR ISLAMIC CIVILISATION & INTERFAITH DIALOGUE (CICID) BAYERO UNIVERSITY, KANO, NIGERIA, ON ISLAM AND VIOLENCE: FACTS AND FALLACIES, HELD AT CICID, BETWEEN 8th - 10th JANUARY, 2024 | ix |
| ▪ LIST OF CENTRAL ORGANIZING COMMITTEE | xiii |
| 1. ISLAM AND VIOLENCE : FACTS AND FALLACIES [Prof. Salisu Shehu] | 1 |
| 2. RELIGIOUS VIOLENCE: EFFECTS, IMPACTS AND MEASURES OF PREVENTIONS [Dr. Bashir Aliyu Umar, OON] | 36 |
| 3. AN EXAMINATION OF ALMAJIRI SYSTEM OF EDUCATION AND ITS POTENTIAL ENERGY TOWARDS PEACE DEVELOPMENT: KANO STATE AS A CASE STUDY [Dr. Ibrahim Ilyasu Adam] | 43 |
| 4. THE COMMITMENTS OF <i>ULAMA'</i> AND ISLAMIC ORGANIZATIONS TOWARDS SOLVING ETHNO RELIGIOUS CONFLICTS IN BAUCHI METROPOLIS [Muhammad Al-Amin Aliyu, PhD] | 58 |
| 5. DIFFERENCE BETWEEN JIHAD AND ARMED VIOLENCE [Sanusi Musa] | 75 |
| 6. ISLAM, THE RELIGION OF PEACE AGAINST MISCONCEPTIONS: AN ANALYSIS [Adamu Musa Kotorkoshi] | 90 |
| 7. ETHICAL DILEMMAS MEDIA ORGANIZATIONS FACE WHEN CONFRONTING VIOLENCE: STRIKING BALANCE BETWEEN INFORMING THE PUBLIC AND RESPECTING VICTIMS DIGNITY BY AVOIDING HARM [Surayya Nasir] | 102 |
| 8. CULTURAL SENSITIVITY IN <i>DA'AWAH</i> EFFORTS: NAVIGATING DIVERSITY AND BUILDING BRIDGES THROUGH WISDOM AND GOOD ADVICE [Yahaya Yunusa Adam] and [Nasiruddeen Abdullahi Isa, PhD] | 109 |
| 9. PSYCHOLOGICAL OVERVIEW ON THE ROLE OF MEDIA IN PROMOTING VIOLENCE IN NIGERIA: A WAY FORWARD [Ibrahim Isah Abubakar] | 125 |
| 10. RELIGIOUS VIOLENCE AND EXTREMISM: A COMPARATIVE STUDY FROM QUR'AN AND BIBLE [Abdullahi Mukhtar Abidemi] and [Abubakar Abubakar Ladan] | 137 |

| | | |
|-----|---|-----|
| 11. | THE IMPACT OF PLURALISM AND TOLERANCE IN PREVENTING VIOLENCE IN NIGERIA: AN ISLAMIC REMEDIATION APPROACH [Adam Yusuf Adam] and [Dr. Salihi Ashiru Musa] | 148 |
| 12. | THE PROSPECTIVE ROLE OF <i>DA'AWAH BI AL-HIKMAH</i> IN AVERTING INTER-RELIGIOUS VIOLENCE IN NIGERIA [Ammaru Ummaru], [Nura Muhammad Ilyas], [Musa Ahmad Karkarku] and [Mohd Farid Mohd Sharif] | 157 |
| 13. | THE ROLE OF ISLAMIC PROPAGATORS IN ALLEVIATING VIOLENCE AND TERRORISM IN SOCIETY [Ibrahim Alhaji Isa] and [Mariya Umar Babayaro] | 172 |
| 14. | THE ROLE OF SHARI'AH COURTS IN COMBATING VIOLENCE IN NIGERIA [Ibrahim Abubakar Muhammad] | 190 |
| 15. | UNDERSTANDING <i>JIHAD</i> IN THE QUR'ANIC CONTEXT: <i>AL-QITAL</i> (JUST WAR) OR <i>AL- (AL-UNF)</i> VIOLENCE [Shamsudeen Magaji, PhD] and [Idris Abubakar al-Hassan, PhD] | 206 |
| 16. | ALMAJIRCI SYSTEM REFORM AND ITS CONTRIBUTION TO PEACEFUL COEXISTENCE: A CASE STUDY OF KANO STATE [Dr. Ibrahim Ilyasu Adam] | 220 |
| 17. | APPLICATION OF WISDOM AND GOOD ADVICE IN CALL TO ALLAH (LUQMAN THE WISE AS A CASE STUDY) [Uthman Shehu Gambo] and [Alhaji Baba Muhammad] | 235 |
| 18. | CAUSES AND CONSEQUENCES OF DOMESTIC VIOLENCE AGAINST MUSLIM WOMEN: FACTS AND FALLACIES FROM THE ISLAMIC PERSPECTIVE [Dr. Tabawa Sa'idu] | 256 |
| 19. | THE EFFORTS OF <i>ULAMA'</i> AND ISLAMIC ORGANIZATIONS TOWARDS SOLVING ETHNO RELIGIOUS CONFLICTS IN BAUCHI METROPOLIS [Muhammad Al-Amin Aliyu, PhD] | 270 |
| 20. | EXAMINING THE IMPACT OF QUR'ANIC AND PROPHETIC PRINCIPLES ON FOSTERING MORAL RESILIENCE IN CONFRONTING A CULTURE OF VIOLENCE [Nasiru Auwal Abdulwahab] and [Nasiruddeen Abdullahi Isa, PhD] | 287 |
| 21. | INTER RELIGIOUS VIOLENCE AMONG RELIGION ADHERENCE IN NIGERIA: A COMPARATIVE STUDY OF HAUSA/FULANI IN THE NORTH AND YORUBA IN THE WEST [Dr. Sherif Abdul Raheem Ajiteru] and [Dr. Muhammad Sani Mukhtar (Goni)] | 300 |
| 22. | PERCEPTION OF MUSLIMS ON THE IMPACTS OF VIOLENT EXTREMISM IN YOBE STATE, NIGERIA: AN ASSESSMENT [Halliru Muhammad Abdullahi] and [Ibrahim Dahiru Idriss] | 311 |

| | | |
|-----|--|-----|
| 23. | QUR'ANIC APPROACHES TOWARDS NON-VIOLENCE, PEACE AND STABILITY [Mukhtar Bala Yaya, PhD] | 327 |
| 24. | THE BENEFITS OF APPLYING WISDOM AND GOOD ADVICE IN THE CALL TO ALLAH IN OUR DAILY LIFE [Latifat Abdulwahab] and [Sa'ad Umar Atiku] | 337 |
| 25. | THE PLACE OF TA'ARUF IN THE CONCEPT OF RELIGIOUS TOLERANCE IN ISLAM [Dr. Dikko Bature Darma] | 351 |
| 26. | TRUE EDUCATION AND PHYSICAL VIOLENCE [Akeem A. Akanni, (PhD)] and [Abdussalam Alhaji Adam, (PhD)] | 361 |
| 27. | EFFECT OF PARENTAL UPBRINGING IN ERADICATION OF VIOLENCE IN THE SOCIETY [Halima Nasir Dabo] | 374 |
| 28. | PICTURES | 387 |

FOREWORD

I am deeply grateful to Almighty Allah for witnessing the second International Conference, organized by this Centre.

I begin by thanking Allah SWT Whose special intervention help and assistance were the only tool which made this conference active. The indefatigable impossible hurdles met while organizing this conference had made all organizers to resort to changing it to a lesser gathering with a minimal attendance. But *Alhamdulillah* that Devine intervention rescued the situation and rebuilt new hope and zeal in holding it Alhamdulillah.

In August, 2018 we held the First International Conference on Boko Haram, which witnessed cream of scholars selected from corners of the globe. We were able to edit and publish the first Conference Proceeding of that first International Conference. This Year, Alhamdulillah we are holding up the light by organizing and holding the Second International Conference on ***Islam and Violence: facts and Fallacies***, which was held between 8-10th January, 2024.

This conference was marvelous as we witnesses wider inclusiveness of young academics along with their senior ones. participants were cut across Nigerian Northern and Southern Universities; Malaysia, Sudan, Saudi Arabia, Niger Republic, Mali Republic and Indonesia. During the deliberations it was noted that Islam is far away from any activity of violence, insurgency and domestic viciousness. The main provisos of Islam are free and simple to use and could suit any community, race, culture or time. However, in it is fight and attitude of the islamophobic nature, the western intellectuals try to knob Islam with those non accommodative behaviors. They used behaviors of fewer Muslims as yardstick to suit the generality and entirety of Muslims, and this is far away from justice.

Let me reiterate the commitment of the Management of this centre about meeting its primary mandates and duties. The Centre will continue the call through all its avenues and channels to deliver true call of Islam through its programmes in Islamic culture and civilization. Orthodox literatures in Islamic civilization and culture will

surely reveal the true message of Islam which is surely solutions to many problems faced globally.

The Centre wishes to acknowledge the depth of thinking and observations of the two senior Academics, Grand Imam, Kano, Emeritus Professor M.S. Zahradeen OFR, and Professor Adamu Abubakar Rasheed, MFR, mni, the immediate past Executive Secretary, NUC-Abuja, where both ask for extending the activities of the Centre to include non Muslims and other faiths, with the view to fill in the gap of social cohesion for better peaceful coexistence between the citizens, this will also be an opportunity to learn true Islamic call to others.

Finally, the Management of the Centre wishes to extend its profound gratitude to the Vice Chancellor, Prof. Sagir Adamu Abbas, FMAN, and his Management for the tireless support and assistance given to the centre. Also special thanks to Emeritus Prof M Emeritus Professor M.S Zahradeen OFR, and Professor Adamu Abubakar Rasheed, MFR, mni, the immediate past Executive Secretary, NUC-Abuja, Vice Chancellor, Baba Ahmaed University, Kano, Prof Adamu Tanko, His Highness Sarkin Kano Alhaji Aminu Ado Bayero.

Special Thanks to the Executive Governor, Kano State Alhaji Abba Kabir Yusuf, represented by his Deputy Commrade Abdussalam, Executive Governors of Katsina State, Jigawa State and Bauchi State. In term of funding this Conference, many philanthropists, individual and institutions have contributed with which if not because of those contributions the occasion might have witnessed a failure. I profoundly take this opportunity to thank them and say to them *Jazakumullahu Khairan*.

Finally, the Members of Central and Sub committees of this conferences deserves a big applause and prayer, May Allah bless you all

Wassalamu Alaikum

Dr. Taufiq Abubakar Hussaini

Director-CICID

June, 2024

WELCOME ADDRESS BY THE CHAIRMAN CONFERENCE ORGANISING COMMITTEE

Associate Prof. MUHAMMAD SANI UMAR, oon

The Director, Centre For Islamic Civilisation and Interfaith Dialogue,
Bayero University, Kano

Brothers and Sisters, esteemed guests, and distinguished scholars,
Assalamu Alaikum wa Rahmatullahi wa Barakatuh.

It is with great pleasure and honor that I welcome you to the Second International Conference on Islam and Violence: Facts and Fallacies. As the Chairman of the Conference Organizing Committee, I am delighted to see such a diverse gathering of minds dedicated to fostering understanding and dialogue on this critical topic. Our conference aims to unravel the intricacies surrounding the perception of Islam in relation to violence, dispelling misconceptions and promoting a nuanced understanding rooted in scholarly discourse. By bringing together experts, academics, and thought leaders from around the world, we hope to contribute to a more informed and enlightened discourse on this subject.

Throughout the next few days, we anticipate engaging discussions, insightful presentations, and collaborative efforts towards a shared goal of promoting peace, understanding, and unity. We encourage all participants to actively participate in the sessions, exchange ideas, and forge connections that will extend beyond the confines of this conference.

I extend my gratitude to our esteemed speakers, sponsors, and each one of you for your commitment to fostering an environment of intellectual exploration and academic excellence. May this conference serve as a platform for building bridges of knowledge and understanding.

Thank you, and I wish you a productive and enriching experience at the Second International Conference on Islam and Violence: Facts and Fallacies.

Shukran (Thank you)

**COMMUNIQUE OF THE 2ND INTERNATIONAL CONFERENCE OF
THE CENTRE FOR ISLAMIC CIVILISATION & INTERFAITH
DIALOGUE (CICID) BAYERO UNIVERSITY, KANO, NIGERIA, ON
ISLAM AND VIOLENCE: FACTS AND FALLACIES,
HELD AT CICID, BETWEEN 8th - 10th JANUARY, 2024**

In the Name of Allah, The Compassionate, The Merciful.

The conference was organised in order to offer scholars and researchers an opportunity to explore various dimensions of the discourse on Islam and violence, hence offer an objective, correct and unbiased perspective to this topic of national, regional and global importance. Thus, the conference sought to respond to some pertinent issues including: Islamic teachings on peace, justice and multiculturalism; the Islamic position on the actions of violent and extremist individuals and groups; and the role of Ulama and Islamic organisations in countering violent extremism.

The Opening Ceremony of the conference was attended by distinguished personalities, which included the Executive Governor of Kano State, Alhaji Abba Kabir Yusuf, represented by his Deputy, Alhaji Abdussalam Gwarzo and the representative of the Governor of Katsina State. Their Royal Highnesses, the Emirs of Kano, Dutse, Gaya, Rano and Karaye were also represented. The Keynote Speaker was Dr. Sheikh Saeed MadiBaba Sylla, Rector of the Sahel University, Mali, while Prof. Salisu Shehu, the Vice-Chancellor of Al- Istiqama University, Sumaila, and Dr, Bashir Aliyu Umar, the pioneer Director of CICID were the lead paper presenters.

Papers presented focused on ascertaining facts and refuting fallacies, while clarifying misconceptions, as well as espousing genuine Islamic solutions towards countering violent extremism; identifying the real drivers of violent extremism and character and objectives of Islam as it relates to peaceful coexistence; proposing genuine measures to counter violent extremism and promote tolerance, mutual understanding and peaceful coexistence; and exploring novel approaches to engagement with the issue of violence away from the typical narrow paradigm and straight jacket stereotyping of Islam and Muslims.

After exhaustive deliberations, the conference observes that :

1. Islam is a religion founded on the basis of justice, kindness and promotion of good and eradication or containment of all forms of evil
2. Islam promotes morality, justice, kindness, forgiveness and mercy, while prohibiting all forms of evil, injustice, violence and intolerance;
3. Islam promotes mutual understanding, affirming that all humankind are descendants of Adam; tribes, races, and nations are convenient levels by which people may know their certain differing characteristics; the Qur'an enjoins not just tolerance but also love, compassion and respect for people, in an embodiment of Islamic concept of universal brotherhood;
4. Islamic literature is full of guidelines and provisions which will lead to attaining the above objectives, as well as numerous records of how the Muslims practically applied these regulations in their relationships with others within and outside the Muslim groups;
5. Islam recognizes the imperative of justice and appropriate punishment for anyone who engages in harmful or violent behaviour, hence the role of Shari'ah courts in protecting the oppressed and punishing criminals;
6. While Jihad is a well-founded Islamic teaching with clearly defined principles for the control of injustice, oppression and the promotion of religious freedom, it has been misunderstood, distorted and misrepresented by some deviant groups, institutions, media outfits and vested interests that seek to promote Islamophobia and undermine the development of Islam;
7. The digital age has brought about the ease of spread of violent content, hatred and extremist tendencies;

The conference further notes that:

1. While a nexus exists between poverty, unemployment and violence, the current trend of violence, insecurity, crime, corruption and other vices bedeviling the world in general and our society in particular, are traceable to the neglect of the ideals and provisions of Islam;
2. There is a huge gap in our educational curricular that needs to be filled,
3. The war in Gaza and the magnitude of human and material destruction witnessed has opened a wide range of questions on the objectivity of

international community vis-à-vis violent conduct from State and non-State actors.

4. Over the past two decades, concepts such as “clash of civilizations,” “extremism” and “terrorism” have been twisted, redefined and or callously used to define certain groups or individuals, leading to grave consequences including wars and killing of innocent people;
5. Several unique Islamic models on handling violent situations exist in the Prophet’s *seerah* including his methodology of *Da’wah*, his manner of correcting mistakes and handling aggression, the treaty of *Hudaybiyah*, the conquest of Makkah, and many others

Recommendations

The conference recommends as follows:

1. There is an urgent need for unconditional return and adherence to the ideals of Islam as exemplified by the noble prophet and the practice of the pious predecessors,
2. Parents should nurture their children on kindness, forgiveness, tolerance, morality and social cohesion in order to eradicate violence and extremist inclinations in the society;
3. The Ulama (Islamic scholars) along with Islamic organizations need to be empowered and supported to play more active role in promoting inter and intra- religious dialogue, tolerance and peaceful coexistence in society, through preaching, counselling and guidance in accordance with the Prophetic tradition and ways of the early Muslim scholars;
4. Violence can best be reduced by promoting the correct understanding of the teachings of Islam as entailed in the Qur’an and *Sunnah* and following the approach of the righteous predecessors;
5. Our educational curricula need to be reviewed to reflect our culture and civilisation, needs and aspirations and to respond to our unique challenges;
6. Causes and consequences of domestic violence against Muslim women should be identified and adequately addressed as provided for by the Islamic teachings and guidelines;
7. The misrepresentation and distortions of the noble concept of jihad should be countered through proper explanation of its Islamic concept, principles and guidelines in the Qur’anic context;

8. A reorientation programme should be embarked upon to prepare the youth to appreciate the value of tolerance and peaceful coexistence in a multicultural pluralistic society such as Nigeria ;
9. Muslim scholars and Islamic organisations need to develop programmes that will help in building resilience against violent extremism through the teachings of the Qur'an and case studies from the life of the Prophet (saw) as well as the provision of support to orphans, widows and displaced persons as a result of insurgency;
10. Islamic economic finance policies and programmes should be explored by governments and institutions in order to promote social stability, create employment and ultimately reduce poverty, hence eliminating the catalysts of violence and extremism;
11. Media organizations need to maintain professionalism by being responsible, truthful, transparent and accountable in their reportage of issues related to Islam and Muslims;
12. The International community should urgently respond to and bring to an end the ongoing genocide been perpetrated by Israel against helpless Palestinians, which they pursue in open disregard of all International laws and conventions ;
13. The conference appreciated the efforts of the Centre for Islamic Civilisation and Interfaith Dialogue (CICID), Bayero University, Kano in promoting research and publication on topical issues related to Islam, peace, dialogue and multiculturalism.
14. Finally, the conference reiterates its gratitude to Allah and reaffirms its profound appreciation to the Management of Bayero University Kano, individuals, governments, institutions, donors and partners who supported the hosting of the conference.

Prof. Muhammad B. Muhammad
Dept.of Islamic Studies & Sharia

Dr. Taufiq Abubakar Hussain
Director CICID, BUK

LIST OF CENTRAL ORGANIZING COMMITTEE

| S/NO | NAME | ADDRESS |
|------|-----------------------------|----------------------|
| 1 | Dr. Muhammad Sani Umar | CICID |
| 2 | Prof. Usman Aliyu Dutsanma | CICID |
| 3 | Dr. Taufiq Abubakar Hussain | CICID |
| 4 | Dr. Ibrahim Abdullahi Sani | CICID |
| 5 | AbdulwasIU A. Salahudeen | CICID |
| 6 | Abdulmuhsin A. Nuhu | CICID |
| 7 | Ibrahim M. Alhassan | CICID |
| 8 | Safwan Aminu Usman | CICID |
| 9 | Dr. Muhammad Nura Abdullahi | Dpt. Isl and Sharia |
| 10 | Mahfuz Zubairu Ibrahim | DEAR (BUK) |
| 11 | Abdulkadir Jibril Muhammad | DEAR (BUK) |
| 12 | Dr. Ibrahim Siraj | |
| 13 | Dr. Laure Jibril Garba | SCE BUK |
| 14 | Dr. Warshu Tijjani RabiU | Dpt. Isl and Sharia |
| 15 | Dr. Hajara Umar Sanda | Mass Comm |
| 16 | Dr. Idris Salisu Rogo | SCE BUK |
| 17 | Lamara Garba | Publication Unit BUK |
| 18 | Dr. Gambo Shehu Nababa | Mass Comm |
| 19 | Dr. Sunusi Iguda | Mass Comm |
| 20 | Dr. Rukayya Yusuf Aminu | Info and Med Std |
| 21 | Dr. Shuaib Mukhtar Shuaib | CQS BUK |
| 22 | Dr. Mansur Isa Yelwa | Law BUK |
| 23 | Prof. Muhammad B. Muhammad | Dpt. Isl and Sharia |
| 24 | Dr. Nuhu Abdullahi Usman | Dpt. Isl and Sharia |
| 25 | Abdullahi Abubakar Lamido | Dpt. Economics BUK |
| 26 | Dr. Maikano Madaki | Dpt. Sociology BUK |
| 27 | Dr. Sa'eed Bello | |
| 28 | Muhammad Tasiu Abdullahi | |
| 29 | Dr. Saminu Umar | Info and Med Stds |
| 30 | Dr. Mustapha Kagarko | Dpt. Isl and Sharia |
| 31 | Kabiru Mustapha Umar | CDA |
| 32 | Umar Balarabe | Comm and Info.Tech |
| 33 | Dr. Nura Ibrahim Adams | CDA BUK |
| 34 | Auwal Nayaya Ibrahim | CICID |
| 35 | Prof. Ahmad Murtala | CQS BUK |
| 36 | Dr. Bashir Aliyu Umar | Dpt. Isl and Sharia |
| 37 | Prof. Salisu Shehu | VC Al-Istaqama |
| 38 | Dr. Ibrahim Ibrahim Iliyas | YUMSU Kano |

| | | |
|-----|-----------------------------|-----------------------|
| 39 | Dr. Muhammad Muslim Ibrahim | Al-Qalam Uni Katsina |
| 40 | Dr. Saidu Ahmad Dukawa | Dpt. Public Admin BUK |
| 41. | Dr. Mustapha Hashim Kurfi | Sociology BUK |
| 42. | Prof. Abubakar Jika Jiddere | Pol. Science BUK |
| 43. | Kailu Umar Sa'id | Establishment BUK |
| 44. | Adams Mustapha | CDA |

ISLAM AND VIOLENCE : FACTS AND FALLACIES

Salisu Shehu
Vice-Chancellor
sshehu.edu@buk.edu.ng

Being a Lead Paper presented at the International Conference on “On Islam and Violence: Facts and Fallacies”, Organized by the Centre for Islamic Civilization and Interfaith Dialogue, Bayero University, Kano, at the Convocation Arena, New Site, on 8th January, 2024 (26 Jimada Aakhirah, 1445)

In the name of Allah, Most Gracious, Most Merciful, Peace and blessings of Allah be upon His beloved servant and Messenger – Muhammad (S.A.W.)

Introduction

All over the World today, an unpleasant fact stares Muslims in the face. That is the disgusting association of Islam with violence. Rightly or wrongly therefore, and indeed by errors of omission and commission, our utterances and actions seem to lend credence to this rather obnoxious notion. And by that token, our tendencies and dispositions have consequently been largely defensive, hence the usual assertion has always been, "Islam is a religion of peace". Ironically, however, against the backdrop of this apprehension, at the end of it all, this defensive assertion is what this paper would attempt to prove or rather confirm.

An objective study and analysis of this unworthy situation establish the role of both internal and external factors that lie at the root of its birth and emergence. In the internal dimension, many Muslim communities have been held hostage by various forms and levels of violence occasioned by mutual hostilities and internecine armed conflicts and clashes. The consequences of these clashes are of different magnitudes and proportions. Thousands of lives have been lost and property and all other means of livelihood, worth billions of dollars, have been destroyed and plundered. The ugly condition of Muslim nations and communities in terms of violence was well and very succinctly captured by the Forum for Promoting Peace in Muslim Societies (2014), when it identifies and presents about five different manifestations and magnitudes of violence in Muslim countries as follows:

- i. The uncommon nature of the threat is evidenced by unprecedented levels of violence utilizing every type of warfare. This even includes weapons of mass destruction, which citizens of the same country are using against one another.
- ii. This violence has a broader reach, as evidenced by the expanding geography that covers a large region of the Muslim and Arab nations. Conflicts are on the verge of spreading to other regions as well.
- iii. This conflict is different in its duration. Perpetual conflicts, with no end in sight, are becoming the norm.
- iv. The ideas and psychology associated with this violence are distinct. This dimension augments the three dimensions above since these conflicts have produced the most extreme ideas, the most bizarre fatwas (legal edicts), and the most fanatical and inciting opinions. The discourse has been filled with appalling fatwas rendering judgments on excommunication, deviance, immorality, and heresy. These fatwas have justified bloodshed while disregarding Islamic law's mandates of civil obedience, respect for life, and to refrain from divisiveness, irrespective of how morally degraded a society becomes. Instead, there are inappropriate claims of engaging in jihad and addressing the ills of society without fulfilling the conditions of doing so, which has led to even more suffering.
- v. This conflict has international implications and tarnishes the image of Islam worldwide. Some might even describe our faith as "a religion of terrorism" and work to try Islam and its adherents under Chapter 7 of the UN Charter."

There are, certainly, practical examples of these manifestations of the internal factors and occasions/incidents of violence in the Muslim World. On one hand there are bizarre groups that perpetrate all sorts of atrocities, prosecute unconventional warfare in terroristic forms, purportedly in the name of Jihad, ranging from Al-Qa'idah and the Taliban to the very vicious and savage groups like the ISIS, Al-Shabab, Al-Qa'idah in the Maghrib (AQIM) and BOKO HARAM. On the other hand, there are numerous internal mutual armed conflicts in the struggle for power and political dominance as what happened in Iraq after the US invasion, very recently in Libya, Syria and Yemen, and to a certain extent in Egypt, all after the so-called Arab Spring.

The external dimension of the factors responsible for the association of violence with Islam and Muslims also have several manifestations. And it is pertinent to make the point that there are symbiotic, interactive and reactionary links between the external and internal dimensions of the violence in the Muslim world and or associated with Muslims. First, there are cases of violence that are clearly

associated with perceived injustice against Muslims, as is the case with Israeli-Palestine, conflicts, the invasion of Iraq under the pretext of searching for, and destroying weapons of mass destruction, etc. Secondly, there are examples of perceived double standards in tolerating and or even recognizing governments/regimes that were instituted or enthroned through genuine political mandate as defined, ordained and provided by due democratic electoral processes and procedures, as was the case in the Islamic Salvation Front (FIS) project in Algeria and HAMAS in Gaza. Thirdly, there are examples of premeditated genocides and ethnic cleansing as manifested in the aggression against Muslims in the Balkans and the Caucasus, especially the massacre and massive killings of the Bosnian Muslims in the early 1990s. This kind of ethnic cleansing project is currently being witnessed in the unwarranted violence and genocidal killings of the Roghinya Muslims in Myanmar and the Central African Republic. In all these cases, Muslims perceive the tendencies and body language of the United Nations, United States and other metropolitan countries like Britain, France, Russia, Germany, etc., as playing double standards, or turning their faces the other way.

There are yet, two significant manifestations in the external dimensions of the factors responsible for associating violence with Islam and Muslims. These are islamophobia and Western media reportage and representation of Islam and the so-called conspiracy theory. Islamophobia presents itself in many ways. From ill-treatment and molestation of Muslims simply because of their faith or appearances, to derogatory speeches and dissemination of stereotypes and prejudices against Islam and Muslims, and to orchestrated and deliberate mischievous media propaganda against Islam, Islamophobia has had great impact in denigrating Islam and turning Muslims into monsters and savages in the psyche of the typical western person, and non- Muslims in non-western countries. Beyond the mere negative reportage of Islam and Muslims, Islamophobia in the Western media had gone to the extent of depicting the Prophet of Islam (s.a.w.) himself, through caricatures and cartoons, as a terrorist purportedly in the name of free speech. Whatever the motives of those caricatures might be and with cruel disregard and denial of their provocative potency and effect, a further insult is heaped up against the Muslims when they react violently. The barrages of condemnation, derogation and insult would then follow: Muslims are primitive, barbaric, ignorant, intolerant and terroristic. This point was aptly and succinctly captured by the Economist, in its Erasmus Column, January 7th, 2015, when it says in its comment on the Charlie Hebdo incident that: "Today's ghastly events in France make the question even more pressing, because some people will undoubtedly say: this is proof, if proof were needed, that Islam is incorrigibly and

by its very nature violent, intolerant and incapable of accepting the LIBERAL IDEAL OF FREE SPEECH" (emphasis mine).

At the risk of being mistaken for denying the existence of violent extremists that commit savagery in the name of Islam, reference must be made to conspiracy theory. Recourse to this theory ordains a reverse reading and critical scrutiny and interpretation of incidents of violence. On the particular issue of the acts of violent extremism and terrorism committed in the name of Islam and purportedly by Muslims, rather than relying on the stuff usually given out and propagated by mainstream Western media, conspiracy theory suggests searching for the possibility of covert operations of violence and aggression carried out by some hawks, and sometimes, in connivance with protégés , to tarnish the image of Islam and Muslims and to create an excuse that would 'justify' an armada against Islam. While some people do dismiss this as cheap and lame and unintelligible defence for Islam and Muslims, the proponents and protagonists of this theory are largely and prominently western writers and thinkers, who have always come out with different and mostly opposite views and interpretation of incidents of violence. There are many names of writers that belong to this school of thought, and the audacity of truth and the ostensible and ubiquitous availability and role of the social media have continued to make conspiracy theory not only thriving, but also gaining a position of institutional credibility.

Against the backdrop of the conspiracy theory, many questions have been raised around the Twin Tower Incident of September '11, the sudden emergence and rapid growth in military warfare and hardware of violent extremist groups like the Islamic State in Iraq and Syria (ISIS), Al-Shabab and Boko Haram. Pondering specifically over Boko Haram, the questions have been, what could have been responsible for the quick transformation, under a regime of state of emergency, of a ragtag militia into such a militarily sophisticated and seemingly invincible insurgent group? How did it manage to survive for more than half a decade while being located within an enclave that is not easily accessible by motorists? There is a lot than meets the eye.

The combined effects of all the manifestations of violence associated with Islam have undoubtedly put Muslims in the defensive. It has indeed distorted Islam and has stripped it of its essentially merciful, humane, civilized and honourable disposition. We are confronted on one hand, with the task of defending Islam against crimes it never commits, and the challenge, on the other hand , of presenting it in its pristine form so that whoever is genuinely searching for truth

would have it not only handy, but also fully illuminated and resplendent, "...so that he who was to perish should perish through a clear proof, and who was to survive might survive through a clear proof. Surely Allah is All- Hearing, All-Knowing (Qur'an, 8:42).

Beyond the usual and common proclamation of, "Islam is a religion of peace", it would be more appealing and instructive to provide a broader , deeper and more insightful background to the subject matter and also situate the discourse within a more formidable intellectual and scholastic framework. In this regard, the question of peace, security and protection of life would be studied within the broad paradigm of Islam as a universal mercy and amnesty. From this springboard, and against this background this paper attempts to discuss the concept of universal amnesty and how peace, security and protection of life constitute its essential components and elements, the theological and ideological, the normative and jurisprudential, as well as the political and legal frameworks of peace, security and protection of life in Islam. In specific details, anatomy of peace and security in the Qur'an, the Islamic approach to peacemaking, aspects and levels of security in Islam, the sanctity of life in Islam, the principles and virtues of security work and protection of life in Islam have all been discussed and thereupon, recommendations for action were finally presented.

Making Sense of the Concept of Universal Amnesty in Islam

The term 'universal amnesty' is derived from verse 107 of Surah al-Anbiya', wherein Allah proclaims that the messenger-ship of Prophet Muhammad (s.a.w) was a Universal Mercy. In a categorical sense therefore, it is Islam that is presented here as 'Universal Amnesty'. This means that mercy, amnesty, compassion, benevolence and kindness are essential and substantive features of Islam. The substantiveness of mercy in Islam and characterization of the messengership of Prophet Muhammad as such, are corollaries of the Divine Mercy of Allah which He says, "encompasses everything" (Qur'an, 7: 156). In another verse, Allah says, "He had prescribed Mercy upon His Divine Self" (Qur'an, 6: 12). In a Hadith reported by Bukhari , Allah says: " Verily, My Mercy preceded My anger". The coming of Prophet (s.a.w) with the Message of Islam therefore, is the epitomization of the Divine Mercy of Allah amongst and within His creatures as well as their encapsulation into its web. This conception is further reinforced by the saying of the Prophet (s.a.w) in a Hadith, reported by ibn Sa'ad (in *Tabaqat*, 1/192) and authenticated by al-Albani in his *Silsilah al-Sahihah* (1/801), " O mankind, I am surely a Divine gift of Mercy (to the World)".

As a demonstration of the substantive position of mercy and its centrality in the Islamic message and its link with the Divine Mercy that is all - encompassing, the Prophet (s.a.w) enjoins Muslims to be merciful in all their affairs to all creatures.

He says, in a Hadith reported on the authority of Abdullah Bn Amr Bn al-Aas :

((ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَّنْ فِي السَّمَاءِ))

Meaning: "show compassion to those on earth, He that is in the heaven will be merciful to you". (Reported by Imam al-Bikhari in Ada al Mufrad, Abu Dawud and Tirmizhi).

It is instructive to note that, themchoice of the word, 'universal' in the title of this paper was deliberately made to connote the comprehensiveness and the all-encompassing nature of the prophetic, ala' Islamic amnesty. It is not confined or rather restricted to the human kind alone, but includes all creatures of Allah. Similarly, it s not time or space bound, but transcends history and geography. It is indeed eternal.

For the purpose of illustration, it is instructive to note that many teachings of the Prophet (s.a.w.) demonstrate this universal amnesty. There are numerous examples regarding his injunctions on the need to render amnesty or show compassion to fellow human beings are common knowledge. It would be more striking to illustrate this concept of universality by presenting his teachings regarding the need for compassion towards animals. Out of many of such injunctions, two would serve our purpose here. In one of the Hadiths, narrated by Abu-Hurairah (r.a.) and reported by Imam al-Bukhari, the Prophet (s.a.w.) told us that, a prostitute in one of the ancestral generations of the Children of Israel was thanked and forgiven by Allah because she showed compassion to a dog. The Hadith reads:

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - قَالَ :
 ((غُفِرَ لِامْرَأَةٍ مُّوَمِّسَةٍ مَرَّتْ بِكَلْبٍ عَلَى رَأْسِ رِجْلَيْهَا، كَادَ يَفْتُلُهُ الْعَطَشُ، فَتَرَعَتْ حُقْفَهَا،
 فَأَوْتَقَتْهُ بِخِمَارِهَا، فَتَرَعَتْ لَهُ مِنَ الْمَاءِ؛ فَغُفِرَ لَهَا بِذَلِكَ)). رواه البخاري

Meaning: "A lady, who was a prostitute was forgiven. She was passing by a well when she saw a dog lolling out its tongue because of thirst. She, therefore, removed her leather socks, tied it to her veil and drew water for it from the well, and so, Allah forgave her for that singular act".(reported by Imam al-Bukari).

While this Hadith exhorts us to be compassionate even to animals, in the second one narrated by Abdullah ibn Umar (r.a.) and reported by Imam Muslim, the Prophet warned us against being wicked, merciless and cruel to animals. It reads,

حدثني عبد الله بن محمد بن أسماء الضبي حدثنا جويرية بن أسم عن نافع عن عبد الله أن رسول الله صلى الله عليه وسلم قال عذبت امرأة في هرة سجنتها حتى ماتت فدخلت فيها النار لا هي أطعمتها وسقتها إذ حبستها ولا هي تركتها تأكل من خشاش الأرض

Meaning : "A woman was punished because of a cat. She caged (imprisoned) it until it died, and so she entered the hell fire because of it. She refused to give it food nor drink, and she also detained it and never let go to eat of rodents of the earth."(Muslim, with Nawawi's commentary, no. 2242).

In a very general sense, the Prophet (s.a.w.) enjoined us to be conscious and mindful of amnesty, compassion and mercy to everything known and unknown, humans and animals and at all times. He teaches us, in a Hadith reported by both Imams Muslim and Abu Dawud, that we should always remove anything harmful from the road or path, and that, doing that was an act of charity. He says:

((إمطة الأذى عن الطريق صدقة))

Meaning: "Removing that which is harmful from the road/path is charity" Muslim, no. 1668; Abu Dawud, no. 1285).

In another Hadith reported by both Imams al-Bikhari and Muslim, the Prophet (s.a.w.) further teaches us that the act of removing a harmful thing from the road is in fact a branch and also an attribute of faith. The Hadith reads:

أن رسول الله صلى الله عليه وسلم قال : ((الإيمان بضع وسبعون عند البخاري بضع وستون -شعبة)) (زاد مسلم : (أعلاها قول لا إله إلا الله، وأدناها إمطة الأذى عن الطريق، والحياء شعبة من شعب الإيمان).

Meaning: "Verily, the Prophet (s.a.w) said: "Faith has seventy something, and in Bukhari's version sixty something, branches. The highest is the pronouncement of *La ilaha illa Allah*, and the lowest is the removal of harmful (object/material/item/thing) from the road. And certainly, modesty is a branch of faith" . (Imam al-Bukhari, no.9; Muslim, no. 152.)

This far it must have become clear that mercy, compassion and amnesty are not just essential attributes of the Prophet of Islam (s.a.w.) but they form the letter and spirit of the Islamic message. Indeed, they constitute the root and lie at the centre of the Islamic mission to the world. And it is against this background and within this framework that we situate peace, security, and protection of life within the realm of this universal amnesty.

Peace, Security and Protection of Life as Essential Components and Elements of Universal Amnesty

From the presentation made above on the concept of universal amnesty, the fact naturally asserts itself, and the perception also naturally flows, that peace, security and protection of life are essential components and elements of universal amnesty. Put in another way, it can be asserted that peace, security, and protection of life are direct corollaries of the universal amnesty that Islam represents or proclaims to be. The logic is simple. Let the argument be tied to the injunction of removing harmful thing from the road. If that simple, singular act, which may only guaranty safety at a very unitary and micro level would be an act of charity, and would also have epitomized the Islamic Universal Amnesty, then certainly, efforts or arrangements or laws, as enshrined in Islam, that engender or rather guarantee peace, security and protection of life, at both the micro and macro levels are certainly part and parcel, or rather, essential elements of Islamic Universal Amnesty.

The fact that peace, security and protection of life and the laws governing or engendering them are essential components of Universal Amnesty is alluded to in many verses . In Surah al Baqarah, while explaining the wisdom, as well as the benefits of Qisas in terms of protection of life and security, Allah says:

﴿وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ﴾

Meaning: "People of understanding, there is life for you in retribution that you may guard yourselves against violating the Law." (Qur'an, 2:179).

Retribution, as it were, is the principal legal instrument for protection of life. It is therefore instructive that Allah describes its essence as "life". This means that, retribution as enshrined in the Shari'ah to protect life is a safeguard for life. It is, therefore, an instrument for entrenching amnesty and preventing mutual cruelty and savagery.

Theological Framework of the Islamic Concept of Peace, Security and Protection of Life

In Islam, Allah is the Sole Creator, Nourisher and Sustainer of the Universe. He is the Governor of all affairs in the universe and beyond. His power is Unlimited and Irresistible. Everything in life depends on His will which is Absolute and Indomitable. In this regard, since He governs the Universe with His Will, Power, Wisdom and Knowledge, everything takes place according to His Scheme. It is in the light of this Tauhidi paradigm that the theological framework of Islamic concept of peace-building and security system is propounded below.

(a) Allah: The Absolute Source of Peace and Provider of Security:

In a hadith reported by Imam Tirmidhi on the authority of Abu Hurairah the Prophet Muhammad (S.A.W.) told us that Allah (S.W.T.) has ninety-nine Glorious Names. Two of such names are Al-Salam and Al-Mu'min which mean the Source of Peace and the Giver of Security. The two names always appear, wherever they are mentioned, consecutively. Instructively, they both appeared in the same way in verse 23 of Surah al-Hashr (i.e. 59:23). What this implies is that Allah is the Absolute Source of Peace and Giver of Security. It must first and foremost be sought from Him. This is possible only through submission to Him and obeying His laws and injunctions. He says in the Qur'an, in Surah Quraish:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِإِيلَافِ قُرَيْشٍ * لِإِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ * فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ * الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَأَمَّتَهُمْ مِنْ خَوْفٍ

For the covenants (of security and safe guard) enjoyed by the Quraish, Their covenants (covering) journeys by winter and summer. Let them worship the Lord of this House Who provides them with food against hunger, and with security against fear (of danger) (Qur'an, 10:1-4)

The far reaching implication of this fact is that, all human efforts on their own can never bring absolute peace and security. Man must seek security with Allah. Besides the fact that He gives peace by His Will, one of the means by which His Pleasure shall be obtained in order to deserve His Mercy is to live by His revealed Laws – Shari'ah. It is impeccable and infallible and can perfectly lead to peace and security.

(b) Peace and Security as Divine Reward, Conflict and Insecurity as Punishment

In line with the above, the Qur'an has told us that general, and even individual tranquility, stability and security are a gracious reward from Allah upon those who submit and surrender their purpose and everything to Allah. They are those that Allah is pleased with and are deserving of His blessings and favours. He says in this regard.

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land,

(of power) as He granted it to those before them, that He will establish in authority their religion the one which He has chosen for them, and that He will change (their state), after the fear in which they (lived), to one of security and peace (Qur'an, 24:55).

Conversely however, the Qur'an has told us that disbelief, rebellion against Allah, transgressing His Limits and ingratitude to Him on His bounties and blessings are the primary causes of insecurity. He says in the Qur'an:

﴿وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ﴾

Allah sets forth a parable: A city enjoying security and quiet, abundantly supplied with sustenance from every place: Yet was it ungrateful for the favour of Allah: So Allah made it taste of hunger and terror (in extremes) (closing on it) like a garment (from every side), because of the (evil) which (its people) wrought. (Qur'an, 16:112).

This verse is clearly and actually relevant to Nigeria. It is such a great nation that was enjoying sufficient security, peace and affluence. All of a sudden however, as a result of impunity and the excesses of both the leadership and the citizens in all walks of life, it (the nation) has been plunged into the abyss of insecurity. And as described earlier, at the height of impunity and perversion the situation was increasingly becoming pathetic. As more funds were budgeted and expended for its purpose, security appeared to elude the nation the more.

(c) Insecurity as Trial and Test:

Insecurity may not necessarily be as a result of disobedience to Allah. It may sometimes be imposed by Allah on a particular community as a form of test and trial for them. These trials are usually imposed upon righteous believers in order to test their perseverance and steadfastness in the religion of Allah. Making reference to this point Allah says:

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ * الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾

Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere: who say, when afflicted with calamity: To Allah we belong and to Him is our return (Qur'an, 2: 155-156)

But after the trial and test with fear and insecurity those who persevered are showered with security, grace and the mercy of Allah. He says in the next verse referring to those that exercised patience that:

﴿أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ﴾

“they are those on whom (descend) blessings from their Lord, and Mercy, and they are the ones who are guided” (Qur’an, 2:137)

It is pertinent to explain here that, the demarcating line between punishment and trial is the moral status of the individual or community. If the community is an upright one and still afflicted by insecurity the simple conclusion in that regard is that it is was a trial. If however, the reverse is the case, then that is a clear case of punishment.

(d) Peace-Building and Security Work as Acts of Virtue: The Human Role in Security Provision.

Although it has been established that Allah is the Absolute Source of Peace and Ultimate Giver of Security, this does not completely exclude human role and effort. It does not mean that all human efforts at providing security should be abandoned. This point is not different from saying that Allah is the one who enriches. But we all know that this does not mean that we should abandon work or trading and simply wait for Allah to enrich us mysteriously. We should work and still put our trust in Allah, bearing in mind the fact that it is not our efforts that solely and ultimately brings us wealth. The same thing applies to security. We should set up the machineries, within our means and capabilities, necessary for building peace and providing security and protection of life. This point then leads us to the aspect of human endeavours in the Islamic peace-building, security system and protection of life. Essentially this involves discussing the role of the individual and the state in peace-building and security work and protection of life. The role of the state in security provision shall be discussed later.

An important point that must be made here is that, both at the individual and state level, peace-building, security work and protection of life are meritorious and virtuous acts. All efforts towards ensuring that peace is engendered and security prevails either by an individual or by the state shall be rewarded by Allah. The Prophet Muhammad (S.A.W.) is reported to have said that: “A patrol of one day and night is better than a full month fasting with an equal night pray.” (Reported by Muslim, on the authority of Salman al-Farisi). In the Hadiths cited earlier in the introduction to this paper, where we saw that a prostitute was forgiven by

Allah because of saving the life of a dog, and the contrast to that, a lady was punished for turning and killing a cat are enough proofs about, the sanctity of life and its protection in Islam and also the virtues involved in observing that.. This is a fundamental point of departure between the Islamic and conventional security services. In Islam everything is linked with Allah and Destiny-the Hereafter.

(e) Peace and Security in Islam are of both Temporal and Transcendental Dimensions

Unlike in the secular paradigm, in Islam, peace and security are conceptualised in both the temporal and Transcendental dimensions. In this sense, Muslims are not only bothered about their peace and security in this phenomenal world alone but also about eternal peace and security in the Hereafter. The two dimensions are interwoven and must be sought for and worked for simultaneously. This is alluded to in verse 82 of Surah al-An'aam. Allah says:

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾

"Those who believe and did not tarnish their faith with wrongdoing for them there is security, and it is they who have been guided to the right way."(Qur'an, 6:82).

In the following sections of this paper however, the three concepts will be taken individually and treated illustriously, so that in a relatively elaborate way, the Islamic perspectives of each of them would be expounded.

Normative and Juristic Framework of Peace, Security and Protection of Life in Islam: Maqasid Al-Shari'ah in Perspective

After discussing the basic theological framework of the Islamic concept of peace, security system and protection of life, this paper now discusses their normative and jurisprudential frameworks. This would essentially involve situating the discourse within the realm of Maqasid al-Shari'ah. As it were,

Peace, Security and Protection of Life as Cardinal Objective of Shari'ah

In an attempt to propound the normative and jurisprudential framework for peace, security and protection of life reference must be made to the Science of Maqasid al-Shari'ah (Fiqh al- Maqasid al-Shari'ah). In its general sense Fiqh al-Maqasid seeks to study the general and specific purposes of the Islamic Law which are essentially based and anchored on Maslaha al-Aammah (People's Interest) or Masalih al-Mursalah (unrestricted) a term which according Audah was used

interchangeably with Maqaisd by one of the earliest contributors to the , namely Imam Abdul-Malik al-Juwaini among other scholars.

In this regard, the entire purpose of SHARIA'AH , as enunciated further, by Imam al-Qarafi is built or rather premised on the fundamental maxim of establishing or drawing benefit (Maslaha) and or avoiding harm or corruption (Mafsadah). If this is the case , the peace, security and protection of life as clear-cut Maslaha are certainly very substantial values of Shari'ah. They are in fact the real essence and epitome of Shari'ah.

There is therefore no wonder that when later Imam al-Ghazali gave five broad categorization of the Maqsid al-SHARIA'AH, all of them can be seen to be the actual goals that are supposed to be achieved or Masalih (interests) to be safeguarded. These five fundamental or cardinal objectives are (i) Protection of the Religion of Islam ('Hifz al-Deen), (ii) Protection of Life (Hifz al-Nafs), (iii) Protection of the Human Intellect/Sanity (Hifz al-Aql), (iv) Protection of Property ('Hifz al-Maal), and finally, (v) Protection of Progeny (Hifz al-Nasl).

In this regard therefore, and as a matter of state policy, it is obligatory upon every Muslim Leader to enforce measure necessary for security and for the protection of life. It is for this purpose that specific and detailed injunctions are made in the Qur'an on safeguarding the security of life and property. Punishments to be executed by the state/leadership have similarly and proportionally been prescribed. An example of the injunction/prohibition made on the security of life is the saying of Allah where He says:

Nor take life which Allah has made sacred-except for just cause. And if anyone is slain unjustly, we have granted his heir the right of retribution ... (Qur'an, 17:33).

Regarding the security of property, Allah says:

Do not usurp one another property by unjust means nor offer it to the judge so that you devour knowingly and unjustly a portion of the goods of others".(Qur'an, 2:188).

In contrast to the injunction on safeguarding and protecting life and property, Islam prescribes specific penalties as in the following verses:

On the punishment of murder or injury Allah says:

O ye who believe! The law of equality is prescribed to you in cases of murder: The free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude. This is a concession and a mercy from your Lord. After this, whosoever exceeds the limits shall be in grave penalty (Qur'an, 2:178).

After prescribing the above retributive penalty, Allah declares that it is the only guaranteed and reliable means to secure life. He thus says:

In the Law of Equality (in punishment) there is (saving of) life to you, O you men of understanding, that you may restrain yourselves (Qur'an 2:179).

On the punishment of theft, Allah says:

As to the thief, male or female, cut off his or her hands: A punishment by way of example, from Allah, for their crime: And Allah is Exalted in power, full of Wisdom (Qur'an, 5:38).

Peace, Security and Worship and Development: The Existential Framework

No act of worship can be observed in a state of turbulence and insecurity. All the practical pillars of Islam cannot be executed or performed properly without peace. Specifically, Salat and Hajj were tied to security conditions in certain verses of the Qur'an. In the case of Salat Allah says:

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ * فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ﴾

"Attend constantly to prayers and to the middle prayer and stand up truly obedient to Allah.

But if you are in danger, then (say your prayers) on foot or on horseback; and when you are secure, then remember Allah, as He has taught you what you did not know."(Qur'an, 2: 239)

With regards to Hajj, Allah says in the same Surah al-Baqarah:

﴿وَاتِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَخْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَجْلَهُ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَّمْ

يَجِدُ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

"And accomplish the pilgrimage and the visit for Allah, but if, you are prevented, (send) whatever offering is easy to obtain, and do not shave your heads until the offering reaches its destination; but whoever among you is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing, then when you are secure, whoever profits by combining the visit with the pilgrimage (should take) what offering is easy to obtain; but he who cannot find (any offering) should fast for three days during the pilgrimage and for seven days when you return; these (make) ten (days) complete; this is for him whose family is not present in the Sacred Mosque, and be careful (of your duty) to Allah, and know that Allah is severe in requiting (evil)." (Qur'an, 2:196).

It is clear that Zakat, which requires leadership and also involves going round to collect and distribute definitely and necessarily can not be carried out without peace and security. The same thing applies to fasting which can only be authorized by the leadership which needs to be stable and constituted leadership. That can only be obtained, as it were, where peace and security prevail.

Situating the discourse within the material and temporal realm, it can be seen that peace and security not only have direct bearing on development but it's back borne. This is because nothing meaningful in life, which can lead to development, can take place without peace and security. This is alluded to in many verses of the Qur'an.

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِيَأْخُذُوا بِالْحَمْلِ وَالْحِمْلِ وَالصَّيْفِ وَالشِّتَاءِ وَالصَّيْفِ * فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ * الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَأَمَّتَهُمْ مِنْ خَوْفٍ﴾

For the covenants (of security and safe guard) enjoyed by the Quraish, Their covenants (covering) journeys by winter and summer. Let them worship the Lord of this House Who provides them with food against hunger, and with security against fear (of danger) (Qur'an, 10:1-4)

Similarly Allah draws the attention of the people of Makkah about the favour He conferred on them and the blessings showered upon them, which was not done to other cities and nations. That was the favour and blessing of peace and security with which they conduct their lives and pursue their livelihood without fear or

turbulence. This had made trade and commerce, agriculture and manufacture to grow and prosper. Allah says:

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيَتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ
اللَّهِ يَكْفُرُونَ

Do they not see that We have given them a sanctuary of safety whereas people around them are being snatched away? 20 So, do they believe in falsehood and ungratefully deny Allah's bounties?

Anatomy of the Concept of Peace in The Qur'an

In the preceding sections of this paper, attempt was made to propound the paradigm and expound the broad principles and frameworks that define the Islamic conception of peace, security and protection of life. In this particular section some specific illustrations are given that further enunciate the important position of peace and security in Islam, beginning with peace.

Peace – a central and fundamental theme in the Qur'an

Throughout the Qur'an, peace could be said to be one of the themes that occupy centrality and fundamental position. It has been mentioned so often in various verses. According to Qur'anic scientists and exegetists, constant mention of a thing is an indication of its importance. An attempt has therefore, been made here to demonstrate how peace runs as a central theme in the Qur'an. But what is even more instructive in this regard is the fact that the word – peace has been found to share some element of synonymity with the message of the Qur'an - that is Islam. The two words (Peace and Islam have been derived from the same root. Islam (as a religion) is the part given to the message brought by the Qur'an. It is the only acceptable religion to Allah. In the Qur'an Allah calls this religion – Islam in many verses in the Qur'an Allah says:

“The Religion before Allah is Islam (submission to His Will)”.
Qur'an, 3:19)

In another verse He says:

“.....This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.....”

The implication of the synonymity, between Islam and peace is that, real peace means is attained only through submission to the Will of Allah, which is the meaning of Islam.

Peace as an Attribute of Allah

Besides the above, another point which conveys to us the fundamental position of peace in the Qur'an or rather in Islam is that, Allah, the Creator of the Universe also has as His name or attribute that He, is the Source of Peace. Allah says in the Qur'an:

“Allah is He, than Whom there is no other God; The sovereign, the Holy One, The Source of Peace (and perfection).....” (Qur'an, 59:23)

Peace as Cardinal Mission in the Message of the Qur'an and the Prophethood of Muhammad (s.a.w.). Allah describes the Qur'an as light and a book that guides to the paths of peace. He says :

﴿يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْلَمُونَ
عَن كَثِيرٍ قَدْ جَاءَكُم مِّنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ * يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ
السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾
"People of the Book! Now Our Messenger has come to you: he makes clear to you a good many things of the Book which you were wont to conceal, and also passes over many things. 19 There has now come to you a Light from Allah, and a Clear Book

Through which Allah shows to all who seek to please Him the paths leading to peace. He brings them out, by His leave, from darkness to Light and directs them on to the Straight Way. (Qur'an, 5:15 and 16).

Peace as the name of the Heaven or Abode of Endless Bliss (*Dar al-Salam*)

Allah has also told us in the Qur'an that the name of the final abode of these who submit to the will of Allah, and obey His Laws is Abode of Peace. In the first case the Qur'an says:

﴿وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾
“But Allah doth call to the Home of Peace: He doth guide whom He pleaseth to a way that is straight.” (Qur'an, 10:25)

In Surah al-An'aam, Allah says:

﴿لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾
"And to them will be the Abode of Peace in the Presence of their Lord...." (Qur'an, 6:127)

Peace as the Salutation of the Dwellers of Heaven (Paradise)

In this regard, Allah says in the Qur'an that the dwellers of Paradise will be welcome with the salutation of peace. He says in Surah al-Zumar that:

﴿وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ﴾

“And those who feared their Lord will be led to the Heaven in groups: Until behold they arrive there; its gates will be open; And its keepers will say: “Peace be upon you! Well have ye done! Enter ye here, to dwell therein.” (Qur'an, 39:73)

In other verses, Allah says that peace will be their salutations inside the Paradise. He says:

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ * دَعَوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَأَخْرَجُوا عَنْهَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

“There who believe, and work righteousness, their Lord will guide them because of the faith: Beneath them will flow Rivers and Gardens: And the servants of (Allah) Most Gracious are those who walk on the earth in humanity, and when the ignorant address them, they say, “Peace”. (Qur'an, 10: 9 and 10).

In Surah al-Waqi'ah, Allah says:

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا * إِلَّا قِيْلًا سَلَامًا سَلَامًا﴾

"There they shall hear no idle talk nor any sinful speech. Except saying (salutation) of peace, peace." (Qur'an, 56:25 and 26).

Peace as the Mandatory Mutual Salutation of Muslims in this World

What may further demonstrate the illustrious position of peace in Islam is the fact that it has been made mandatorily upon Muslims to be their mutual salutation amongst themselves whenever they meet, however often and frequent their meeting may be within a given time. In several verses Allah enjoins believers to salute themselves with peace. In Surah al-An'aam for example Allah says:

﴿وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ﴾

"And when those who believe in Our Signs come to you, say to them: "Peace be upon you. Your Lord has made Mercy incumbent upon Himself so that if anyone of you does a bad deed out of ignorance

and thereafter repents and makes amends, surely you will find Him All-Forgiving, All-Compassionate." (Qur'an: 6: 54)

In Surah al-Nur, Allah enjoins believers to pronounce salutation of peace when entering the houses and or offices , or when seeking permission to enter into the private residences and offices, etc, He says:

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ يَمَانَتَهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

"Believers! At three times let those whom your right hands possess and those of your children who have not yet reached puberty ask leave of you before entering your quarters: before the Morning Prayer and when you take off your clothes at noon, and after the Night Prayer. These are the three times of privacy for you. If they come to you at other times then there is no sin for them nor for you, for you have to visit one another frequently. Thus does Allah clearly explain His directives to you. Allah is All- Knowing, All-Wise". (Qur'an: 24: 58).

The Prophet (S.A.W.) himself, in a Hadith narrated by Abu-Hurairah and reported by Imam Muslim, encouraged us to spread widely the salutations of peace He said, “.....shall I not teach you something which if you do you would enhance mutual love in your midst? He said, “Spread the salutation of peace amongst you.” The Prophet (S.A.W.) has also taught us, in a Hadith relayed by Abu Sa'id al Khudri, reported by Tirmizhi, Abu Dawud, Ibn Majah, and many others, to terminate our prayers with the phrase, .. "Peace be upon you.” And he taught us the etiquettes of salutation with “peace be upon you” as enjoined in the Qur'an.

Peace as the Believers' Reaction to Vain or Idle Talk and to Ignorant Confrontation

Essentially, the Qur'an teaches us that Muslims are a people whose attribute and tendencies are those of peace. That they are people who are always inclined to peace even when provoked. In Surah al-Furqan Allah says:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

The true servants of the Merciful One are those who walk on the earth gently 13 and when the foolish ones address them, they simply say: "Peace to you"; (Qur'an: 25:63).

Further in Surah al-Qasas, He says, Glory be unto Him:

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي
الْجَاهِلِينَ

And when they hear any vain talk, they turn away from it, saying: "We have our deeds and you have your deeds. Peace be to you. We do not desire to act like the ignorant." (Qur'an: 28: 55).

The foregoing has been in exposition of the position of peace in the Qur'an. After considering all these verses and the specific meaning and context in which 'Salam' (Peace) has been used, one will have no doubt regarding the fact that peace, security and protection of life are substantive values in the teachings of the Qur'an and in the message of Islam.

Sheikh Dr. Yusuf Ali explained the shades of meanings conveyed by the word 'peace' as it appears in the various verses. All those meanings have direct significance and bearing to global and transcendental peace. In his commentary of verse 62 of Suratu Maryam (i.e. Sura 10), which reads: "They will not there hear any vain discourse, but only salutations of peace: "He said in note 2512, P. 869, that:

"Salam, translated "Peace", has a much wider signification. It includes (1) a sense of security and permanence, which is unknown in this life; (2) soundness, freedom from defects, perfection as in the word salam; (3) presentation, salvation, deliverance, as in the world sallama; (4) salutation, accord with those around us; (5) resignation, in the sense that we are satisfied and not discontented; besides (6) the ordinary meaning of peace, i.e. freedom from any jarring element. All those shades of meaning are implied in the word "Islam."

Heterogeneity as Threat to Peace: The Qur'anic Solutions to Tribalism and Racism

Heterogeneity and variety have been the rule in Allah's creation. He created everything in pairs, and the human kind in various forms, shapes, colours and races. This is His Divine Will (*Mashi'ah Qadariyyah, Kauniyyah*). The wisdom behind this variation in creation has been explained in several verses of the

Qur'an. First of all such heterogeneity establishes potency of His Wisdom, Majesty and Power to do all things. He said:

“And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours. Verily in that are signs for those who know.” (Qur'an, 30:22).

Secondly, such heterogeneity was meant to be a source of mutual understanding, interdependence and cooperation. They should not be reasons for hostility and enmity to the extent of war.

The Qur'an says:

“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (Not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (he who) is the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).” (Qur'an, 49:13).

The Prophet (S.A.W.) affirmed this admonition in the sermon of his farewell pilgrimage saying “there is no superiority for an Arab man over an Ajmi (Non Arab), and vice-versa. All of you are from Adam and Adam was made of clay”.

Unfortunately, humanity failed to live up to the dictates of the above wisdoms and virtues, hence such differences in our tribal, racial and other dispositions have continued to threatening peace in the world, locally and globally. These are the common sources of troubles and wars throughout human history. In first half of the last century (the 20th century), the world witnessed this in the Second World War, and much more recently in the former Yugoslavia, Liberia, Rwanda, Burundi, Somalia, etc.

While giving a theoretical solution to this problem, the Qur'an draws the attention of mankind to the fact that, the wisdom behind our division into nations tribes, and races is for us to know each other and to demonstrate the unity of mankind and their origin. The Qur'an describes the Hajj scene aptly in this way:

“And proclaim the pilgrimage among men; they will come to thee in fort and (mounted) on every camel, loan (on account of journeys) through deep and distant mountain high ways;

“That they witness the benefits (provided) for them, and celebrate the name of Allah, through the Days appointed,” (Qur'an, 22:27-29)

In the pilgrimage, all signs of discrimination have been removed. And most importantly, the benefits mentioned in the verse mean (as interpreted by some exegetist and commentators including Yusuf Ali) spiritual, moral, social, political, economic, and intellectual benefits. They include among other things, reestablishment of the unity of mankind, enhancement a mutual love, mutual assistance, mutual co-operation, mutual respect, mutual trading, exchange of ideas and knowledge (thus enhancing scholarship) and so on. All these taken together definitely portrays Hajj as real United Nations which can eliminate trouble in the world and bring peace. But the description of Hajj by a German Diplomat is much more affirming of this fact, He says (here quoted at length):

“Without going further into the details of the conditions to be fulfilled in order to be able to proceed on this pilgrimage, or of the rites and rituals to be observed in its course, let me describe in a few words the most striking and unforgettable sight that will present itself to your eye upon reaching the sacred territory. You will see a multitude of men, women, and also children, close perhaps to 2 million, from every corner of the world, black and brown of complexion, yellow and white, Arabs and Iranians, Turks and Malays, Chinese and Africans black and white Americans, blond and blue – eyed Europeans – in short to quote one of our great Germanic Poets, Friedrich Schiller: “Who knows the nations, who the names of all who here together come?”

No Distinction

And there is still more that fills us with wonder: Whether black or brown, yellow or white, rich or poor, young or old, every male that our eye beholds is dressed alike, wearing two white seamless sheets of simple material, thus eliminating completely all marks and signs of distinction of dress between the African and American, the Asian, Australian and European, the mighty and wealthy and the poor and lowly. Here they have come, brother unto brother, sister unto sister, bearing witness to the brotherhood of mankind, to the equality of all human beings before their Creator, for it is to worship Him and to exalt His glory that has brought them here. They have heard and headed His call, and their reply uttered, may cried not by all and sundry, echoing and re-echoing from the surrounding mountains is: “LABBAIKALLAHUMMA LABBAIK”.

The pilgrimage to Mecca, the huge assembly of believers from all five continents, the gathering together of a multitude of worshippers of all races on the plain of Arafat is perhaps the most spectacular expression, symbol and proof of unity and brotherhood of man as enunciated and upheld by the religion of Islam, and is

equally a symbol and proof of the equality of man before Allah, the Supreme Being, as taught by this religion.” (P. 2).

Now this German Diplomat has said it all. What he has actually affirmed is that, Qur’an has provided a practical foundation and forum for world peace, in the institution of Hajj. But while Hajj is the practical solution at the global level, similarly, Bsuchi is also given at the local level and within the local context. . The Qur’an, therefore, first of all enjoins congregational prayers and Juma’at prayers. In prayers, everybody, irrespective of colour, nationality or race all come to stand shoulder to shoulder demonstrating practical the equality and unity of mankind.

After expounding the concept of peace in Islam, this paper would now dwell on discussing security in the Islamic perspective.

Dimensions, Perspectives and Institutional Frameworks of Security Work in Islam

Individual/Personal Security

All specific and detailed injunctions made in the Qur’an on safeguarding the security of life and property are supposed to guaranty the security of the individual and protect his/her life. Punishments to be executed by the state/leadership have similarly and proportionally been prescribed. An example of the injunction/prohibition made on the security of life is the saying of Allah where He says:

Nor take life which Allah has made sacred-except for just cause. And if anyone is slain unjustly, we have granted his heir the right of retribution ... (Qur’an, 17:33).

Regarding the security of property, Allah says:

Do not usurp one another property by unjust means nor offer it to the judge so that you devour knowingly and unjustly a portion of the goods of others”.(Qur’an, 2:188).

In contrast to the injunction on safeguarding and protecting life and property, Islam prescribes specific penalties as in the following verses:

On the punishment of murder or injury Allah says:

O ye who believe! The law of equality is prescribed to you in cases of murder: The free for the free, the slave fro the slave, the woman for the woman. But if any remission is made by the brother of the slain,

then grant any reasonable demand, and compensate him with handsome gratitude. This is a concession and a mercy from your Lord. After this, whosoever exceeds the limits shall be in grave penalty (Qur'an, 2:178).

Public Security in Shari'ah

The Shari'ah objective of the protection of life and property is not only limited to the individual dimension. Another dimension to it is the provision of public security. There is no doubt that in public security the individual security rights are protected. It would have been valid to say that the verses that establish individual security are indeed relevant for the illustration of the issue of public security, however, it is a well-known fact that public security is having to do with the elimination of criminal acts that intimidate the public, cause chaos, generate general fear and insecurity, and so on. These include things like organized banditry and armed robbery, brigandage and gansterism of all sorts, violence, burglary, etc. Islam attaches very serious concern to public security and the Qur'an is very stern, firm, and unequivocal on this. Allah says:

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا
أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي
الْآخِرَةِ عَذَابٌ عَظِيمٌ

The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: That is their disgrace in this world, and a heavy punishment is theirs in the Hereafter (Qur'a, 5:33).

It can be seen in the verse that people who partake in acts that violate or breach public security are condemned as mischief makers. But over and above that their action has been described as war against Allah and His Messenger. Nothing could have been a demonstration of the Islamic concern for public security more than this verse.

Patrol and Internal Security in Shari'ah

All that has been said in (a) and (b) above is having to do with internal security. This is just one dimension of the Islamic structure of security. In order to ensure that these aspects of internal security are enforced certain machineries/institutions are sanctioned. These include among other things, the following:

i. Ribat (Patrol) – This involves assigning some personnel to be going around in surveillance to guard against crime and any form of unfavourable/unforeseen events that may happen to the citizens. Allah says in the Qur’an:

“O you who believe! Endure and be more patient (than your enemy), and guard your territory (by stationing army units permanently (ribat) at the places from where the enemy can attack you), and fear Allah, so that you may be successful (Qur’an, 3:200).

The Prophet (S.A.W) has been reported to have said that, “ a patrol of one day is better than the world (in value and virtue) and all that is contained there in.” (Reported by Bukhari, on the authority of Sahl ibn Sa’ad as Sa’idy).

The institution that is sometimes charged with the duty of patrol is the Hisbah. It is an institution that is primarily charged with the responsibility of enjoining/promoting good conduct and prohibiting all sorts of evil-doing in the society. Even though, the Hisbah is more prominently concerned with social and economic conduct, crime prevention, which is an integral aspect of security service, is also within its jurisdiction.

Territorial Patrol and External Security

The verse (3:200) quoted above directly refers to territorial patrol. It was cited under internal (public) patrol because the latter can be subsumed under the former. It is an obligation upon the Islamic state to make all necessary arrangements and to set-up all necessary out-fits for external security. In addition to the above verse, Allah says in another verse enjoining Muslims to prepare against external aggression thus:

“And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allah and your enemy, and others besides whom you may not know but whom Allah does know.....” (Qur’an, 8:60).

Territorial patrol for the purpose of external security is part and parcel of the general territorial defence. While commenting on this verse, Sayyid Qutb says in his tafsir –Fidhilal al-Qur’an-that”

Islam is not merely a theological system which simply becomes fully realized only by the mere establishment of faith in the heart and the setting up of a system of rituals, and then that ends it up all. Rather, Islam is a practical system of life which perfectly conforms to real life situations. It confronts other systems supported by certain political and economic forces. (In the midst of these forces and

against them), Islam must establish its (independent) divine system, by vanquishing and destroying all counter forces of falsehood) p.1544).

Territorial security patrol can be of different types. Rahman (1998) for example identifies two types of patrol in the *Seerah* of the Prophet (S.A.W.) as follows)

Reconnoitering Patrol

Rahman explains that these patrols were small and their main purpose was to collect the necessary information without engaging the enemy. The four or five patrols sent out before the Battle of Badr were of this nature (p. 789)

Fighting Patrols

He also explains about these saying that these patrols were bigger (in number and sizes) than the reconnoitering patrols. They had different objectives. They were organized after the Battle of Badr when cities were in a state of full war and the Muslims were in danger of surprise attacks from the enemy at any time of the day or night (p. 789).

Information and Security

The importance of information in any setting can not be over – emphasized. All animate communities have one form of communication or the other. We can see an example of that in the community of ants. Especially related to security, the Qur'an tells us about the Queen Ant passing an information to her subjects cautioning them about the imminent danger facing them from the advancing host of Prophet Sulaiman. She thus advised them to quickly retire to their abodes for security and safety (Qur'an, 27: 18-19).

In the human setting, information is a vital and integral aspect of our collective existence. In our world today, information has almost become the essence of social living. Its relation to security therefore, is such that it can be said that any security system that is indifferent to it is porous. Islam is not oblivious of this fact. Over fourteen centuries ago, the Qur'an has alluded to the necessity of managing information for the purpose of security. This is presented below.

Systematisation, Control and Management of Security Networks and Information

Information (communication) is a unique phenomenon in all human communities. It is vital to the existence and security of a community. No organized community can afford to be indifferent to the types, nature and ways or means of information that circulates within it. In fact a community can be

wrecked down and destroyed by means of information. It is easy to destabilise and disorganise a community that is at peace, through insinuations and insidious propaganda. That is why state security is directly linked to, and is predicated upon information flow and circulation in any community. In times of war and insecurity or fear, the possibility of using information for the purpose of destabilisation is much more likely. From here, we can see why state authorities are always sensitive to information. What is necessary in a human community that wishes to live in peace, is to find a way of systematising, controlling (in all reasonable sense) and managing the flow and circulation of information within it. This is necessary for the purpose of an organized, stable and peaceful collective existence.

Islam as we have been saying is a comprehensive system of life. It teaches us everything including statecraft and the techniques of leadership and governance. Thus in the following verse, Muslims have been taught the techniques and modalities of establishing an organized information and security network, especially in war times. Allah says:

When there comes to them some matter touching (public) safety of fear, they divulge it. If they had only referred it to the Apostle, or to those charged with authority among them, the proper investigators would have tested it from them (direct). Were it not for the Grace and Mercy of God unto you, all but a few of you would have fallen into the clutches of Satan (Qur'an, 4: 83).

While commenting on this verse, Yusuf Ali said:

In times of war or public panic, thoughtless repetition of gossip is rightly restrained by all reflective states. If false, such news may cause needless alarm: If true, it may frighten the timid and cause some misgiving even to the bravest, because the counterpart of it – the preparations made to meet the danger – is not known. Thoughtless news, true or false, may also encourage the enemy. The proper course is quietly to hand all news direct to those who are in a position to investigate it. They can then sift it and take suitable measures to checkmate the enemy. Not to do so but to deal with news either thoughtlessly or maliciously, is to fall directly into the snares of evil. (p.211; Note: 602).

Systematization, control, and management of information and its networks should not however be equated with unjust and undue censorship of true information as

it is done by despotic and tyrannical authorities. Similarly, it should not be equated with manipulation and stage-management of information. Islam provides for and respect freedom of expression and opinion. But this does not mean leaving everything set loose in such a way that dangerous rumours, scandal mongering and peddling, and insinuations should be allowed to take over the society and wreck it down. An organized, stable and balanced system must be established. This verse conveys the fact of this necessity and it also provides the fundamental pattern of establishing such a system. However, many other principles of establishing a virile and stable information system have been given in many verses of the Qur'an.

Leadership, Governance, Security and Protection of Life in Islam

No civilization or religion has attached importance to leadership as Islam. The leader in Islam is the vicegerent of Allah on earth. At all levels of human social existence, Islam emphasizes the necessity of leadership. In fact, the Prophet Muhammad (S.A.W.) has been reported to have instructed that even while traveling Muslims must appoint from amongst themselves a leader, even if they are two in number. Leadership in fact is the greatest symbol of civilization.

Unlike other worldviews, especially the western secularist worldview, in Islam, leadership has a transcendental purpose. Leadership in Islam is a trust. Leaders shall be called upon on the Day of Judgment to give account of their stewardship. The Prophet Muhammad (S.A.W.) was reported to have said that: "All of you are shepherds and all of you shall be called upon to account for his stewardship. The Imam Leader) is a shepherd, he shall be asked about his stewardship. (Reported by Bukhari and others)

Among the things a leader shall be subjected to reckoning on is the issue of security. Since the provision of security of life and property is one of the cardinal objectives/aims of Shari'ah, the leader in Islam who is obliged to administer the Shari'ah is therefore directly in charge of security.

The leader in Islam is the Chief Security Officer of the particular community he happens to be leading. If he takes care of their security he shall be tremendously rewarded on the Day of Judgment. The Prophet has been reported to be saying that a just ruler/leader shall be comforted, among six others, on the Day of Judgment, under the shade of the Divine Throne of Allah. On the other hand however, if the leader is unmindful of the security of his subjects, he shall be punished. If by deliberate negligence criminals are allowed to be attacking,

assaulting and harassing people the leader shall have a commission for any crime committed.

There are illustrious examples on how the Prophet (S.A.W.) and his successors used to be concerned with the security of their people. For example Imamul Bukhari and many others reported that one night there was a loud noise that frightened the people of Madina. People ran out towards the direction of the sound inquiring what happened. But as they were all going they met the Prophet (S.A.W) coming back on horse with a sword hanging on his shoulder saying, “take it easy, don’t be frightened (feel safe)”. This clearly shows how the leader should be for mostly concerned with the security of his people.

Khalif Umar (RA) used to be going round at night trying to ensure the security and welfare of the people of Madina. It was in this kind of outing that he came across a woman that was trying to persuade her children to sleep pretending that she was cooking for them, while there was certainly nothing to cook. Examples like these are numerous.

It must therefore be made clear and still emphasized to all leaders, especially Local Government Chairmen that being the ones closest to the people, they are much more obliged to be concerned with the security of people in their respective Local Government Areas. To put it more plainly, since LGC Chairmen are the Chief Security Officers in their respective L.G.A. they shall account for any act of violation of security against their subjects which happens as a result of their negligence. All that has been said above applies to all the tiers of government. All hands must be on deck to eradicate criminal acts that pervade both our private and public lives whether traveling or at home, and so on.

Islamic Approach to Peace, Security and Protection of Life in a Pluralist Setting: The Madinan Constitution as a Model Per Excellence

Memorandum for Peace: The Madinan Constitution as a Model for Peaceful Coexistence in a Pluralist Society.

Sheikh Yusuf al-Qardawi in his book- *al-watan wa’al-muwatana...* describes it as a “document built on a foundation/principle of mutual co-existence, mutual cooperation, mutual support/protection (in times of peace or war) between Muslims on one hand and their Jewish neighbours all of whom were considered as bonafide citizens in the nascent Madinan State, regardless of the differences in their faith and race, and indeed even in their allegiance to the State itself” (p. 25)

Al-Qardawi further describes it as, “a document considered by many scholars as the first constitution in history, ever put in place, that outlines the terms, patterns and dimensions of relationship in the emergent pluralist/multi-religious/multi-racial Madinan State”.

Based on the research and documentation of Dr. Muhammad Hamidullah, the Madinan Constitution contains 46 articles. For the purpose of this conference articles 22, 25, and 37, are of particular relevance. They read respectively thus:

Article 22: “That it is not permissible upon any believer that accepts this document and its provisions to support a miscreant (criminal) or to protect him. And that whoever does that shall have the curse of Allah and His wrath on the Day of Resurrection”.

Article 25: “That the Jews of Banu Awf together with their Muslim counterparts constitute a nationality. However, the Jews shall profess/retain their faith/religion, while the Muslims also shall have their faith/religion, so also their friends/alliances and themselves except he that wrongs himself, and would thus have thrown only himself and his family into jeopardy”.

Article 37: “That the Jews shall have upon them a state levy, so also the Muslims shall have upon them a state levy, and that there shall be upon both parties (the obligation) to support and protect all those that are party to this very document, and that there should abide amongst themselves mutual counselling and understanding for the promotion of righteous conduct as against sin/wrong doing”.

The Life of Prophet Muhammad as an Embodiment of Peace

Personal conducts and characters that have direct bearing to peace: Compassion, kindheartedness, benevolence, magnanimity, clemency and forbearance, pardon, cheerfulness and humility, etc. Allah says: “And indeed, you are of great moral character” (Qur’an68:4)

Specific conducts that teach us about peaceful coexistence

- i. Kindness to neighbours, regardless of their faith and religious affiliations, social status and race or ethnic identity.
- ii. Kindness to parents and relatives even if they were non- Muslims.
- iii. Specific Islamic teachings that have directing bearing on peace:
 - a. Teachings on justice and fairness.

- b. Teachings against racism, ethnicism and tribalism.
- c. Teachings against religious bigotry and fanaticism.

Pardon the wrong doer, give to the miserly one, and link up with the boycotter:
“Good and evil are never the same...” (Qur’an, 41:34)

Conclusion

So far this paper has attempted to present the Islamic perspective of peace, security and protection of life. One significant point made in this regard is the fact that Allah is the Absolute Source of Peace and the Ultimate Giver of security, we must first and foremost surrender to Him and submit to His Divine Will, by obeying His Laws. This is the surest way to get peace and security. It is indeed the primary obligation upon a people to discharge towards making peace and establishing security,

At the secondary level we must not abdicate our individual and collective responsibilities towards making peace, entrenching security and protecting life. However, in this regard, the greater and more fundamental obligation is upon the leadership in Islam. It can even be said that, leaders must pay attention to the task of engendering peace and consolidation of security and protection of life more than anything. This is because nothing can take place in the society without security. Children cannot attend schools, markets can not open, hospitals and offices will be shut indeed. There shall be no movements of all sorts if there is insecurity.

The implications of the major precepts and principles of the Islamic security system is that, failure to provide security and protect life by the leadership is not merely a political failure in the sense of our secular mentality. It is in fact a total failure in this world and the next. Allah knows best. All praises are due to Him. May His Peace and Blessings be upon Prophet Muhammad (S.A.W.)

“Alhamdulillah may Allah forgiven our mistakes and errors. All rights found here are because of Allah’s guidance, and all errors and wrongs found are due to my shortcomings. May Allah make this piece benefit humanity. Peace and blessings of Allah be upon His Beloved Prophet Muhammad (S.A.W.).

Recommendations

The recommendations are made here with regards to different situations and directed at different sections of the Muslim World. First, therefore, there are general recommendations, and the there are recommendations specific to

Nigerian conditions and to the Nigerian leaders, and finally there recommendation related to the rights of minorities living in Muslim lands.

General Recommendations

There is an urgent need for the restoration of the established Methodology/Tradition of seeking for knowledge and scholarship (*Manhaj al-Talaqqiy*) as was bequeathed to us from our pious predecessors. Today, this tradition has been thrown overboard and people, especially the younger ones have taken to self-tutelage. This is the problem that led to the creation of a generation of pseudo-scholars who issue out all sorts of indiscriminate, unconscionable and unfounded Fatwas that legalise bloodshed and wicked acts and carnage in the Muslim world and the world at large.

Mentoring and discipleship: In line with the above recommendations, it is also recommended that well grounded scholars should keep a close relationship with young seekers of knowledge for the purpose of mentoring them. The usual mistake of keeping young Muslim activists at an arms length is, and sometimes even disowning the, is what normally pushes them into radicalization and extremism when they meet the wrong people.

Well grounded scholars should emphasize the teachings of Usul al-Fiqh and Maqasid al-Shari'ah to their young disciples/students. There is an urgent need for this field of knowledge among upcoming generation of scholars in order to equip them with the principles and techniques JURISTIC processes of deductions of rulings on issues and situations. This will curb the problem issuing out misguided fatwas, especially pertaining to Jihad.

It is important for our scholars to emphasize teachings/ta'almaat on concepts of Fiqhul Seerah, Fiqhul Jihad, Fiqhul Fitan, Siyasa Shar'iyyah, Hukuk al-Ra 'iyy wa-Al-Ra'iyya , etc.based on the Qur'an, the Sunnah and the Methodology and Teachings of the pious predecessors

Recommendations Specific to Nigeria

There should be designed a comprehensive blueprint for educating and enlightening both Muslims and non-Muslims alike about the teachings of both Islam and Christianity on peace and the essentials of peace-making/building and conflict resolution and management

Governments at all levels and within their respective jurisdictions (Federal, State and Local) should ensure that conflict cases, issues and conflict situations are handled with justice, fairness, courage and fearlessness, and that such cases are also treated with despatch.

Leaders must demonstrate exemplary qualities, especially in terms of trustworthiness and truthfulness in dealing with their subjects and in the handling of state resources. They should show commitment, sensitivity, responsiveness and responsibility to the welfare and needs of their subjects. They should demonstrate genuine and real concern for the plight and sufferings of the common man.

There should be designed and put in place programmes and machineries for the reorientation of the youth, particularly in the following areas: a) leadership and social responsibility training; b) civic and political reorientation programmes; c) Multi-cultural and peace education and d) self-reliance, economic empowerment and entrepreneurial skills.

As a people we should learn to respect our terms and conditions of living together- the Constitution must be respected and the supremacy of the rule of law should be really observed.

There should be put in place a platform/machinery for mutual and meaningful dialogue between Muslims and Christians on different issues and matters affecting us as they arise.

Recommendations Specific to the Issues of Non-Minorities Living in Muslim Lands

Here it needs to be stated that this writer wholesomely adopted the recommendations arrived at at the Internal Conference on the Rights of Minorities in Muslim Societies, held at the end of February, 2016 at Marrakesh Morocco, which is now popularly called : MARRAKESH DECLARATION.

THE recommendations are presented below.

Call upon Muslim scholars and intellectuals around the world to develop a jurisprudence of the concept of "citizenship" which is inclusive of diverse groups. Such jurisprudence shall be rooted in Islamic tradition and principles and mindful of global changes.

Urge Muslim educational institutions and authorities to conduct a courageous review of educational curricula that addresses honestly and effectively any material that instigates aggression and extremism, leads to war and chaos, and results in the destruction of our shared societies;

Call upon politicians and decision makers to take the political and legal steps necessary to establish a constitutional contractual relationship among its citizens, and to support all formulations and initiatives that aim to fortify relations and understanding among the various religious groups in the Muslim World;

Call upon the educated, artistic, and creative members of our societies, as well as organizations of civil society, to establish a broad movement for the just treatment of religious minorities in Muslim countries and to raise awareness as to their rights, and to work together to ensure the success of these efforts.

Call upon the various religious groups bound by the same national fabric to address their mutual state of selective amnesia that blocks memories of centuries of joint and shared living on the same land; we call upon them to rebuild the past by reviving this tradition of conviviality, and restoring our shared trust that has been eroded by extremists using acts of terror and aggression;

Call upon representatives of the various religions, sects and denominations to confront all forms of religious bigotry, villification, and denegation of what people hold sacred, as well as all speech that promote hatred and bigotry; AND FINALLY, AFFIRM that it is unconscionable to employ religion for the purpose of aggressing upon the rights of religious minorities in Muslim countries.

References

- Abdalati, H. (no date) Islam in Focus, Jeddah, Darul-Elm Printing and Publishing Company.
- Al-Qaradawi, Y. (2008), Al-Watn wa-al-Muwatanah fi Al-Islam. Cairo:Dar al-Shuruq.
- Al- Ya'amuri, M.M. (1992), Uyun al-Athr Fi Funun al-Maghazi wa al-Shama'il wala-Siyar:Al-Madina Al-Munawwara:Maktabah Dar al-Turath.
- Auda, J. (2008), Maqasid Al-Shari'ah: A Beginner's Guide, Occasional Paper Series. London:'IIIT.
- Ali, Y.A. (1991), The Holy Qur'an: Text, Translation and Commentary, Al-Madinah Al-Munawwarah, King Fahd Holy Qur'an Printing Complex.

- Bin Bayyah, A. (2014), "This is not the Path to Paradise: A Response to ISIS. Abu Dhabi: Promoting Peace in Muslim Societies.
- Khan, M.M. and Al-Hilahi, M.T. (1996), Interpretation of the Meaning of the Noble Qur'an, Riyadh, Darus-Salam Publishers.
- Miller, G. (no date) Islam's Answer to the Racial Problem – by a German Diplomat. Durban, the Islamic Propagation Centre.
- Muhammad, P.G., Kalin, I. and Kamali, M.H. (Eds.) (2013), War and Peace in Islam: The Uses and Abuses of Jihad. Jordan : Royal Aal - al-Bayt for Islamic Thought.
- Qutb, S. (1980), Fi-Dhilal al-Qur'an, Beirut: Dar la-Shuruq.
- Rahman, A. (1993), Encyclopedia of the Seerah, London: Seerah Foundation.

RELIGIOUS VIOLENCE: EFFECTS, IMPACTS AND MEASURES OF PREVENTIONS

Dr. Bashir Aliyu Umar, OON

Dept. of Islamic Studies and Shari'ah
Bayero University, Kano - Nigeria.

Being a Lead Paper (II) presented at the International Conference on "On Islam and Violence: Facts and Fallacies", Organized by the Centre for Islamic Civilization and Interfaith Dialogue, Bayero University, Kano, at the Convocation Arena, New Site, on 8th January, 2024 (26 Jimada Aakhirah, 1445)

الحمد لله رب العالمين. والصلاة والسلام على أشرف الأنبياء والمرسلين، سيدنا محمد وعلى آله وصحبه ومن تبعه إلى يوم الدين.
أما بعد:

Protocols

It is indeed an honor to witness yet another occasion of this center and at the presence of the mentor who established the center, i.e. Professor Abubakar Adamu Rasheed, Mni, MFR, who did not witness the first Conference of the center because of the exigencies of his duties in Abuja, as the Executive Secretary of NUC, but he is now witnessing this second conference, and we are very grateful to Allah that this conference is continuing and the center is fulfilling and attaining one of its primary objectives.

The Theme of the Conference is as stated Islam and Violence: Facts and fallacies. The theme has been subdivided into sub themes, among which is the Religious Violence, Domestic Violence, Political Violence, Ethnic Violence, all these are manifestations of this phenomenon which has become serious issue for the Muslim world in the contemporary times, because associating Islam with all these forms of violence, not only political violence, not only the religion violence, but even domestic violence is associated with Islam and Muslim.

As it is observed by Dr. Saeed Sylva, the Keynote speaker, the word "violence" "العنف" is not found in Quran, however, reference to the term could be found in the Sunnah of the Prophet SAW. While defining it, our scholars have defined it with its antonyms and opposites connotations, i.e. violence are the opposite of gentleness, kindness, and leniencies. Sometime issues are quite often conceived through its opposite and positive way, this is one of the beauties of Islam. , Islam

is very positive. Therefore, the positive terminologies, they are the basis; the negative terminologies are to be understood within the context of the positive ones. Therefore you can only understand the violence in the absence of leniency, kindness, justice and roughness's. But what is regarded as violence within cultural norms of an English sphere, "any behavior which involves physical force, that is intended to harm group of people or individuals, by damaging or even killing. The use of force to attain one's desire. The World Health Organization defined violence as "It is defined by the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, which either results in or has a high likelihood of resulting in injury, death, psychological harm, mal-development or deprivation".

This is the definition of violence as a whole. But on the other hand, and within the context of sharia as we have seen, violence is not treated in the area of Fiqh, as a subject matter of discussions, that is why you cannot find the term "violence" in all of the encyclopedias of Fiqh, the biggest of which is the "The Kuwaiti Encyclopedia of Fiqh" however, violence is only regarded as an attitude, a behavioral inclination, that is why it is only discussed by the professionals in the area of Ethics and Morality in Islam such as the encyclopedia of Morals "Nazratul na'eem fi Makarimi Akhlaqil rasul SAW"

Violence is treated but the mode use is العنف والإكراه i.e violence and compulsions; now, within the context of the subject of my discussions tonight is the *religious violence between legitimacy and preventions*. Religious violence is a phenomenon where by the religion became either subject or object of the violence. It became subject of the violence when it is perpetrated by the provisions of religion. More so, it became object of violence perpetrated on religion itself or institutions, symbols, adherences, or any other things associated to it.

Islam is widely known Islam has witnessed the phenomenon of violence of being an object of violence, right from the beginning, for instance Islam has received a pernicious violence against itself and its pioneer adherents from the people of Makka, while he was conducting the Da'awa. And across the ages, we have witnessed many occasions where Islam became object of violence, what would immediately come to mind will be the unfortunate activities of the Khawarij, where a three out of four Rightly Guided Khalifs were all assassinated by the Khawarij, those are Caliph Umar RA. Uthman RA and Ali RA. Nevertheless a Karmaninas massacre followed immediately, they committed heinous carnage and

annihilation inside the vicinity of *Ka'aba*, thus a pool of blood due to highest number of martyrs became a swimming spot to the few survivors. As if that not enough, they also stole the *Hajar al-Aswad* away from its original place, and stayed with them for more than seventy years. In Islam we also felt the ogres of the Crusaders, the Spanish inquisitions and exterminations of Muslims which roll for two hundred and fifty years within the Iberian Peninsula; it was deprived against the Muslims families or individuals. Muslim were forced to denounced Islam in favour of Christianity of migrate out of the borders of Andalusia, and shall leave empty hands without taking a single penny. Currently, we are going through one of the most difficult infiltrations in Islamic land at Gaza, the Palestine, what the Zionists government and its army is committing against Palestinians. Therefore, going by these few premises, Islam has become object of violence, thus, this phenomenon cannot be ruled out from discussions. All of the above is committed despite the so called freedom of religion, as the statistics and numbers rose by Professor Salisu Shehu in his presentations. It is clear how the western media and its societies are demonizing Islam and Muslim as much as desecrating the images and symbols of Islam and things that are hailed a sacrosanct under Islamic religion.

Now, discussing about Islam as a subject of violence this is something which is in the position of the enemies of Islam, they agitate that Islam was spread under the shades of sword. This is one of the areas the paper needs to explore, and expose that is among the major fallacies, simply this is because nations and civilizations which have embraced Islam willingly, without any element of duress or combat, such as the Indonesian, Malaysians, Philippines. Islam was introduced through the traders; similarly, here in Africa south of Sahara, Islam reached us, through the efforts and Da'awah of itinerant scholars and traders. But this is the attempt, which is based on that Islam has condoned and instituted the phenomenon of Jihad. But Jihad means struggle, however, the struggle does in Jihad may not necessarily be conducted through warfare, but despite that, Islam regards that the violence and use of force must have a legitimate reason, there are certain situations and impediments to human freedom, dignity, peace, attainment of benefit and virtues, which cannot be achieved unless through the use of warfare, may be due to a counter force warfare impeding to achieve the above and establishments of that *Maslaha*. The fundamental objective of Sharia is the attainment of benefit and its maximization, and eradications of any harm or reducing its effects. On account of that the uses of any institution of Islam must be situated within that, which is why the Jihad is being sanctioned within that. first and foremost it has been made a monopoly of the state, which means the use

of military force is the monopoly of the state, not prerogatives of individuals, even goods in under the monopoly of the state, now why is it a monopoly of the state, is because whatever the Head of the State acquires, must be guided by general *Maslaha* *تصرف الراعي منوط بالمصلحة* this is just to show that Quickly I will mention the other restrictions, just to show that the legitimacy of what Islam terms as religious violence under Islam, is something which is firmly situated within the contexts of employing *Maslaha* and eradication of *Mafsada* (harmful)

Firstly, Jihad is conceived as not an end because Allah SWT says

﴿ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ آنْتَهُمْ فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴾ البقرة: ١٩٣

And fight them until there is no oppression, and worship becomes devoted to God alone. But if they cease, then let there be no hostility except against the oppressors.

What is the turmoil! Here the prevention of people to freely accept the religion, and to exercise the instinct freedom of their concise and adopt what they desire. That is why the maxim of *لا إكراه في الدين* *there is no compulsion in the religion*, and *الإكراه* is one the terms which signifies “violence” therefore, this context i.e. violation of ones right to choose his desire has been thereby eradicated.

Secondly, resorting to physical combat, and using deadly forces and weapons is considered a last and final resort. Before this type of Jihad, could be launched. The Prophet SAW has instructed that a Da’awa, ie call to Islam using systematic wisdom must be conducted. For instance, when the Prophet SAW gave Ali Bin Abi Talib the Flag, to invade the Fortress of Khaybar (Jewish settlement at Suburb of Madina) as Ali step forward he paused and inquire form the Prophet with following word

يا رسول الله أنقاتلهم حتي يكونو مثلنا ؟

Should we fight them persistently, till they succumb to our religion?

The prophet relied to him the famous hadith

لأن يهدي الله بك امرا واحدا خير لك من حمر النعم

Should Allah gratify the guidance of one person through your assistance, this, would be more beneficial to you than to acquire countless treasures.

Therefore, Da’awah is a requisite before Jihad; equally it should be noted that the intense impact of Jihad is restricted to combatants only, the Prophet SAW use to

give rules of Engagements to his commanders, thus, *do not kill women; do not kill children; do not kill monks, and Rabbis*; this shows that , this is a process of combat which does not allow the fighters to vest their anger on everybody, but rather to restore normalcy and just in earth, through justifiable Rules of Engagements.

Moreover, the conflict resolution mechanisms must be harbored before resorting to combat process. Allah SWT says

قَالَ تَمَّالٌ: ﴿ وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَت إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَقَّ نَفْسِهِ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾^(٩)
الحجرات: ٩

If two groups of believers fight each other, reconcile between them. But if one group aggresses against the other, fight the aggressing group until it complies with God's command. Once it has complied, reconcile between them with justice, and be equitable. God loves the equitable.

Where it becomes unmanageable to resolve the parties, then قاتلو التي تبغي
Thereby, fight against the party which decline reconciliation and transgresses, till it succumb to peace.

Insurgency is as well regarded as state of turmoil and transgressions, thus holding up weapons and arms without constituted authorization , this is considered as *Fitna*, this is always being discouraged and condemned . Therefore, the proliferations of arms have already being checked, through making the State a sole institution with full authorized monopoly of arms as sole body to control it. Islam had make it unequivocally clear that taking arms is an act of rebellious against the state , I.e. when two Muslims fight each other with weapons i.e swords, machete, guns , both of them the killer and killed shall be in hell fire.

Another issues, is condemnation of the *Khawarij* . This group refers to those who take weapons and use it against Muslims, simply because they differ in conceiving meanings of some text of either Quran or Hadith. This group emerged during the faceoff between caliph Ali Bin Abi Talib and Mu'awiyya Bin Abi Sufyan. Khawarij ended at denouncing the Iman of both Ali and Mu'awiyya, and went ahead to assassinate them.

Khawarij hold up new ideologies of permissibility of raising swords against Sultan, Head of State and any leader deem to have a contradictory conception of their methods; they as well consider him Kafir, he who contract any grievous sin, they also denounce reverence to bot Caliph Usman and Ali; they see it as permissible to install a leader or Sultan from any quarters of racial background; the prescribed verdict of stoning to death as per adulterer and adulteress shall be scrapped out; they also doubt possibility of suratu Yusuf, the rationality to them is that it is highly impossible to have a love story in Quran; women who observed free days away from Salah while n their recycled period time, shall be obliged to pay back the Salah which they missed.

Moreover the most disturbing ideologies they hold is permissibility of killing Muslim wherever they found them, they chose to allow non-Muslims to walk free and kill Muslim

عن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله أنه قال في وصفهم
(يقتلون أهل الإسلام وَيَدْعُونَ أَهْلَ الْأَوْثَانِ)¹

They slaughter Muslims and live free the pagans.

Preventive Measures

How do we prevent the violence of religion within the context of Islam. The hijacking and use of the phenomenon of Jihad has to be checked. Now, how do we do that!? I believe this could be achieved through intellectual discussion and dialogues. It is proven Historically, that ideologies and creeds will never vanquish through battle fights and physical combats, but rather through discussions, dialogue, and intellectual engagements.

Secondly, dialogue is very important in addressing political and socio-economic conflicts . These socio-economic and political conflicts, has the potential effect of being kidnapped and turn to be misused and transformed into religious conflicts.

Thirdly justice, there shall no doubled standards, injustice would in most cases trigger violence.

Finally, issues which are considered with sensitivities from religious perspectives, especially sacred element, places, and symbols of all religions must be protected. The protection of religion is sacrosanct; it is the most fundamental elements in each society to be protected at all cost, protection of religion has

¹ Bukhari 3/ 1219

priority among the five basic necessities ought to be protected in Islam. This protection will attain **the *Maslaha* (security and economic advancements) the lack of which will engulf the communities to *Mafsada*** (Insecurity, poverty, and chaos). it should be noted that anything that could expose to danger the sensitivity of religion , shall be considered the greatest harm to the society, and such shall never be tolerated , from the other hand anything that would protect and preserve the religious sensitivity and its institution, is considered the highest element with utmost consideration , there by shall be protected.

Above is what we believe will check the religious violence and will protect and preserve sanity in the communities against any religious violence.

Wallahu Ta'ala A'alam
Wasallahu ala nabiyyina Muhammad SAW.

AN EXAMINATION OF ALMAJIRI SYSTEM OF EDUCATION AND ITS POTENTIAL ENERGY TOWARDS PEACE DEVELOPMENT: KANO STATE AS A CASE STUDY

Dr. Ibrahim Ilyasu Adam

Abstract

This paper examines the menace of Almajirai System and the threat it poses to peaceful coexistence in the country assessing its historical evolution in Northern Nigeria with a special reference to Kano state. The paper reviews government's policy in relation to the abrogation of the Tsangaya Qur'anic schools in the state, and critically analyzes it from multiple perspectives. It further appraises government's decision and provides a proposal that will serve as a framework for reforming the Tsangaya system rather than banning it. Years ago, some states in Northern Nigeria have formally outlawed the traditional Qur'anic system of education, otherwise known as the Tsangaya system, following what the government described as the on-going abuse which the students in the system (*al-Majirai*) are subjected to. According to the Governors of these states, the proscription of the Tsangaya system has become necessary to enable under privileged children enlisted in the almajirai system to be integrated into the conventional western education system. In Kano state for example, within one month, over 1000 *Almajirai* have been repatriated to the state from various states across Northern Nigeria. In the same vein, Kano had also received about 1172 *Almajirai* evacuated to the state from the neighboring states within the same period noting that 723 of the evacuees have been reunited with their families. The decision of government sparked wide uproar and condemnation in the state. This paper argues that the Tsangaya system should not be abrogated but must be reformed by introducing measures that provide conducive atmosphere and enabling environment for learning the noble Qur'an in a manner that corresponds with the culture and socio-economic realities. It concludes by providing a proposal for Kano State Government on how to support, finance and maintain the Tsangaya Qur'anic Schools through appropriate empowerment and funding rather than abolishing the Tsangaya system. It concludes that implementing these proposals will pave way for peaceful coexistence not only in Kano but in Nigeria at larger scale.

Introduction

Examination of a historical origin of the Almajirai System as well as the Tsangaya Qur'anic schools in Northern Nigeria is critical in order to have a better understanding of the issue under review and to contextualize a formidable framework for addressing the problem. Like any other traditional system of education in other parts of the Muslim world, the Almajirai System in Northern

Nigeria used to be a decent and reputable scheme that produced eminent scholars and policy makers in the past (NCWD 2001: Odumusu, 2013: Isiaka, 2015).

According to Maigari (2017), the system back then got support and solidarity from all stakeholders and propelled the nation to enviable status in literacy, social, diplomatic and economic spheres, to mention a few. The system, however, was completely bastardized and its prominence took a nosedive with the arrival of the British colonialists who invaded Muslim lands and hijacked their administrative power and eventually relegated all religious and traditional institutions to the lowest ladder of priority (Okonkwo & Ibrahim, 2014). Consequently, this paved the way for all forms of adulteration and degradation smeared on the system and its holistic structure in subsequent years. Numerous social vices are being linked to the managers and pupils of the scheme, which inevitably provoked calls for its abolition from some quarters (Okonkwo & Ibrahim, 2014).

Three years ago, Kano State government sought to abolish the Tsangaya Qur'anic schools for the above mention reasons and perhaps to contain the spread of Covid-19 Pandemic. This formed the basis of this study. The study holistically examines the traditional Tsangaya Qur'anic schools and its scheme, and scrutinizes its operations, viability and sustainability for the modern world. It frames its analysis on historical, religious and cultural context, exploiting both logical and philosophical methods in offering practicable suggestions on how the scheme could be properly managed and integrated into the modern system of education to realize its objectives, rather than abolishing it altogether.

Contextual Framework: The Evolution of the Tsangaya Qur'anic Schools

Islam regards knowledge as the pedestal of civilization and foundation of human development in both physical and spiritual realms. Hence, significance of knowledge acquisition cannot be over emphasized and this was evidently demonstrated when Allah the Almighty instructed Prophet Muhammad SAW to seek knowledge before entrusting him with His Message to the entire humankind. The Qur'an reads:

*Read! in the name of your Lord, Who has created (all that exists),
Has created man from a clot (a piece of thick coagulated blood).
Read! And your Lord is the Most Generous, Who has taught (the
writing) by the pen, Has taught man that which he knew not. (Qur'an
96:1-5).*

Every society/people has its own way of living and its culture forms a significant part of this way of living. Man is the vicegerent of Allah SWT on planet earth, and for this reason he is enjoined to acquire knowledge for proper understanding of his religion as well as for adequate preparation for challenges of his existence. Prophet Muhammad PBUH emphasized the importance of searching knowledge saying: *“The search for knowledge is obligatory upon every Muslim.”* He was also reported to have said: *“Wisdom (knowledge) is the lost property of the believer, wherever he sees it, he picks it up.”*

Indeed, seeking for knowledge is among the core values in a Muslim’s life and this explains why the Quran emphasizes that no similitude can be drawn between the possessor of knowledge and one who is dispossessed of knowledge, and that those who have knowledge are the ones who truly fear Allah the Almighty. To demonstrate the gulf between knowledge and ignorance, the Qur’an asks this rhetorical question: *“Are those who know equal to those who know not?”* (Qur’an 39:9).

More specifically, learning and teaching the noble Quran occupies a center stage in Islam. Abu Amamah, a Companion of the Prophet, for example, narrated that the Messenger of Allah had said *“Read the Qur’an, for it will come as an intercessor for its reciters on the Day of Resurrection.”* Furthermore, the Prophet PBUH equally mandated the believers to disseminate whatever they have acquired to benefit mankind observing that; *“The best amongst you are those who learn the Qur’an and teach it to others.”* In response to this clarion call, Muslims across the world, over the centuries, have left their homes and migrated hunting for knowledge while putting in their best to educate themselves and disseminate the knowledge they acquired. Their efforts in this connection gave birth to the *Kuttab* or *madrasah* in the Arab world, North Africa, and part of Asia, the *Pondok* in Malaysia, the *Pesantren* in Indonesia, the *Tsangaya* or *al-Majiri* System in Nigeria and other numerous systems in other parts of the Muslim world (Isiaka, 2015; Maigari, 2017).

Technically speaking, the term *almajiri*, is derived from an Arabic word *al-muhajir*, which relates to a person who leaves his hometown, village, city or even country in search of knowledge. This goes to show that the culture is rooted in Islamic intellectual tradition, heritage and knowledge acquisition. The Almajiri System in Northern Nigeria begun around 11th century in Kanem-Borno and was later replicated in the Sokoto Caliphate after the triumph of the Jihad led by Sheikh Uthman Bin Fodio (1754-1817). These two empires promoted the

Tsangaya system and supported it with the state resources (Isiaka, 2015; Maigari, 2017).

In addition to recognition and promotion from the authorities, the scheme also enjoyed the support of other major stakeholders, such as the community, the parents and the pupils themselves. In other words, the stakeholders regarded the scheme as their own collective project, which must not be left at the mercy of circumstances or to whom it may concern (Yusha'u et al., 2013). The products of the system, in addition to their role as teachers, Imams and preachers, formed the crop of elites that manned various government organs and parastatals in the pre and post-colonial era in Northern Nigeria. Similarly, they played significant roles during the Indirect Rule introduced by the colonial authorities in the region, as the *Ajami* (writing and reading of Hausa language in Arabic Alphabet) was widely used throughout the region for communication and administrative purposes. For this reason, the British colonialists recruited them as clerks and office attendants, in their daily colonial activities in the area (Yusha'u et al., 2013).

However, the prosperity of the Tsangaya System took a nosedive as the British colonialists relegated it to the background by starving it to a comatose state, claiming that promotion of religious education was not the Government's priority (Yusha'u et al., 2013). This claim was inaccurate, as the same state funds were used to propagate Christianity. Indeed, the demonization of the scheme was predicated upon the double standard exhibited by the imperialists. Giving the fact the state funds were no longer there to fund the system, the whole project crumbled and its admirers and sympathizers were rendered helpless (Isiaka, 2015; Maigari, 2017). The teachers and their pupils of the Tsangaya were subsequently degraded as a bunch of illiterates, due to their lack of familiarity with the newly introduced formal literacy order otherwise known as *karatun boko*, (Western education). In order to make ends meet and pursue their traditional education system, pupils of the Tsangaya schools were subsequently forced to embrace street begging as an alternative for seeking shelter and support from the populace; this formed the origin of the Al-Majirci in Northern Nigeria (Zakir et al., 2014, Aliyu, 2015).

The Tsangaya Qur'anic Schools: The Learning System

It would be fair to say that, over the years, the traditional Qur'anic schools in Northern Nigeria have unwritten undocumented curriculum comprised of beginner, intermediary and advanced stages of studies (Odumusu et al, 2013).

According to Babajo, (2008), there are five stages for students to go through before graduation. The basic stage was designed for beginners to learn the alphabets, recitation and writing, while the higher level is the step for the Memorization of the Qur'an, as well as the capacity to inscribe it from the heart. Collectively, the five stages involved in the Tsangaya Qura'nic scheme include:

1. *Babbaqu*: This is the first stage where Qura'nic alphabets and vowels are introduced to the beginner of four to five years of age. The children are taught the recitation and memorization of the shorter chapters of the Quran, as well as the diacritical symbols for the ability to conjure up letters and read.
2. *Farfaru*: This is the level where dictation is introduced to the pupils, to prepare them to master the inscription from the recitation of the teacher. Essentially, the emphasis is given in the detection and identification of the differences between the comparable words that are difficult to make a distinction.
3. *Zube*: In this step the learners are permitted to copy and recite the entire Qur'an in fraction, usually from the lower chapter to the upper ones without memorization. The objective here is to convert the recitation of the Qur'an into softer, create an easy flow and to upgrade the writing ability of the pupils.
4. *Haddatu*: Typically, not all the pupils get to this level. It is worthy to mention that only the boarding apprentice or exceptional pupils can reach and maintain this advanced level. At this stage, the students memorize the Qur'an by heart. Notably, two steps are involved here; firstly, the students begin with copying on the slate; secondly, the memorization of some segments, and presenting it to the teacher for observations, edition and corrections. When an error is identified, the learner would withdraw the presentation and represents it over and over again until the inscription and the recitation is perfected, before moving to the next segment. The teacher has the autonomy to reject voluminous writing when it is too large for the pupil's comprehension. Afterwards, the students would move on to the chronological memorization until the whole Qur'an is memorized.
5. *Satu*: This is the concluding stage and the highest grade in the Tsangaya Institution. At this stage, the honesty of the student marks a significant feature, because it is at this stage the scholar writes portions of the Holy Qur'an from his memory without looking the written text of the Qur'an. The scholar reads out aloud to the audible range of his teacher and other invited experts for orthography inscription and recitation. When the inscription and recitations are found immaculate, the scholar is allowed to write the full Qur'an from the heart on the manuscript, and that serves as the final

dissertation project. Thereafter, a student is considered a “graduate” (Odumusu et al, 2013).

Moreover, the above five stages explain the class level and the provable ages of the pupils. The first group of the pupil is called “*Kolo*” it consisted children between 4 and 11 years of age. The second group is called “*Titibiri*” consisting of teenagers who are habitually between 12 to 16 years range. “*Gardi*” is the third group depicting pupils from 17 years and above. The fourth group is referred to as “*Alaramma*”, which consists pupils from 18 years and above. The fifth and the last group is called “*Dangaran*” It consists scholars from 20 years and above (Odumusu et al, 2013).

The Tsangaya System in Recent Times: Its Constitutionality and Peace of the land

In 2008, UNESCO realized that some countries would not be able to meet the millennium development goals (MDG). It was discovered that those countries had a large population density and had relatively similar challenges in the sector of education, with most of them practicing either the *Madrasah* (Traditional Qur’anic school) or the Tsangaya System of education. Some of these countries grouped by UNESCO to be E-9 countries were; Nigeria, Indonesia, Pakistan, Bangladesh, Brazil, Mexico, India, China and Egypt.

It must be noted however, that The Constitution of the Federal Republic of Nigeria (1999), Chapter III, Section 309 stipulates that:

“Notwithstanding the provisions of Chapter III of this Constitution but subject to Section 28 thereof, any person who became a citizen of Nigeria by birth, registration or naturalization under the provisions of any other Constitution shall continue to be a citizen of Nigeria under this Constitution.

Furthermore, section 41(1) states that:

“Every citizen of Nigeria is entitled to move freely throughout Nigeria and to reside in any part thereof, and no citizen of Nigeria shall be expelled from Nigeria or refused entry or exit therefrom. With these developments, one can observe that the fundamental rights to freedom of movement, like other rights under the 1999 Constitution, might be derogated from or abridged in defense of public health, public safety or public morality.” (1999 Constitution).

In the light of the above, it is clear that the decision of Kano State government to forcibly repatriate the students of the Tsangaya Qur’anic Schools and to abolish the Al-majirci System is at best erroneous. For one, the *almajirai* are citizens of

Nigeria and therefore they should not be expelled from any state or refused entry or exit therefrom (Isiaku, 2016).

Similarly, the Universal Basic Education (UBEC) ACT 2004 stipulates that it is the responsibility of the Government to provide compulsory free universal basic education to its citizens, including “*Almajirai*’ (the Students of Tsangaya Schools). Section 15 (1) contains the interpretation of terms or special words used in the Act. It defines these words or terms so that there is no doubt as to what they mean in the context of the Act.

Furthermore, Section 16 contains the proper meaning of the Act stating that:

“Basic Education” in the context of the Law, bears a restrictive definition in Section 15 (1) to mean, early childhood care and education and the nine years of formal schooling, adult literacy and non-formal education, skills acquisition programs, and the education of special groups such as nomads and migrants, girl-child and women, Almajirai, street children and disabled groups (UBEC, 2004).

In addition, under this provision of the Law, the UBEC funds are supposed to be used to fund the Al-majirci system of Education and to provide tuition for the students. It is clearly stated in Section 15 (1) of the Act that the services that include books, instructional materials, class rooms, furniture and lunch (UBEC, 2004).

In sum, Tsangaya Qur’anic schools faces a wide range of challenges because of the neglect and failure to comply with the provision of the law that stipulates funding them and providing necessary educational tools and infrastructure for their sustenance. It must be clear that the *Almajiri* is not an out-of-school child. Rather, he is an under privileged young man left at the mercy of circumstances and continually suffered neglect and bastardization which has over time resulted in his adulteration.

Recent Federal Government Integration Program: An Intervention to Maintain Peace

Recently, a bill was signed by the Buhari administration to establish a commission to address the challenges of Almajiri and out of school children in Nigeria. Consequently, the National Commission for Almajiri and Out of School Children Education was established. The objective of the commission are to formulate policy and issue guidelines in all matters related to almajiri education

and out of school children in Nigeria. It also include provision of funding of research and capacity building, reform of Almajiry system, development of programs, construction of class rooms and other facilities. However, I argue that for the commission to be successful there has to be effective in monitoring and evaluation of the activities of the agencies concerned with almajiris at various levels. Moreover, the commission should regulate and provide the template to work with and ensure that it is implemented. So far, the commission has faced the problem of ostracisation and categorization of the students and teachers in the system as illiterates something that put them at a great disadvantage.

It would be fair to say that efforts of reforming the Almajiri system at federal level is not entirely new. Years ago, the Federal Authority, during the administration of Good luck Jonathan, the former President of the Federal Republic of Nigeria, sought to demonstrate a special interest in integrating the *Al-Majirci* System into the mainstream educational system in the country. In this regard, the National Policy on Education and Transformation Agenda was formally signed into law and presented to the National Economic Council in July 2013. On that occasion, the then Minister of State for Education, Nyesom Wike reiterated that the authority had set up the National Committee on Implementation of *Al-Majiri* Education Program to ensure that the pupils are provided with opportunities to access Basic Education (Isiaka, 2015). According to him, the program would also involve acquisition of various skills to enable them participate more positively in the development of their immediate environment and the nation at large. Indeed, this was a commendable gesture that demonstrated the willingness of the Federal Authority to improve the plight the *Almajiri* System in the country. .

Similarly, Federal Government's intervention through the Tertiary Education Trust Fund (TETFund) and Universal Basic Education Commission, which culminated in the provision of lodging, feeding and infrastructure to ameliorate the plight of the *Almajirai* was a classic example of its commitment. In addition, Classroom blocks were constructed across the Northern parts of the country where the system was practiced. For smooth implementation of the program, the Federal Authority sometimes used to collaborate with the state authorities by providing infrastructures while the states take care of staffing and pupils' enrolment. Among the benefiting states in this intervention were Niger, Jigawa, Zamfara, Sokoto, Kebbi, Kaduna, Plateau, Taraba, Yobe, Adamawa, Bauchi and Katsina. It is worthy to note that Kano State was not part of the beneficiaries in

spite of its position as the centre of commerce and learning as well as been the hotspot for *Almajiri* System in Northern Nigeria (Isiaka, 2015; Maigari, 2017).

In many ways the efforts of the Government succeeded in setting a stepping stone for repositioning the *Almajiri* System in some of the Northern States and in providing enabling environment and necessary facilities for the *Al-Majiri* pupils to be properly educated. However, the efforts of the Government were not complimented and the gesture was not properly maintained and sustained by the authorities and the parents of those children. This explains why the scheme was starved after the short euphoria of groundbreaking and commissioning ceremonies. In order to change the status quo with regard to the *Al-Majiri* situation in Nigeria today, all stakeholders must work together to stop the embarrassing situation. Similarly, Muslim scholars and leaders in the affected areas have a vital role to play in encouraging Muslim parents to accord upbringing and education of their children adequate attention. It is their Islamic obligation and a Divine duty (Isiaka, 2015).

Thanks to the recent intervention of the Federal Government for creating a new National Commission For Almajiri and Out of School Children Education

Contrary to what some misinformed elements among the Muslim community harbour in their minds that western education is sinful, parents must be properly educated that Islam challenges Muslims to seek knowledge of any sort, so long as it does not contravene the principles and teachings of Islam. Moreover, caution should be exercised before entrusting their children to relatives and caregivers. In a situation where sending the children out to live with a relative or caregiver is inevitable, the guardian should be adequately supported, especially when he is not financially buoyant (Maigari, 2017).

Kano State's Tsangaya Model Schools: An Appraisal of Almajirci Reform

In the strength of the foregoing, it is obvious that the Tsangaya System is an ancient scheme with a formidable structure that must be sustained rather than abolished. For one, the pupil in the traditional Tsangaya schools undergoes various stages of rigorous technical training before graduation. It is indeed regrettable, however, that he does not get a recognition he deserves, neither from the Government nor from his immediate community.

In light of the findings of this research, it is obvious that Kano State government has a policy of reforming Tsangaya System in place. As a matter of fact, over the

last five years, the State Government has built 12 Tsangaya Model Schools in the state under the auspices of Qur'anic and Islamic Schools management Board. The board is responsible for annual admission of students and their registration in their respective schools. The research has found that 10 schools out of 12, are boarding schools with 2810 students, situated at Ganduje, Kanwa and Dan Dinshe among others. Needless to say, the students comfortably enjoy three square meals a day, which is highly commendable. There are also other students in Kiru, Gaya, and Abdullahi Bayero College who also receive western conventional and Islamic training in these Tsangaya Model schools.

Furthermore, it is also observed that, 3 additional Tsangaya Model Schools were created in Bunkure, Bagwai, Kanwa 1&2 and Madobi with 300 students in each. There are also other Tsangaya schools created by the Government in Garo, Madobi and Dala with 200 students in each. Additionally, there is another one in Dawakin Kudu which hosts 300 females. It is also observed that some 976 *almajiris* were returned to Kano after repatriation of 1000 *almajiris* to other states.

After abrogation of traditional Tsangaya system in Kano, the Government promised to recruit any *Alaramma* who is so interested to teach in newly created Tsangaya model schools in the state. Giving the size of the population of Kano State, deep religiosity of its people, their sentimental attachment to Islam and quest for Qur'anic knowledge, the Tsangaya Model schools created by the government are at best insufficient to cater for the need of the populace. Alternatively, the Government should support and finance the existing Traditional Tsangaya schools run on charity voluntarily by Tsangaya teachers to complement its effort of repositioning Qur'anic education system in the state. It is hoped, therefore, the decision of the Government to abolish the Tsangaya System in spite of its huge advantages will be quickly reversed (Isiaka, 2015; Isiaku, 2016).

Almajirci Reform: Proposals/Recommendations

This study has identified the following problems as the major obstacles facing traditional Qur'anic schools in Northern Nigeria; shortage or lack of funding, lack of conducive environment for learning, disregard and lack of recognition from the government and society, vague career prospects, absence of career-orientated curriculum, lack of employability, social and financial insecurity, vulnerability to criminality and insurgency, lack of immunity and protection against social vices, susceptibility to abuse and molestation, lack of remuneration for the teachers, lack of certification for the graduating students, and absence of

specific duration set for the completion of the Quranic learning/teaching program (Zakir et al., 2014).

After a critical examination of the problems under review, the researcher has made several recommendations for the Kano state government with a view to finding lasting solution to the lingering almajirci menace in the state (Maigari, 2017). As a matter of fact, the government should appreciate the fact that every Nigerian is entitled to the kind of education he deserves be it conventional western, or an Islamic. To do justice to its subjects, the government must ensure that it provides necessary logistical and infrastructural support to everyone regardless of their career choices.

The government should also appreciate the fact that everyone is entitled to live in any part of the country of their choice as enshrined in the constitution of the Federal Republic of Nigeria. Advisably, any decision that government takes, should reflect the culture, tradition, heritage, religion and the size of population of the good people of Kano. Given the fact that Kano is predominantly Muslim state, and arguably the second largest state in the country; the religious sensitivity and sentimentality of the people of the state should not be underestimated. With that being said, it will only be right if the governments reforms the Tsangaya system rather than taking decision of abrogating or scrapping it. As a matter of urgency, parents must be sensitized and forced to take responsibility of catering for their children while they are at traditional Tsangaya Schools. They must be reminded that it is their Islamic duty to do so.

The state government should have a strong coordination and collaboration with traditional institutions, religious clerics, parents and Tsangaya teachers otherwise known as Malaman Allo to ascertain the level of *Almajiri* predicaments and the gravity of the danger of leaving the Tsangaya system unfunded, or scrapping it altogether. To have an in-depth analysis of the *Almajirci* menace and the danger it represents, the government must be organizing roundtable discussions every 4 months with stakeholders, clerics, government officials, politicians, NGOs, Tsangaya teachers and representatives across 44 local governments of the state with a view to having a consensus on a lasting solution for the problem. Moreover, the members of the State House of Assembly must be actively and strategically involved in the *almajirci* reform campaign and must be encouraged to sign a bill that will safeguard the Tsangaya system and the interest of the vulnerable children studying in it.

Indeed, it would be fair to say that the state government has taken various measures to reform the almajirci system of education in the state, but it needs to do more. As a matter of fact, the government must establish at least 20 additional Tsangaya Model Primary schools in the state. Similarly, their curriculum must be Islamic-based and career-orientated. As a pilot project, in addition to Quranic memorization, the students must be trained on western and Islamic education. The school should set a target of producing 400-600 *huffaz* annually.

In the same vein, the government must also establish additional 20 Tsangaya Model Secondary Schools. Similarly, its curriculum should be Islamic-based and career-orientated. In addition to Qur'anic memorization, the students will undergo western and Islamic training, periodic seminar on soft skills acquisition, empowerment, job training as well as entrepreneurial skills. The school should set a target of producing 600-800 *huffaz* annually. Upon graduation, the students can have a choice of shaping their career in various fields such as engineering, medical profession, law and so on. Furthermore, the government must at least establish five comprehensive Tsangaya model schools in each of three senatorial districts that will cater for at three thousand students. Collectively, in three senatorial districts, 9,000 students will receive both Islamic and Western conventional training. The target is 4 000 students, expected to be graduated as *huffaz* after an interval of every two years.

Indeed, it is high time for Kano state government to have a strong coordination/collaboration with other state governments in Northern Nigeria, that already have a formidable structure and goal-orientated blueprint, for sustaining Tsangaya models school in the wake of banning/Covid-19 Pandemic, like Yobe State, for example. Similarly, the government should collaborate with Muslim scholars, prominent Quranic clerics (who had Tsangaya education background) as well as local and International NGOs to provide everlasting solution to *Almajiri* menace in Northern Nigeria rather than banning the system altogether.

To mobilize adequate resources for efficient management and financing of proposed Quranic model schools, the Muslim community should develop crowd funding methods. The *Waqf* institution must be greatly strengthened to finance Islamic education in general and Tsangaya Qur'anic schools in particular. Furthermore, the government must collaborate with philanthropists, donor agencies and NGOs to improve the welfare of the *Almijirai* and their teachers by funding the institutions, financing their projects, offering logistic supports and

providing formidable infrastructure for sustaining the Tsangaya system in the state.

The educational policy needs to be revised in a pragmatic way, such that irrespective of which type of school a child attends, he should have the opportunity to attain higher education in any field of his choice. The current curriculum of the *Tsangaya* Quranic schools is by no means career-orientated, hence it must be reviewed. It must include skills acquisition techniques, soft skills, empowerment, and entrepreneurial skills for job training. This will shape student's career prospects and equip them for labour market after graduation (Isiaka, 2015; Maigari, 2017).

In sum, the existing Tsangaya Qur'anic schools in Northern Nigeria are in pathetic states bedevilled with serious challenges; hence, all stake holders must be responsible for this predicament. As a matter of expediency, the government needs to reform the Tsangaya system to be compatible with challenges of modern era. Many countries in the Muslim world have managed to gradually reform their system of Qur'anic education and in many ways their efforts succeeded; our authorities need to copy them and do the same. They can do that!

Concluding Remarks

Northern region of Nigeria which is home to numerous social and political entities had an established culture since time immemorial. This culture was predominantly Islamic in nature. It would be fair to say that Northern Nigeria was never considered as a primitive society long before the advent of colonialism as it had all the features and potentialities of a civilized society. In addition, the Muslim people living in the North were literate, conversant in the Qur'an and Islamic literature. In those days, the Tsangaya system was the formal training and well-structured educational system prevalent, and the Qur'an was source of knowledge and inspiration. This perhaps explains why the colonialists upon their invasion of Muslim lands opted to administer the society through what they called indirect rule. Nevertheless, Colonial administration deliberately turns its back to the Tsangaya system because it dreaded any form of civilization to exist with it side by side. It fought the system, and left it grossly underfunded. Consequently, the traditional Qur'anic system of learning collapsed into a state of coma on which it has never recovered.

At some in the past, Kano state government had sought to ban the Traditional Qur'anic schools otherwise known as the Tsangaya schools as part of its measure

to contain the Covid-19 Pandemic on the one hand, and to modernize Qura'nic education system in the state, on the other hand. The decision of government sparked wide uproar and condemnation in the state. This paper argues that the Tsangaya system should not be abrogated but must be reformed by introducing measures that provide conducive atmosphere and enabling environment for learning the noble Qur'an in a manner that corresponds with the culture and socio-economic realities of our time. It concludes by providing a proposal for Kano State Government on how to support, finance and maintain the Tsangaya Qur'anic Schools through appropriate empowerment and formidable funding rather than abolishing the Tsangaya system altogether.

References

- Aliyu, M. A. (2015). *Socio-Economic Effects of Almajiri Deucation System: A case Study of Gombe Metropolis*. Federal University Kashere: Department of Religious Studies
- Babajo, H.H. (2008). Socio-economic Menace of Almajiri Syndrome: The way out. *Journal of Religions Education, Languages and General Studies. (JORELGS)*, 2(1), 39-45.
- Goodluck, I. I., & Juliana, J. I. (2012). Provision of Formal Education to Almajiris: The Role of Libraries. *European Scientific Journal*, 8(15).
- Isiaka, T. O. (2015). A pilot study of the challenges of infusing Almajiris educational system into the universal basic educational program in Sokoto, Nigeria. *Journal of Education and Practice*, 6(16), 10-16.
- Isiaku, Wada Bashir, (2016) *Introduction to Citizenship Education: A Handbook for Teachers and Students*, SM Graphics, Kano.
- Jungudo, M.M., & Ani, J. K. (2014). *Justice and Human Dignity in Africa: A Collection of Essays in Honor of Professor Austin Chukwu*. Oxford, African Books Collective. 40-55.
- Khan, Abdul Muhsin, (2002), *The Translation of the Noble of Quran*, Darus Salam Publication, Riyadh.
- National Council for the Welfare of the Destitute. (2001). *Almajiri and Qura'nic Education. Kaduna*. Nigeria: Rishab Printing Press.
- Maigari, Yakubu Tahir, (2017), The ALmajiri Palaver in Northern Nigeria: How Islamic Saudi, *Journal of Humanities and social sciences*, 2 (5), pp.396-404.
- Odumosu, O., Odekunle, S. O., Bolarinwa, M. K., Taiwo, M., Ajala, A., Alonge, S. K., & Akujobi, C. (2013). *Manifestations of the Almajirai in Nigeria: Causes and Consequences*. Ibadan: University press Nigeria.

- Okonkwo, H. I., & Ibrahim, M. A. (2014). Contemporary issues in nomadic minority & Almajiris education problems and prospects. *Journal of Education and Practice*, 5(24), 19-27.
- Onosaye, D. (2010). Effective methods of combating street begging in Nigeria as perceived by panhandlers. *Journal of Study and Community Sciences*, 4(2), 109-114.
- The Constitution of the Federal Republic of Nigeria, 1999.
- Yusha'u, M. A., Tsafe, A. K., Babangida, S. I., & Lawal, N. I. (2013). Problems and prospects of integrated almajiri education in Northern Nigeria. *Scientific Journal of Pure and Applied Science*, 2(3), 125-134.
- Zakir, A., Abubakar, U., Lawal, U. S., Imrana, H., Habibu, I. T., Hassan, I. H., & Harande, M. M. (2014). The practice of almajiri: Prospect and socio-medical challenges in northern part of Nigeria. *Journal of African Studies and Development*, 6(7), 128-131.

THE COMMITMENTS OF *ULAMA'* AND ISLAMIC ORGANIZATIONS TOWARDS SOLVING ETHNO RELIGIOUS CONFLICTS IN BAUCHI METROPOLIS

By

Muhammad Al-Amin Aliyu, PhD

School of Continuing Education, Bayero University Kano

abufaryam80@yahoo.com

08036867594

Abstract

Ethno religious conflict is recognized as a major public problem in Bauchi metropolis in particular and the State in general. Over the years, ethno religious conflicts in Bauchi have been either sparked by unemployed youths or it had been sparked by circumstances. Emerging research is deepening understanding of the individuals and societal influences that contribute to and protect against ethno religious conflict. The main argument of the paper is the commitments of *Ulama'* and Islamic organizations in solving ethno religious conflicts and promoting peace in Bauchi. The paper also assesses the ethno religious conflict that occurred at Government Day Secondary School (Army Barrack), Bauchi in 2005, which sparked after students' clash at the school over the abuse of the Qur'an. It also discusses the conflict at Yalwan ka ga dama at Bauchi in 2007 which erupted when a mosque was demolished by the Christians in the area. However, many contributions in managing the conflict were made by particularly Muslims individually and collectively which made a great impact to peaceful coexistence between the people of Bauchi. Moreover, the *ulama'* have made tremendous efforts by making public awareness particularly to Christians of Bauchi whenever they were attacked by Boko Haram insurgents. The scholars showed that Muslims are against the activities of the insurgents and they consider their ideologies as un-Islamic. However, the research aimed at finding out the strategies or methods of conflict prevention, resolution and addressing it towards lasting peace in the area. It also aimed at promoting peaceful relationship between the ethnic and religious groups in Bauchi town with a view to ensuring social development. Being a multidimensional research in nature, analytical and descriptive methods have been employed. In the efforts of achieving peace building in Bauchi, the government should support and assist *Ulama'*, Islamic organizations and notable individuals who sacrificed their time and energy for peace development in the city. Published and unpublished materials as well as articles related to the research have been conducted. Verbal interactions have been made through collecting the needed and relevant information through conducting interviews.

Introduction

Muslim population is said to be more than eighty five percent population of Bauchi people. The National Population Commission (NPC 2013) states that

almost ninety percent of the population is made up of Muslims. Unfortunately, as the both the Muslim Christian population grows, so does unemployment for youths in the city, which is one of the major causes of youth's involvement in ethno religious conflicts. At least two third of unemployed youths are between fifteen and twenty four years of age. Over half of the unemployed youths in Bauchi did not have education beyond secondary school level. Graduates of tertiary institutions also seem to be badly hit by unemployment too. However, several factors may be blamed for the prevalence of youth unemployment in Bauchi State. There is a high population growth rate which accompanies an already large population of Bauchi State people. In addition, deficient school curricula and poor teacher training have contributed to the failure of educational institutions to provide their students the appropriate skills to make the employable.

However, there is the need to generate a peace and conflict free environment particularly among the ethnic and religious groups in Bauchi. The youth are key agents of peace building especially those who have experience in conflict firsthand. Muslims have key roles to play in peace processes since they have a clear vision of what peace could look like in communities and have drive work towards the realization of these goals. Shaykh Prof Mansur Isa Yalwa and Shaykh Prof Isa Ali Fantami were promising young da'awah scholars in Bauchi particularly, who immensely contributed towards unity and peace building among the youth in the town. However, many Imams in Bauchi such as Shaykh Dahiru Usman Bauchi, Shaykh Hassan Usman Zango; Chief Imam, Abdurrahman Ibn Auf Jumu'ah Mosque, Zango, Shaykh Idris Abdul-Aziz; Chief Imam Dutsen Tanshi, Shaykh Muhammad Bako Datti; Chief Imam, Yalwa Jumu'ah Mosque etc contributed towards guiding the youths to the straight path. Organizations such as *Jama'atu Nasril Islam*, (JNI) *Jama'atu Shababul Islam* (JHI), Bauchi, National Council for Muslim Youth Organization (NACOMYO), Bauchi etc contributed towards peace building between ethnic and religious groups in Bauchi.

Definition of Religion

The word religion was adapted from the Latin term *religio*, a term also approximates conscientiousness, devotedness or felt obligation, since *religio* was an effect of promises, curses or transgressions even when these were unrelated to God. In western antiquity and many other cultures, there was recognition that some people worshipped different gods with commitments that were incompatible with each other and that these people constituted social groups that

could be rivals. However, (Ahmad 2005) asserted that, Islam denotes submission, surrender and obedience. As a religion, Islam stands for complete submission and obedience to Allah that is called Islam. The other meaning of Islam is peace. This interpretation means that one can achieve peace of body and mind only through submission and obedience to Allah. Such a life of obedience brings peace of the heart and establishes real peace in society at large.

Definition of Ethnicity

The term ethnicity refers to a social group bound together by a more or less shared sense of historical origins which may be based upon language culture or religion. It is therefore to be distinguished from race kinship or nation, because there is some degree of break up in ethnic identification according to context or circumstances.

Definition of Conflict

Generally, conflicts refer to some form of friction discord arising within a group when the beliefs or actions of one or more members of the group are either resisted by or unacceptable to one or more members of another group (Chandra & Nina 2010)

Background of Ethno Religious Conflicts in Bauchi State

Historically, ethno religious conflicts in Bauchi State started in Tafawa Balewa town before independence. Tafawa Balewa is one of the twenty Local Government Areas in Bauchi State, which crises turned the town into a war ground. Shehu (2002) asserted that, peace has eluded the place. And as if it were calculated coincidence, the place has now been engulfed by trouble for almost the same length of time, half a century or thereabout.

Initially, there was peaceful co-existence between the people living in and around the town until the last three decades when it became inflicted with numerous disagreements broke its very existence. The Prime Minister's hometown was set on ethno religious crises for a long time as stated in the introduction. The Sayawa found it easy to meet their demand with the support of the Christian Association of Nigeria (CAN). The most fundamental root cause of the crises in the place is the dispute over ownership of the town. The *Sayawa* came to Tafawa Balewa town at a later period than that of the Hausa/Fulani and after their settlement; they claimed the ownership of the town. Yet, the town "Tafawa Balewa", even by its name suggests that, the town is owned by Hausa/Fulani because the name is in Fulfulde language. Zakka (2014) was of the opinion that, the town takes its name

from the two compound Fulfulde words “*Tafari Baleri*”. “*Tafari*” means “rock” and “*Baleri*” means “black”.

The initial name of the town “*Tafari Baleri*” above proves the world that the town is in Fulfulde language. How can a community or group of people inhabit a town and give a name in a language different from their language? The Sayawa hypocritically lived with the Muslims; unfortunately, the Muslims of the town had been deceived and brutally attacked mentally and physically. Many of the Muslims were killed in Tafawa Balewa town and its environs by the Sayawa in a series of attacks. In their quest to own the town over their purported agitation for self determination, Musa (2020) stated that, the Sayawa carried out the crises to displace the entire Muslims of the town; destruction of all residential houses, shops and mosques including their historical sites and monuments and; distortion of the entire history through encroachment of abandoned public and private properties in the town.

The Tafawa Balewa crisis of 1991 gave rise to crisis in Bauchi when victims of the crisis were conveyed to Bauchi Specialist Hospital for autopsy. Abubakar Gabarin informed the researcher that, more people trooped to the hospital in order to sympathize with victims and to identify their relatives. The condition in which the dead bodies were brought as well as the condition of the wounded people led to another crisis in Bauchi Metropolis. The people embarked on rampage attacks of Christians in Bauchi town where twenty one people were killed and many people were injured. Property worth millions of Naira was destroyed.

Causes of Ethno Religious Conflicts in Bauchi

Ethno religious conflicts issues form part of the most recurring phenomena in Bauchi politics. The issue has permeated the State’s political landscape since the colonial period up till the present time. There seems to be no solution in sight to the accompanying conflicts of ethnic rivalry and religious intolerance. The dominant and minority ethnic groups treat each other with suspicion and the different religious world view clash at the slightest misunderstanding. The conflicts bring about all manner of outcomes of food shortages and economic recessions. It results to with little or no time to practice farming, this causes food shortage. Other States with large defense industries have made tidy profits from armed conflicts across Nigeria. Bauchi State has not been without its share of conflicts. The State experienced some of the most sordid tragedies arising from difference of opinions and distrust.

However, according to the report on the history of Bauchi Emirate, Bauchi State has exhibited inclination to ethnic and religious conflicts resulting to intra and inter-ethno religious crises. As it is with other social phenomena, scholars have advanced so many perspectives in explaining the pervasiveness of conflict between the various ethnic nationalities that make up the State.

On the other hand, ethnicity played a great role in fuelling conflicts in Bauchi State. Turaki (2012) maintained that, ethnic groups are social formations distinguished by the communal character of their boundaries. Ethnicity like any other social phenomenon is not immutable, because it alters its form, place and role in the life of the society. Ethnic violence has been part of the Bauchi State's political history since before independence, but it has recently assumed wider and serious dimensions with devastating consequences on the survival of the State. This simply indicates that, ethnicity in Bauchi is a contributory factor in policymaking process in some parts of the State like Tafawa Balewa town and this leads to virulent ethnocentric vituperation being a common feature in every State discourse.

Another cause of ethno religious crises in Bauchi State is some politicians sponsor hoodlums in the creation of disturbances which soon degenerate into a massive war between the two bodies that led to the death of innocent souls. Sambo (2017) asserted that, politicians have used the crises to score cheap political points, insisting the security situation in places, called for a state of emergency. The situation of Bauchi State was a case in point. Curfew had been imposed in the State, and many fled their homes for their lives.

Additionally, the youths involved in this situation were mostly teenagers, very few of them are in their thirties. Some of these youths were secondary school dropout while some of them are even primary school dropout. The future of the youths is destroyed when politicians use them as weapons to win elections. Some of these youths have aged parents they need to cater for, it is these same innocent youths who need money that the politicians give guns, cutlass and other offensive weapons during elections activities. The politicians in government are the godfathers to many youths. The youths look up to them, obey them and envy their achievement. So their corrupt ways serve as a precedent for the youths coming into game of politics and also ready to do anything to surpass the achievement of their godfathers.

However, the report of the Nigeria Supreme Council for Muslim Affairs (NSICA) shows the position of the council on the causes of conflicts in Bauchi. These include; age-long suspicion, mutual mistrust and induced pathological hatred between Christians and Muslims. Malicious hatred and enmity harbored by the Christians against Muslims and their desire to always attack Muslims at any given chance. The belligerent postures of the Christian Association of Nigeria (CAN) in its reactions to State issues that affect Muslims as in the cause of Shari'ah implementation among others. The council also noted that, non implementation of recommendations by various commissions/tribunals established by the Federal Government on the previous crises also fuel anger among Muslims because of failure of security agencies to act swiftly in taking measures for rescue and quick response to protect lives and property of Muslim communities attacked by Christians.

In addition to the above, provocation played by some of the Nigerian media, faceless politicians, and rumour peddlers, religiously pursued ethnic cleansing agenda as embodied evidently in the persistent killing and maiming of Muslims in Christian dominated communities especially in Yalwa area in Bauchi and irresponsible leadership exhibited by most of those in positions of authority, leading to frustrations and total loss of confidence in the leadership by majority of the masses, were other main causes of igniting and promoting crises in the State.

Therefore, the results and effects of ethno religious conflicts in Bauchi have been colossal loss of lives and properties, heightened refuge problem, soaring poverty among citizens of the city. The prevalence and persistence of the conflicts is as a result of poor management of such conflicts by successive regimes, poverty and deprivation. It is also clear that, conflicts can occur between two or more groups and religions in the depending on the prevailing circumstances or it could be as a result of age-long dispute between the affected ethnic and religious groups.

The Commitments of *Ulama'* and Islamic Organizations in Solving Ethno Religious Conflicts in Bauchi Metropolis

Islam has given Muslims a high position because they play a great role in the development of civilizations. And the future of communities in particular and nations as a whole are in their hands. The lives and experiences of people are more complex and they can play many roles in conflict resolutions such as meeting with the victims and peacemakers.

In Bauchi, Muslim scholars played a significant role towards ethno religious conflict resolution that occurred particularly at Yalwa area. Yalwa is a residential quarters in Bauchi town, and majority of the residents were Christians. Most of the houses in the area were built by the Sayawa, and they give them for rent only to Christians. Yalwa in Bauchi is an area where majority of the Christians are settling. It is just like the majority of Christians especially Igbos in Sabon Gari, Kano. While majority of Muslims especially Hausa living in Sabon Gari, Gboko (the place the researcher lived during NYSC) were the majority. That is why in the case of Yalwa area, Bauchi, many churches were built more than any area in Bauchi town. Abubakar Shabbabu informed the researcher that, almost, eighty per cent (80%) of churches in Bauchi are located in Yalwa.

The domination of Christians at Yalwa area by the efforts of the Sayawa is true. And this is exactly what the Sayawa did at Tafawa Balewa Local Government Area. The researcher concur with the opinion of the Limamin Bauchi; Alhaji Bala Ahmad that, it is the carelessness and the weakness of the Muslims and lack of good leadership in the community that led the Sayawa to dominate this area. During the researcher's visit to Yalwa, he observed almost all chemists, provision shops, barber shops, tailoring centres and fast food are owned by the Christians. This does not mean all Christians of Yalwa are evils. There are many who are friendly. The Chief Imam, Yalwa Mosque also acknowledged the good Christians of Yalwa who in many times contributed in conflict resolution peace building in the area.

However, one of the resident in Yalwa; Garba Hamza Kafin Madaki, was of the view that, one of the root causes of the Yalwa crisis was that, hoodlums in Bauchi in collaboration with the Sayawa, disguised as okada riders, when they picked Hausa/Fulani as passengers, they took them to the Sayawa, beat and robbed them. When the information about this action reached the Muslims in the city, they became furious. They reported the incident to authorities but no action was taken. This made them to fight the Sayawa as retaliation. It started as an ethnic crisis and later turned to a religious one. The conflict led to the loss of lives and properties.

Hoodlums in Bauchi contributed in igniting ethno religious conflict in Yalwa in particular and Bauchi in general. They had been committed in the situation through the influence of politicians who used them as tools or machineries to their political movements. However, after the lime light of a certain politician, their boys usually became stranded due to none sponsorship of their godfather.

This made them engage in drug abuse and other sorts of crimes such as the above incident at Yalwa. This continuously happened, which is why the Muslims in Yalwa followed the appropriate channel of reporting the matter to the police. Unfortunately, nothing was done to solve the case. This angered the Muslim youths and took action to defend themselves. Whether the Christians are responsible for the crisis or not, it is obvious that some of the Christians in Bauchi particularly some Christians of Yalwa, are targeting the Muslims because of envy and hatred. On the other hand, since the Christians noted that no serious action was taken against them by the authorities gives them the chance to increase more trouble and provocation against Muslims.

On the other hand, the (then) Secretary; Muslim Students Society of Nigeria, Bauchi branch; Ado Inusa revealed that, the crisis erupted when a mosque was demolished by the Christians in the area. The mosque was built by the Muslim Students Society of Nigeria (MSSN). It was later in the morning; the Muslims discovered that the Mosque was destroyed. In any Muslim community, building mosques is common, either *Khams as-salawaat* (five daily prayers) or Jumu'ah. The Muslim Students Society of Nigeria, Bauchi branch built a mosque at Yalwa area. But in the next morning, the mosque was found destroyed. The demolished mosque situated at Baba Takko Secondary School, Yalwa was under construction before the conflict. Those who are responsible for the destruction of the mosque are against its location in the school for unreasonable fact. In this regard, the Muslims of Yalwa should have exercise patience and put more pressure on the government to take action, because the impatience results too much loss. The leader of *Jama'atu Shababul Islam*, Bauchi; Abubakar Shabbabu stated that, as a result of the destruction of the mosque by the Christians, the angry youths moved ahead and destroyed the Redeemed Christian Church of God and Elim Church at the area, while two mosques were also destroyed by the Christians at Yalwa and Anguwan Angas.

The cause of the conflict was clearly a provocation. There is no area in Bauchi that Muslims cannot build a mosque or Islamiyya school because it is a city where Muslims are the majority. At Sabon Gari, Gboko, (where the researcher served as a copper), the Hausa are the majority living in the area, there is a church in the area and nothing happened. The reason claimed by the Christians for the destruction of the mosque was that, they were against the call to prayers, which was disturbing them and that nobody listened to their complaint. As a result, they destroyed the mosque, crisis erupted which resulted in the loss of lives and destruction of property.

In this case, the government should have come in the situation and listen from both sides. For example, the government can form a committee that will trace the area to find out which group met the other. Is the mosque or the Christian residences? Then the committee may come out with recommendations.

In an attempt to address the conflict, the director, State Emergency Management Agency, Bauchi (SEMA) Abubakar Gabarin stated that, the role of the government to peace and stability in the State after the conflict was through deployment of security forces to the affected areas in the metropolis. A high powered committee was established to assess the level of damages as well as to come out with modalities of compensating the victims which was done accordingly. The destruction and damages drew the attention of other State governments such as Kebbi, Sokoto, Zamfara and Gombe to offer financial donations to assist the victims.

During the 1991 Tafawa Balewa spill over conflict in Bauchi, some of the Muslim scholars and ward heads (*Masu Unguwanni*) played an important role in maintaining peace and unity in their communities. Example of such ward heads, who played a great role, was *Mai Unguwa* Amadu of *Unguwar* Gwallaga, Bauchi. After the Tafawa Balewa spill over conflicts in Bauchi, he called all the youths of the area and drew their attention to avoid igniting conflict in Gwallaga in particular and Bauchi in general. *Mai unguwa* Amadu stated that, he counselled the youths and monitored their movements in the area. He urged the youths to be vigilant on strangers; both Muslims and non-Muslims. Any stranger observed living in the area, or wandering about will be summoned by the *Mai Unguwa* who would then conducted a thorough investigation on him before he was allowed to settle in the area.

It is part of the responsibilities of every *mai unguwa* to ensure peace and unity in his community. He played a great role in reconciliation between disputing parties. The strategy of *mai unguwa* Amadu helped in the fight against violence and crisis in the area. These kinds of leaders seriously need the intervention of the government especially financial assistance, because the little contribution he got from the community was not enough for his tremendous work. The *mai unguwa* is closer to the members of the community than other leaders are. He worked tirelessly towards peace building in the area. Apart from this struggle, he accommodated different people who needed special assistance like new converts to Islam (who suffered from their families as a result of their conversion), lost children and even kidnapped victims who escaped and found themselves in

Bauchi. At the time of conducting interview with him, we were interrupted by two different cases: one youth appeared before him claiming that he came from Jos as he converted to Islam but his family sent him away. The *Mai Unguwa* applied his methods of finding the truth; at last, he discovered the boy was lying. The other case was a lady found by good Samaritan, wandering on the streets, she appeared decent but she could not speak. The *Mai Unguwa* asked his wives to offer her food and take care of her before he finished the interview with the researcher.

Similarly, in one of his conflict resolution attempts, Prof. Imam Mansur Isa Yalwa recounted an incident which occurred at Yalwa in 2008 as a result of misunderstanding between Muslim and Christian youths. Hassan Zango stated that, the method followed by Mansur Yalwa in calling their attention was that, when he approached them, he recited the *takbir* and the youths answered. They told him that they were there for revenge over what happened to their fellow Muslims. Mansur Yalwa then (wisely) showed support to them and requested to be their *Ameer* (leader) in taking this revenge, but he said, as their *Ameer*, nobody should take any decision until he verifies those involved in the incident. The good approach and understanding between Imam Yalwa and the youths made the youths to exercise restraint and crisis was avoided.

Effective approach is another tool for preventing crisis. Most of the youths of Yalwa involved in ethno religious crises are on drugs. Therefore, whenever a misunderstanding or conflict arose between the youths in the community, youth scholars like Imam Yalwa are in the best position to contribute to managing the conflict.

The Chief Imam Abdurrahman bn Auf; Hassan Usman Zango stated that, other promising young scholars such as Malam Mustapha Baba Ilela, Dr. Isa Ali Fantami and Shaykh Idris Abdul-Aziz, visited Yalwa after the crises. Other places visited included Birshen Fulani and Birshi Gandu. After the visits, they called members of the communities at *masajid* and places of learning to cooperate in peace building in the area.

In an effort towards conflict resolution in Yalwa, the then Divisional Police Officer (DPO) of Yalwa, Muhammad Rabo DPO, played an important role. He was firm, fair and just in handling issues. He contributed immensely towards peace development in the area. The DPO informed the researcher that, the families and politicians usually take dubious processes in releasing the culprits,

therefore, during his stay in the Station, he made sure that no bail was granted to any of them until the culprits faced trial at court. And whoever escaped, the DPO commanded the police officers to arrest his father/guardian until he appears before the Police Station. The dedication of DPO Muhammad Rabo indicates that, there is still hope for Yalwa community especially the Muslims who are mostly affected in ethno religious crises in the area.

There is an area which was popular in Yalwa where some rotten eggs among the youths were based, taking drugs and all sorts of immoral behaviour. The DPO with the support of the members of the community especially the *Jama'atu Shababul Islam*, the youths were caught and dealt with through many ways such as tracing the youth problems. A member of the organization and Chief Imam Yalwa Jumu'ah Mosque; Bako Datti stated that, *Jama'atu Shababul Islam* moved forward to look for scholarship for the youths to continue with studies at secondary schools and higher institutions of learning; seeking job opportunities for them like cleaners and messengers. The organization also served as counsellors to the youth.

The efforts made by the organization also are commendable. The rescue of drug abuse by the organization made the youths to feel honoured and the humanity offered by the organization and the scholars made a lot of them to abandoned drug abuse. Initially, many of the youths were victim of drug abuse because of negligence of their parents/guardians and some of them were in a state of depression either because they do not have means of living or cannot go for higher studies.

Jama'atu Nasrul Islam (JNI) played a great role in addressing ethno religious conflicts in Bauchi. In view of the fact that, all conflicts in Bauchi metropolis involved Muslims and Christians of different tribes, the organization in collaboration with National Council for Muslim Youth Organization (NACOMYO), Bauchi, always addressed the religious and ethnic groups and cautioned them whenever they decided to retaliate in a conflict. They were urged to always calm down and endure patience. Ahmad Jumba informed the researcher that the organization usually conducted a round table with the representatives of the youths and sometimes with representatives of the Christians to discuss on issues related to unrest and solutions to it.

The *Jama'atu Nasril Islam* (JNI), in collaboration with Nigeria Inter-Religious Council (NIREC), organized a three day programme for the religious and ethnic

groups of Yalwa in particular and Bauchi Metropolis in general towards finding a lasting solution to the ethno religious conflicts in the area. The organization also contributed tremendously in finding solutions to the displaced Muslims of Yalwa who left the area as a result of the maltreatment of the Christians of Yalwa. This is a very good development by the JNI, because if the Muslims continue to leave the area, time will come when the occupants of Yalwa will be Christians only. And going by what happened at Tafawa Balewa town, it will pose a serious problem in Muslim-Christian relationship in the State. The challenge to the Muslims is that originally, Yalwa belonged to the Hausa/Fulani just like that of Tafawa Balewa, therefore, leaving Yalwa is like abandoning the area to the Christians.

The JNI leaders involved JNI sisters with WOWICAN to sort out ways of solving ethno religious conflicts concerning women. This had occurred many times, for example, the 1995 Tafawa Balewa crisis which started in the form of road blockage by some Sayawa women, protesting against the proposed reception in honour of the newly appointed Commissioner for Information, later developed into an armed conflict which claimed several lives.

Another contribution of the JNI in promoting peaceful coexistence is that, it organized public lectures on peaceful coexistence. Ahmad Jumba stated that, the first paper titled *Steps of Controlling Ethno-Religious Crises: Traditional Rulers Approach* was presented by the Galadiman Katagum, the District Head of Zaki, Alhaji Muhammad Bello Galadima. The second paper titled *Steps of Controlling Ethno-Religious Crises: Muslim Scholars Approach* was presented by Engineer Ahmad Yusuf and the last paper titled *Steps of Controlling Ethno-Religious Crises: Christian Scholars Approach* was presented by the President, Christian Association of Nigeria, (CAN) Bauchi.

The people of Bauchi will never forget the emergence of Boko Haram in 2009. Therefore, it is very important to mention some of the roles the *Ulama'* in public awareness about the position of Islam on the ideologies of the Boko Haram. Islamic scholars, especially Shaykh Isa Ali Fantami and Imam Mansur Isa Yalwa were famous in their encounter with the Boko Haram ideology at the early stage of its development in Bauchi. The unanimous denunciation of Yusuf's views by the scholars turned the group hostile against them. Thus, the group became at logger heads with the scholars. Subsequently, the Jumu'ah Imams in their preaching and Friday sermons criticized the ideology and methodology of the Boko Haram members. Bashir Yusuf Alkali observed that, *ulama'* in their effort

of countering the Boko Haram ideologies to the people of Bauchi, they made sermons and public lectures which had been sponsored by good people of the State to air it on radio and television stations. For example, lectures by Sheikh Ja'afar Mahmud Adam, Imam Mansur Isa Yalwa and Shaykh Isa Ali Pantami were aired on the radio. A public debate was conducted between Fantami and the Boko Haram leader, Muhammad Yusuf. The scholars' narrations included delivering sermons and preaching engaging in ideological debate with the group and writing books and pamphlets.

The Imams of Jumu'ah Mosques also contributed in addressing the insurgency, through call to the general public in *khutbah* (during Jumu'ah prayer) and in public lectures, enlightening them about the ideology of Boko Haram members and how to escape from falling into their trap. According to the Chief Imam of Bauchi, Bala Ahmad, the State Government also requested the support of the ward heads (*Masu Unguwanni*) and members of the communities in the struggle. Public awareness is one of the effective approaches in the fight against Boko Haram in Bauchi Metropolis and other Local Government Areas. Imam Mansur Yalwa and other scholars such as Shaykh Isa Ali Fantami played important roles towards re-orientation of Muslim particularly the youths about the Boko Haram ideologies. The scholars have shown clearly that all these atrocities do not have the slightest connection with Islam, and that they are not practicing Jihad in the cause of Allah. Through these and other *ulama'*, many Boko Haram members in Bauchi were lucky to repent and were living peacefully with people.

Other *ulama'* who contributed to solving ethno religious conflicts in Bauchi were: Shaykh Ibrahim Disina, Ustaz Shahya'u Yusha'u, Ustaz Usman Giade, Ustaz Abubakar Giade and Ustaz Abubakar Sade. Many of these scholars studied at *Jami'atul Islamiyya*, Madina, therefore, they initiated a programme "*Daurah*" in Bauchi. Through this course of study, the people of Bauchi were enlightened on the deviance of *Boko Haram* ideology.

Important of Conflict Resolution in Islam

Islam is a complete way of life. It encourages justice in resolving ethno religious conflicts. Islam confers with dignity and respect on a human. This dignity is bestowed by Allah on all human beings regardless of their ethnicity, religious, tribe or nationality. Allah SWT says:

O people, We have created you from a male and a female and made you into nations and tribes that you might know one another. The noblest of you before Allah is the most righteous of you. Allah is the Knower, the Aware. Q:49:13

Islam also recognised great diversity within human beings. People come from different backgrounds and traditions. However, despite this diversity, Muslims share a commonality of Islamic belief. Siraj (2014) was of the opinion that, such diversity means Muslims should live in peace within the community and with fellow citizens and not to live in any harmful relationship with each other.

A very significant lesson from the plurality is to cooperate, collaborate and dialogue and develop a good understanding of one another. This will help foster peace and resolving any conflict encountered. Dogan (2014) asserted that, at the time when the Prophet SAW was born among the Quraish tribe when immorality, licentiousness and permissiveness were common in the society. Arabs drank wine, gambled and indulged in all manner of activities such robbing, stealing and murdering. These were the tense of sorry conditions when the Prophet SAW appeared among them. Within a short period of time, with limits means and facing intense and aggressive opposition, he completely eradicated barbarism and savagery in the Arabian Peninsula and embedded all the praiseworthy virtues in the hearts of the people who both lived and traversed through the area.

It is quite clear that, the Prophet's leadership is the best method which is applicable in real life. The Prophet's techniques in his leadership played a significant role in achieving his goal to deliver the message of Islam to the world.

Conclusion

Ethno Religious conflicts pose threat to the peace and development of Bauchi Metropolis in particular and the State in general. This threat demands an immediate solution such as assistance (especially financial) to the victims. The *ulama'* and Islamic organizations' have played commendable roles in solving ethno religious conflicts in the metropolis. The ethnic and religious groups inspired social and economic loss in terms of lives, destruction of properties including places of worship, destruction of economic activities as well as destruction of homes, vehicles etc. Therefore, for peace and security to prevail, leaders need to be told the truth. However, the *ulama'* and Islamic organizations should courageously continue to fight against injustice for the benefit of the Muslim faith, peace maintenance and the economy of Bauchi by airing through radio, television, social media and through delivering public lecture and *khutbah*. Stakeholders, politicians and organizations should continue to promote means of assisting the victims of the crises. The government needs to be forthcoming on

this issue in order to uphold peace and secure the lives of Bauchi citizens to live in their homes inherited from their forefathers.

Recommendations

1. Islamic organizations should as a matter of urgency intensify their efforts to unite the Muslims of Bauchi who are divided along doctrinal, personal and group aspirations. If this is truly achieved, they will play a vital role in maintaining and promoting peace and unity.
2. Dialogue should be extended to all sundry at the grassroots. This will promote tolerance, respect and understanding amongst people of the same locality and neighbourhood.
3. Islamic organizations should establish befitting media outfit to correct the wrong perception created by the media about Islam and Muslims.
4. Those who are responsible for the destruction of the MSS mosque at Yalwa for no reason should be forced by the government to rebuild it. If this measure is taken, their leaders would not allow such destruction to happen again.
5. The government should punish accordingly all those found culpable in perpetrating violence and crisis in Bauchi. As long as they are not punished, abandoning the town to them would only mean giving them licence and empowering them to continue to unleash terror and aggression in the town.
6. The Islamic organizations should also double efforts on the education of and also assisting youth with training skills and empowerment.
7. The government, politicians and wealthy people should support and assist the Islamic organizations in solving ethno religious conflicts in the city.
8. The government should set up sensitisation committees to enlighten the followers of both religions on the need to tolerate one another for peaceful co-existence. Members of sensitization and enlightenment committees should be drawn from all shades of opinions, cutting across all socio-cultural divides.

References

- Agi S.P.I *Political History of Religious Violence in Nigeria*. Pigasiann and Grace International. 1998. Pp 58
- Ahmad Khursid () *Islam: Principles and Characteristics* – World Assembly of Muslim Youth – www.iium.edu.
- Chandra Ford and Nina Harawa “A New Conceptualization of Ethnicity for Social Epidemiologic and Health Equity” *Research* University of California at Los Angeles, United States. Retrieved www.ncbi.nlm.nih.gov published online on 29th April, 2010.

- Henze Valeska (2015) The Concept of Youth so Difficult to Define. Sociology Essay. www.ukessays.com. Retrieved January, 2015
- Ibrahim Musa (2020) ed. *Tafawa Balewa: the town and the people*. National Population Commission Report of 2013
- Nigerian Supreme Council for Islamic Affairs; Memorandum submitted to Federal Government Investigation Panel on the 2011 Election Violence and Civil Disturbances. June, 2011/Rajab, 1432AH
- Recep Dogan (2014) Conflict Resolution Forms in the life of Prophet Muhammad. Centre for Islamic Sciences and Civilization, Australia. www.religioninsociety.com Retrieved July, 2022
- Report on the History of Bauchi Emirate – *Establishment of Emirate Government in Bauchi (1804 – Date)*. Submitted to Bauchi State Ministry of Information and Communication. Bauchi Emirate Centre for History, Research and Documentation and Royal Gallery. December, 2020. pp4
- Sambo A.G (2017) *The Implications of 1991 Ethno Religious Conflict in Bauchi Metropolis*. An unpublished M.A Thesis in the Department of Religion and Philosophy, Faculty of Arts. Submitted to the School of Post graduate Studies, University of Jos, in partial fulfilment of the requirements for the award of Degree of Masters of History. pp 42
- Shehu Salisu (2002) *Tafawa Balewa: The Making of Palestine in Nigeria. An Insightful and Analytical Account*. pp 5.
- Siraj Islam Mufti (2004) Peace building and Conflict Resolution in Islam. www.islamcity.org. Retrieved 12th November, 2004
- The Concept of Religion – Stanford Encyclopaedia of Philosophy. plato.stanford.edu. Retrieved 28th March 2022
- The Glorious Qur'an
- Turaki Y. (2012) *Historical Roots of Crises and Conflicts in Nigeria*. Jos ECWA Theological Seminary (JETS).
- Wadam Zakka *Ethno Religious Violence in Zar land in Bauchi State and Traditional Methods of Conflict Resolution*. A Thesis in the Department of Religion and Philosophy, Faculty of Arts. Submitted to the School of Post graduate Studies, University of Jos, in partial fulfilment of the requirements for the award of Degree of Doctor of Philosophy in African Traditional Religion of the University of Jos. 2014.

Interviews:

1. Interview with Alhaji Inusa Ado (Sa'in Tafawa Balewa), former Secretary, Muslim Students Society, Bauchi; Director, Ministry of Religious Affairs, Bauchi State, on 13th April, 2021.

2. Interview with Dr Hamza Garba Kafin Madaki; Lecturer at Abubakar Tatari Ali Polytechnic, Bauchi on 18th April, 2019. 8:32am
3. Interview with Dr. Abubakar Umar Gabarin; Director, State Emergency Management Agency (SEMA), Bauchi at his residence in Bauchi. On 15th April, 2019.
4. Interview with Dr. Mansur Isa Yalwa. A Senior lecturer in the Faculty of Law, Bayero University, Kano, on 19th September, 2019 at his office
5. Interview with Malam Abubakar Ibrahim (Shababu); Chairman, *Jama'atu Shabbabul Islam*, at his residence at Muda Lawal, Bauchi. On Monday, 12th July, 2021. 5 :13pm
6. Interview with Malam Adamu Aliyu Jahun, Head of Islamic Studies Unit/Patron, Muslim Students Society, Government Day Army Secondary School, Bauchi. Na'ibul Imam, Mu'awiyah Ibn Abi Sufyan Mosque, Bauchi. On 15th April, 2019. 7:13pm
7. Interview with Malam Dandada Amadu, Mai Unguwar Gwallaga and former Military Officer, at his residence at Gwallaga, on 15th April, 2019. 6:13pm
8. Interview with Shaykh Bala Ahmad (Baban Inna), Chief Imam, Bauchi Central Mosque. On 17th April, 2019. 7:47am
9. Interview with Shaykh Hassan Usman Zango, Chairman Irshaad ad-Da'awa Council, Bauchi. Assistant Coordinator of Qur'anic Recitation Competition (Musabaqah) ,Bauchi and Imam, Abdur-Rahman Ibn Auf Mosque, Zango Residential Quarters, Bauchi. On 14th April, 2019.
10. Interview with Shaykh Muhammad Bako Datti, Chief Imam, Yalwa Jumu'ah Mosque, Bauchi on 19th September, 2019. 9:03pm
11. Interview with Engineer Ahmad Jumba at Abubakar Tafawa Balewa University, Bauchi on 13th July, 2021.

DIFFERENCE BETWEEN JIHAD AND ARMED VIOLENCE

By:

Sanusi Musa

PhD Student Islamic Studies and Shari'ah
Bayero University, Kano
sanusikhalifa3@gmail.com
+2348036973632

Abstract

This paper highlighted and analyzed the context of Jihad according to the Shari'ah sources, and its meanings by the classical and contemporary Muslim scholars. Also the Paper examine the types of Jihad as well as Outline the differences between Jihad and armed violence which intentionally or unintentionally distorted by some individuals and groups for their collective or personal whims. The research uses qualitative method and interview. The research finds that the jihad can never be as armed violence, as Jihad is encouraged and has some certain rules laid by Shari'ah, while the armed violence is discouraged and it is carrying out by individuals or groups according to their personal reasons and benefits. The paper also finds out some challenges facing some muslims due to misunderstanding of some textual evidences talks on Jihad, and suggested that the Muslim should refer back to the wise and wide explanations of Muslim scholars of early generation.

Introduction

All praise is due to Allah Almighty who revealed the Qur'an and made it a source of Islamic Shariah, and made Muhammad (PBUH) in the best place position to explain the content of the Qur'an.

No one understood concept of jihad in Islam better than Prophet Muhammad (PBUH), followed by his great companions, more especially the four rightly guided Caliphs.

Classical and contemporary Muslim scholars have also understandably differed for various reason on a number of issues related to Jihad, according to the context of Qur'an and Sunnah, they finally agree that the jihad has broader meaning not only means a physical warfare, it has so many meaning, the physical warfare is just one of the meaning.

This paper aims at differentiating between the Jihad and armed violence, looking at their motives and reasons, as we know the physical warfare happened when there is aggression to the Muslim Ummah, and they find no way to defend themselves from such aggression, taking arms can be an alternative.

Most of what we are witnessing today in many part of the globe claim to be jihad, are nothing but a bloodshed of the people with the names of religion without justification are condemned by the Qur'an and prophetic Sunnah.

The paper also discuss some challenges facing Islam and Muslims, on the issues related to Jihad, and provide a way forward for the solution of these challenges.

Definition of Jihad

Jihad is an Arabic word derived from Al-Juhd, meaning a struggle or striving, and the word Jahada means he has struggled or exerted himself.⁽¹⁾

In the Shariah terminology it is a word used for expending ones efforts in a battle against the unbelievers, it is sometimes used to refer to striving against Shaytan, or against the transgressing Muslim, or one's lower desires.⁽²⁾

Jihad in Islamic teaching refers to the unceasing effort that an individual must make towards self-improvement and self-purification in Allah's cause, it also refers to duty of Muslims, both at the individual or collective level, to struggle against all forms of evil, corruption, injustice, tyranny and oppression, weather this injustice is committed against Muslims or non – Muslims. In this context, Jihad may include peaceful struggle or if absolutely necessary, armed struggle, what should be very clear is that Jihad cannot be reduced or restricted to simply warfare or fighting, and that the very important phrase that qualifies and determines the permissibility and acceptance of any form of Jihad is "Fisabilillah" in way or cause of Allah, or to achieve the higher intent of Islamic teachings, (Maqasidal Shariah), i.e accruing benefit for all and prevention of harm to the society.⁽³⁾

Definition of Violence

The word violence is derived from latin word violation, which means: a behaviour involving physical force intended to hurt, damage or kill someone or

⁽¹⁾ A I. Dot Shariah the Islamic Law, P-437, 1984 A.S NOORDEEN Kuala Lumpur Malaysia.

⁽²⁾ Al-San'ani 2002, Sublus Salam, the book of Jihad, P-409 published by Darussalam Riyadh, Saudi Arabia.

⁽³⁾ Ibn Kathir, Tafsir al-Qur'an al-Azim, (Sami ibn Muhammad Salamah), Dar al-Tayba, 2nd ed, 1420AH, Vol. 6 P-166.

something, it also means: the unlawful exercise of physical force or intimidation by the exhibition of such force.⁽⁴⁾

Armed violence is the use or threatened use of weapons to inflict injury, death or psychosocial harm, it is especially virulent in situations of conflict, crime and fragility, the damages arising from armed violence can disable and even reverse development progress.⁽⁵⁾

Types of Jihad by Classical and Contemporary Muslim Scholars

Muslim scholars use the term Jihad to refer to various forms, levels and categorization of enjoining rights, forbidding wrong, and striving in Allah's cause, as used in the Qur'an and Sunnah.

They all agree based on the clear texts on this issue that, the term Jihad has many meanings and forms, and it cannot be narrowly defined to mean fighting or warfare.

Sheikh Abdullah ibn Zaid explains that, Jihad can be made either by statement or action, it could be made using the tongue and argument based on Qur'an and Sunnah, it can as well be made by the sword, it should however be known that Jihad through beautiful exhortation and argument preceded that of sword as that was the Jihad Allah commanded Muslims to engage in Makkah.⁽⁶⁾

There are different forms of Jihad according to Muslim scholars. Ibn Qayyim Jawziyyah said: Jihad is of 4 types, namely: Jihad of soul (Jihad Nafs), Jihad of devil (Jihad al Shaitan), Jihad of non-believers (Jihad Kuffar), and Jihad of hypocrites (Jihad al-Munafiqun) each of these 4 types/forms have also been explained with its levels according to Ibn Qayyim.⁽⁷⁾

The contemporary scholar Sheikh Yusuf al-Qardawi said Jihad of many forms, they are:

- a. Military Jihad (al-Jihad an-Askari): this is where Muslims carry weapons and fight non-Muslims if they attack them or they are planning to attack.
- b. Spiritual Jihad (al-Jihad Ruhi): this type is concerned about this human soul, and it's the Jihad on which the Prophet (PBUH) said: "the fighter is he who fight his whim and caprice."⁽⁸⁾

⁽⁴⁾ Oxford Dictionary

⁽⁵⁾ www.oecd-Library.org/development/conflict-and-fragility-20743637

⁽⁶⁾ Abdullah ibn Zaid, al-Jihad al-mashru, P-20-21

⁽⁷⁾ Ibn Qayyim, Zaad al-ma'ad, maktabatu al-Manar al islamiyyah Beirut, vol 3 p9, 14 edition.

⁽⁸⁾ Ahmad, Musnad Ahmad Hadith No.23958.

- c. Preaching Jihad (al-Jihad al Da'wi): this type is about proclaiming or conveying the message of Islam to those who have not heard about it, starting from the nearest people then the nearer.⁽⁹⁾

Aside from the above mentioned forms of Jihad by Sheikh Yusuf al-Qardawi and other scholars, in the light of contemporary realities in most nations he also proposed other forms of Jihad under what he refers as civilian Jihad which include:

- a. Scientific or scholarly Jihad (al-Jihad al-Ilmi), this form concerned with teaching every Muslim.
- b. Social Jihad (al-Jihad al-Ijtima'i) this form is concerned with taking care of the family.
- c. Economic Jihad (al-Jihad al-Iqtisadi) this involves any struggle on the earth towards making money for the purpose of feeding oneself or family legitimately.
- d. Educational Jihad (al-Jihad al-Tarbawi) this form of Jihad involves building schools and learning institutions for Muslim children.
- e. Health Jihad (al-Jihad al-Sih'hi) this form of Jihad involves building hospitals and health centres, well equipped with all necessary facilities that can raise their standards and cater for people needs.
- f. Environment and that is free from pollution that can threaten people or cause damage to their lives.⁽¹⁰⁾

Jihad in the Qur'anic Context

Qur'an as the first source of Islamic Shariah generally uses the term Jihad in the broader sense of struggle in Allah's cause which include fighting.

Qur'an specially mentioned Jihad as much as forty-one times in various tenses⁽¹¹⁾ Eight times in the Maccan Suwar and Thirty three times in Madinah suwar. Based on the period of revelation, the term Jihad rooted in the Qur'an are more revealed in Madina period than Mecca period, it is noteworthy that the term was first used in verses revealed at Makkah, long before the early Muslim were permitted to fight, such as:

﴿وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ﴾

“And whoever engages in striving (Jihad) he does so for his own soul (Qur'an 29:6).

⁽⁹⁾ Ibn Qayyim Zaad al-maad, maktabata al-manar al-islamiyyah Beirut, vol.3 p9 14 eedition.

⁽¹⁰⁾ Qardawi Yusuf, 2010, Fiqhu, Sebuah karya, Monumental Terlengkap.

⁽¹¹⁾ Ja'afar, 2004: 311

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾.

“And those who engage in striving (Jihad) in our (cause), we will certainly guide them to our paths (Qur’an 29:69)

﴿فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا﴾.

“Therefore listen not to the unbelievers, but engage in striving (Jihad) against them (with utmost endeavor) with it (the Qur’an)” (Qur’an 25:52)

﴿انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾.

“Go forth light and heavy, and strive (Jihad) hard in Allah’s way with your property and your persons: this is better for you, if you know”. (Qur’an 9:41)

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ﴾.

The believers are those who believe in Allah and his apostle then they doubt not and struggle hard (Jihad) with their wealth and their lives in the way of Allah; they are the truthful ones”. (Qur’an 49:15)

﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا﴾.

“No equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard (Jihad) and fight (Qital) in the cause of Allah with their wealth and their lives, Allah has preferred in grades those who strive hard (Jihad) and fight (Qital) with their wealth and their lives above those who sit (at home), unto each, Allah has promised good (paradise), but Allah has preferred these who strive hard and fight, above those who sit (at home) by a huge reward”. (Qur’an 4:95)

Jihad In The Hadith Context

The Hadith is the second source of Islamic Shariah after the Qur’an, and the word Jihad comes in some of its context, with a broader meaning including the physical fighting, such as:

The Hadith of Ibn Umar:

عن عبد الله ابن عمر رضي الله عنهما قال: جاء رجل إلى النبي صلى الله عليه وسلم يستأذنه في الجهاد فقال: "أحي والداك؟ فقال: نعم، قال: ففيهما فجاهد" متفق عليه.

Ibn Umar reported, "A man came to the prophet of Allah (PBUH) and said "Allow me to fight: the Prophet (PBUH) asked him: are your prarents alive? 'yes; replied the man, "then go back and exert your utmost (Jihad) in their service (said the Prophet) (PBUH).⁽¹²⁾

The Hadith of Aisha (R.A) which said:

"عن عائشة رضي الله عنها، قالت، قلت يا رسول الله، على النساء جهاد؟ فقال، نعم جهاد لا قتال فيه، هو الحج والعمرة" رواه ابن ماجه وأصله في البخاري.
Aisha (R.A) narrated: I said "O Allah's messenger is Jihad prescribed for women? He replied, "yes, a Jihad which is without fighting. It is the Hajj and Umrah.⁽¹³⁾

Hadith of Ibn Abbas (R.A) which said:

عن ابن عباس رضي الله تعالى عنهما قال: قال رسول الله صلى الله عليه وسلم: "لا هجرة بعد الفتح، ولكن جهاد ونية". متفق عليه
Narrated Ibn Abbas (R.A) Allah's messenger (PBUH) said: "there is no migration after al-Fath, but only Jihad and good intentions.⁽¹⁴⁾

Hadith of Abu Dhar (R.A):

عن أبي ذر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "أفضل الجهاد، أن تجاهد المرء نفسه في هواها.

Abu Dharr said the messenger of Allah (PBUH) said, "the best Jihad is for one to perform Jihad against his own self and against his desires.⁽¹⁵⁾

قال رسول الله صلى الله عليه وسلم أفضل الجهاد من قال كلمة حق عند سلطان جائر.

Another man asked the Prophet "What kind of Jihad is the best? The Prophet (PBUH) replied, A word of truth before an oppressive ruler".⁽¹⁶⁾

⁽¹²⁾ Bukhari, Sahih Bukhari, Hadith No. 3004

⁽¹³⁾ Bukhari, Sahih Bukhari, Book of Hajj, Hadith No. 2784

⁽¹⁴⁾ Bukhari, Sahih Al-Bukhari

⁽¹⁵⁾ Daymali, Authenticated by Al-Albani, Sahih Jaami'as Sageer 3rd Edition al-Makrub Islami Beirut, 1990 H 1099.

⁽¹⁶⁾ An-Nasai, Surah an-Nasai Hadith No. 4209

"وقال رسول الله صلى الله عليه وسلم أيضا، المجاهد، من جاهد نفسه في سبيل الله"

The messenger of Allah also said, the one who engages in Jihad (Mujaahid) is b ط he who strives against himself for the sake of Allah.⁽¹⁷⁾

The Concept of Jihad

Jihad has become an important source of inspiration for Muslims for centuries, starting from the best centuries of Islam, therefore, Jihad is applicable at all times, sometimes with sword, sometimes by spending money, and sometimes merely by ones verbal endeavours.⁽¹⁸⁾

We have discussed on several forms of Jihad as classified by Classical and contemporary Muslim scholars, here we are going to discuss the legitimate Jihad which involve fighting with armed or sword.

The Muslim scholars argued on whether the engaging in military warfare is an individual obligation (Fard Ayn), or collective obligation (Fard Kifayah) for the purpose of protecting an Islamic Society.⁽¹⁹⁾

The most accepted opinion on this is that, the military Jihad when the need arises, is Fard Kifayah (a collective obligation) on the members of the Muslim community under a leadership.⁽²⁰⁾

In contemporary times, those exempted from warfare will include those responsible for essential services, which if neglected would lead to even greater suffering and insecurity.⁽²¹⁾

According to Imam al-Thawrii fighting polytheists is not obligation unless the initiative to fight first comes from them.

If the fighting form of Jihad was an individual obligation, its performance would not be defendant on or a reaction to aggression from others,⁽²²⁾

⁽¹⁷⁾ Tabarani, Mu'ujam al-kabir, authenticated by al-Bani, Saheeh Jami'as Sageer, No.1129 Vol 1, p15-16

⁽¹⁸⁾ Al-San'ani, Subulus Salam (commentary of Bulug al maraam, the book of Jihad P409 Darussalam Publishers.

⁽¹⁹⁾ Alsumaih, Abdulrahan Muhammad, the sunni concept of Jihad in classical Fiqh and modern Islamic through, (PHD, Thesis), University of new castle upon tyne, Uk, 1998.

⁽²⁰⁾ Hassan al-Banna, Al-Jihad fi sabeel Allah, P48.

⁽²¹⁾ Muhammad Asad, the message of the Qur'an, the book foundation, England, 2003, P319.

Also there are some rules laid by Islamic Shariah when carrying out the legitimate Jihad, such rules are:

1. There are some categories which Jihad becomes obligatory on them such as:
 - a. A Muslim
 - b. A Male
 - c. A Sane
 - d. One who has reached the age of poverty
 - e. A man who has sufficient means to maintain his family until he returns back from the Jihad.⁽²³⁾
2. Non combatant are not among legitimate military targets.
Fighting in Islamic Law is only against injustice and not due to religious differences is the clear prohibition of Islamic Law, based on the Qur'an, Sunnah and practice of companions, killing non-combatants such as women, children, elderly blind, chronically ill, clergy, traders, craftsmen, farmers, insane, peasants e.t.c. is prohibited⁽²⁴⁾
3. The Jihad should be under the leadership of a Muslim leader, who knows the rules and regulation of Shariah on Jihad, and every soldier should give him absolute obedience during the conduct of the Jihad regardless of his age or status.
4. Permissible and prohibited weapons on war. It is not allow for Muslim soldiers to endanger the lives of civilians and to destroy the property of the enemy, unless otherwise dictated by military necessary.⁽²⁵⁾
5. Restriction of night attacks, it is against Islamic rules of combat to start hostilities, except when the hostile enemy has refused all options for peaceful coexistence, such as concluding a peace treaty or accepting Islam.⁽²⁶⁾
6. Prohibition of mutilation of the enemy, in Islamic law, human dignity is a right bestowed by Allah, on all human beings, whether dead or alive, Allah says in the Qur'an (17:70) and we have certainly honored the children of Adam.

Therefore even during the heat of conflict on the battlefield, the Prophet (PBUH) according to Abu Hurayrah, gave instructions to Muslim soldiers to avoid targeting the faces of enemy combatants.⁽²⁷⁾

⁽²²⁾ Alsumaih, Abdulrahman Muhammad, the Sunni concept of Jihad in classical Fiqh and modern Islamic thought, (PHD thesis), university of New castle upon tyne, Uk, 1998, P17.

⁽²³⁾ Ail, Doi, Shariah the Islamic Law, P.441 1984, Ais Noordeen Kuala Lumpur, Malaysia.

⁽²⁴⁾ Ibn Rushud's Bidayat-Mujahid wa Nihayat al-Muqtasid, vol.1, 1994 P458-460.

⁽²⁵⁾ Ahmad al-Dawoody, Islamic law and international Humanitarian law, an introduction to the main principles, international review of the redcross Cambridge, 2018, P10.

⁽²⁶⁾ Abu Zalira, Tanzim al-Islam Lil-Mujtawaa' P48, Palgrave Macmillan, New york, 2011, P119.

⁽²⁷⁾ Ahmad Ibn Ali Ibn Hajar al-Asqalawi, Bulugh al-Maramin Adillah al-Hukam, ed, Islam Musa Hadi, vol

7. Respect for the dead bodies of enemy, human dignity is one of those rights bestowed by Allah on all human beings (Qur'an 17:70), and this applies also to the dead, Burying of the dead is one of the final rites of respect in Islam to a dead human beings, the bodies of the enemies warriors should be handed over to the enemy if they require it, otherwise Muslim should bury them.⁽²⁸⁾

The Difference between Jihad and Armed Violence

The Jihad is quite different from armed violence in many ways. The legitimate jihad is the Islamic war that is fought solely for the purpose and intention of propagating Islam, during the course of events, if such a war also yields some secondary benefits, there is no harm in it and the soldiers are allowed to benefit from such, while the armed violence is the battle fought for the sake of valour, integrity, retaliations, privilege, hypocrisy and an insatiable lust for land-grabbling etc. even though they may be fought by the Muslim soldiers.

Another differentiator between jihad and armed violence is that, the jihad is for defense against any aggression or taking an offence in unavoidable circumstances, when the onslaught of enemies is imminent. While the armed violence can be offensive with or without a valid reason.

Another difference between jihad and armed violence, the casualty of jihad is a martyr, while the casualty of the armed violence is not, although the martyrdom can n be attained by other reasons. Such as having died through fire, drowning. Lung infections and child birth.

Another difference between jihad and armed violence is that the jihad's declaration must be made only by the head of an Islamic state and commander of the armed forces, this stipulation is necessary to ensure that the state responds to its threats in a policy-driven, strategic, and united manner.

While armed violence cannot be as organized as the legitimate jihad, and the leader for the armed violence cannot get such kind of authority as that of the leader of jihad.

The participant of Jihad are expecting nothing but one of the two goods, they should either get victory over their enemies, or got killed and enter paradise, while the participant of armed violence does not have this kind of feelings. These are some of the differences between a Jihad and armed violence.

1, Dar al-Siddiq, Saudi Arabia, 2002, P377.

⁽²⁸⁾ Burying the dead was first done by Cain when he was taught by Allah through the example of a raven (bird) how to bury his murdered brother (Abel), in a dignified and respected manner.

Challenges Facing Islam with Regards to Jihad

The main challenge Islam is facing with regards to jihad is the misunderstanding of the Qur'anic verses related to Jihad, the verse of the Qur'an and Hadith related to military jihad can be generally classified into three main groups.

1. Verse which deal with the conditions and justification of military engagement, or commencement of warfare. Such verses are as follows:

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُفَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾

(١٩٠)

Fight (Qatilu, in Arabic) in the cause of Allah those who fight you, but do not commit aggression, for Allah loves not aggression (Q2:190)

﴿وَإِنْ نَكَتُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أُمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ (١٢) أَلَا تُقَاتِلُونَ قَوْمًا نَكَتُوا أَيْمَانَهُمْ وَهُمْوَا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدءُوكُمْ أَوَّلَ مَرَّةٍ أَتُحْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ (١٣)

But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of disbelief (chiefs of Quraish - pagans of Makkah) - for surely their oaths are nothing to them - so that they may stop (evil actions). Will you not fight a people who have violated their oaths (pagans of Makkah) and intended to expel the Messenger, while they did attack you first? Do you fear them? Allâh has more right that you should fear Him, if you are believers. (Qur'an 9:12-13)

﴿أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ (٣٩) الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾ (٤٠)

Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allâh is Able to give them (believers) victory. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allâh." - For had it not been that Allâh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allâh is mentioned much would surely have been pulled down. Verily, Allâh will help those who help His

(Cause). Truly, Allâh is All-Strong, All-Mighty. (Qur'an 22:39-40)

﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا﴾ (٧٥)

And what is wrong with you that you fight not in the Cause of Allâh, and for those weak, illtreated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help." (Qur'an 4:75)

2. Verses which deals with the conduct of war after it has commenced, such as:

﴿وَأَقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ﴾ (١٩١)

And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah* is worse than killing. And fight not with them at *Al-Masjid-al-Harâm* (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers. (Q2:191)

﴿فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَخْصِرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ (٥)

Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmîc calendar) have passed, then kill the *Mushrikûn* (see V.2:105) wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful. (Qur'an 9:5)

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ (٢٥٦)

There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Tâghût* and believes in Allâh, then he has grasped the most

trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower. (Qur'an 2:256)

3. Verses which deal with the conditions of military disengagement and termination of warfare. Such as follows:

﴿وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾ (٦١)

But if they incline to peace, you also incline to it, and (put your) trust in Allâh. Verily, He is the All-Hearer, the All-Knower. (Qur'an 8:61)

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ﴾ (١٩٣)

And fight them until there is no more *Fitnah* (disbelief and worshipping of others along with Allâh) and (all and every kind of) worship is for Allâh (Alone). But if they cease, let there be no transgression except against *Az-Zâlimûn* (the polytheists, and wrong-doers, etc.) (Qur'an 2:193)

﴿إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلْمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا﴾ (٩٠)

Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allâh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allâh has opened no way for you against them. (Qur'an 4:90)

﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ﴾ (٦) كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾ (٧)

And if anyone of the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) seeks your protection then grant him protection, so that he may hear the Word of Allâh (the Qur'ân), and then escort him to where he can be secure, that is because they are men who know not. How can there be a covenant with Allâh and with His Messenger for the *Mushrikûn*

(polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) except those with whom you made a covenant near *Al-Masjid-al-Harâm* (at Makkah)? So long, as they are true to you, stand you true to them. Verily, Allâh loves *Al-Muttaqûn* (the pious - see V.2:2). (Qur'an 9:6-7)

However, if the aggressors incline towards peace, the Qur'an as cited above clearly instructs believers to also incline towards it. According to Ibn Qayyîn al Jawziyyah "its permitted for the enemy if he believes this is beneficial for necessary to wait for the enemy to initiate peace talks first⁽²⁹⁾.

Some of the verse cited above are thus picked and quoted by some Muslims and non-Muslim in isolation, and without reference to this general rule of respecting the historical and textual context of verses concerned, when trying to derive the meanings and implications of any text of the Qur'an.

These are the reasons you find people claiming to be Muslims, killing people regardless of their religious affiliation, and name such acts as jihad (Holy war).

They bombard Mosque, Markets, Schools, Churches, Motor parks and chanting Allahu Akbar, thinking of getting closer to Allah (S.W.T) with their bloodshed, how can you kill a Muslim just for nothing but your ignorance of the meaning of Qur'anic text, and think you are doing a right thing, the Prophet (PBUH) said the blood of a Muslim is forbidden, not only blood, including his wealth and dignity.

Therefore the warfare conducting by the group such as Boko Haram, can never be considered as legitimate jihad, and it can never be a jihad forever, as it contradicted the teaching and provision of Islamic shariah, it is also part of the challenges facing Islam and the Muslim, and distancing non Muslim to Muslims and accepting Islam, may Allah guide us to the straight path.

A Way Forward

The way forward for the challenges Islam and Muslim are facing can be outlined in the following:

- Going back to the true knowledge of Qur'an and Sunnah based on the understanding of Muslim scholars of early generation, especially the first three generation, which the Prophet (PBUH) describes as the best generation.

⁽²⁹⁾ Ibn Al-Qayyim Al Jawziyyah, *Zad Al-ma'ad fi Hadyi Khairi al-ibad*, Vol. 3, P.237, Holy wars, crusade, jihad, Florida, USA Madinah publishers, 2002, p.173.

- Knowing that the foundation of the Shariah is wisdom and the safeguarding of people welfare in this life and hereafter in its entirety it is about justice, mercy, wisdom, and good.
- Every rule which replaces justice with injustice, mercy with its opposite the common good with mischief, and wisdom with folly, is a ruling that does not belong to the Shariah, even though it might have been claimed to be according to some interpretation⁽³⁰⁾.
- Putting personal desire aside when it comes to interpretation of shariah text, as a Muslim you are the one to follow the meaning of the text, not the text will follow your interest.
- Leaving innovations and following the real Sunnah of our noble Messenger (PBUH) as all this jihad groups are the product of following the innovations, which the Prophet said innovation is misguidance.
- Taking knowledge from pious well grounded Muslim scholars, as person can not teach himself and claim to be knowledgeable, by doing this we will find the religious matters.
- We should always remember that this world is temporary, and there is life after this, this will reduce the level of our love to this world, talkless of exchanging little amount of this life.

Conclusion:

Reflecting to the broader meaning of the word jihad, will give us a proper understanding of the jihad is quite different from armed violence, the warfare / fighting is just one of the many meaning of the context of the Qur'an and sunnah will also lead us to the understand.

Auding that the physical jihad is only encouraged when there is no other alternative, and the enemies start the war by attacking the Muslim should stand to depend themselves.

Based on the aforementioned we can conclude by saying the misunderstanding of the term. Jihad lead to so many evils and cause too much damage to Muslims, and to Islam and the only way of changing this is by differentiating legitimate. Jihad from the armed violence, which is the duty of the Muslim scholars, researchers and every individual, as the Prophet PBUH said "The best form of jihad id striving oneself against his desire for Allah's sake. May Allah guide and protect Islam and the Muslim from the evil plan of their enemies.

⁽³⁰⁾ Ibn Qayyim al- Jauziyyah l'lam al-muuaqqi;iu (edt. Taha Abdulrauf Sa'ad), maktaba al- kulliyat al- azhariyyah, cairo, 1968.vol.3,pz.

Bibliography

- Abdullahi, Yusuf Ali: the Holy Qur'an text, translation and commentary, published at Darul-al-Arabiyyah, Beirut Lebanon
- Abdurrahman I, Doi, shariah the Islamic law, noordeen, Kuala Lumpur, Malaysia.
- Abu Zahra, Tan zim al-Islam lil-Mujta ma palgrave macmillan, new york USA 2011.
- Advance English Dictionary
- Ahmad Dawoody: Islamic law and international Humanitarian law international review of the red cross Cambridge U.K 2018
- Ahmad ibn Ali al-asqalan, Bulung al-maraau Darul suddiq Saudi Arabis 2002.
- Ahmad, musnad Ahmad, Darul Fikri Cairo Egypt, 1994.
- Ahmed Al-Dowoody, the Islamic Law of war: justifications and regulations, palgrave macmillan New york, USA.
- Albani, sahih al-jami al-makktab al-islamiy Beirut Lebanon 3rd edition 1990.
- Ali mostafa, violence and jihad in islam from the war of words to the classes of definition, catholic university of lyon, France 2021.
- Al-sauaui, subulus salam (commentary of bulugu) maraan, darul salam publishers Riyadh Saudi Arabia.
- Al-sunnah, Abdurrahman Muhammad, the sunni concept of jihad in classical fiqh and wonder Islamic thought, (PHD, Thesis) university of new castle upon the UK 1998.
- Breaking cycles of violence consult INCAF'S publications through the OECD library.
- Bukhari, sahih al-Bukhari, volume 2, maktabatu al-safa, Darul-Bayan Hadithiyya, cairo Egypt, 2002.
- Hassan Al Bauua, jihad fi sabeel Allah futhr cairo Egypt. 3rd edition. Al-makhtaba islamiyyah beint lebanoun 1974.
- Ibn kathis, Tafsir al-Qur'anil Azim (sain ibn Muhammad salamah) dar al-Taybah, 2nd edition 1420 A.H.
- Ibn Qayyim al-jawziyyah, I'llam al-muwaqqi'in an rabbi al-alsmin, maktabata al-kulliyat al azhariyya, Egypt 1968.
- Ibn Qayyim, Zaad al-ma'ad, maktabatu, al-manar al-islamiyyah Berut leb anon 14 edition.
- Ibn Rushd, Bidaya al-Mujtahid wa nihay at al muqtasid by darul fikhr, cairo Egypt 1994.
- Muhammad Asad, the message of Qur'an, the book foundation, England 2003.
- Mushaf al-madina al-munawara: 9 soft copy of Arabic text of thr Qur'an programmed in Saudi Arabia.
- Qardawiy, yusuf, fiqhu al-jihad, wahba bookshop, cairo, 2009.
- Ramlan atengkuewinskyahbana Nurul hakim, the concept of jihad in islam, journal of humanities and social science vol 21, 2016.
- The use misuse and abuse of ihad, march 2021/rajab 1442 a.h Islamic wdication trust Minna, Niger state.

ISLAM, THE RELIGION OF PEACE AGAINST MISCONCEPTIONS: AN ANALYSIS

By:

Adamu Musa Kotorkoshi

Department of Islamic Studies

Faculty of Arabic and Islamic Studies

Usmanu Danfodiyo University, Sokoto

adamumusakk@yahoo.com, adamu.musa@udusok.edu.ng

+2348066157835

Abstract:

Islam, the religion of all Prophets (from Adam to Muhammad ﷺ) was divinely characterized as a religion of peace and harmony among the mankind. However, some of the major misconceptions of people, especially in the west, on Islam, is that it is the religion of terrorists, fundamentalists, extremists among other terminologies; particularly their misconception on *Jihad*. All these are fallacies, out of the actual teachings of Islam. This paper aims at analyzing and clarifying the teachings of Islam on peace and co-existence from its original scripts as against the wrong ideas attributed to it. The paper argues that nowhere Islam support any act of extremism regardless of terrorism and other modern misconceived ideologies. The paper also argues that all verses of *Jihad* were revealed for defense but not to be initiated. The paper shows that the main objective of *Jihad* is to remove corruption, protect Muslims and safeguard religious freedom. The paper used analytical method, where verses of the Glorious Qur'an and Ahadith of the Prophet ﷺ as well as the explanations offered by different scholars on the subject were used and acknowledged.

Keywords: Islam, Peace, *Jihad*, Misconception.

Introduction:

In the Name of Allah, the Most Gracious, the Most Merciful. His everlasting peace and blessings be upon His Noble Prophet Muhammad (ﷺ), his family, Companions and all those who follow them with good to the Day of Judgment. It is injustice for one to symbolize a particular religion with extremism, radicalism and or terrorism. For instance, it is wrong for someone to address Islam as Islamic extremism, radicalism and or terrorism or any other religion. All religions actually teach peace and harmony, particularly Islam in which the concept of peace is its backbone. Thus, most of the radical and violent aggressions are carried out for either political or economic purposes. Even if it was found to be religious it must have emanated from misunderstanding or

misapplication of the teachings of that particular religion. The contextual teachings of Islam cannot be separated from the concept of peace. There is no violence, extremism and terrorism in Islam. In the following paragraphs, one will see the meaning of Islam as a religion of peace and harmony co-existence among the mankind of different background.

The Meaning of Islam

The term Islam is derived from the Arabic verbal noun *silm* or *salm*, which according to the Dictionary literally means ‘to be safe and sound’.⁽¹⁾ But, from the verb ‘*aslama*’, it means ‘submission’ or the act of surrendering oneself entirely to someone else’s will.⁽²⁾ While referring to Islam, the Qur’an used the term ‘*silm*’ in *Surah al-Baqarah*, Verse 208. Allah says: “O you who believe! Enter perfectly in *Silm* ...” As for the *salm*, it was literally used in the Qur’an with reference to peace and suspension of hostilities.⁽³⁾ A relevant example to this literal meaning can be seen in the statement of the Prophet (ﷺ) where he says: “A Muslim is the one who avoids harming Muslims (من سلم المسلمون) with his tongue and hands”.⁽⁴⁾

In the *Lisan al-Arab* and other lexical dictionaries, Islam means *al inqiyad* i.e. submission, surrendering, compliance and obedience. It refers to a public declaration of one’s submission and total obedience to the laws of Allah with compliance and sticking to all what was brought by the Prophet (ﷺ).⁽⁵⁾ In other words, Islam means submission and obedience. Submission is acceptance of Allah’s commands. Obedience means putting Allah’s commands into practice. Submission and obedience to Allah bring peace, and that is why Islam is a religion of peace. A person who accepts the Islamic way of life and acts upon it is a Muslim.⁽⁶⁾

Zarabozo argues that the term ‘Islam’ does not merely mean peace i.e., *salam*, as claimed by many people in the contemporary times. He examines that both *Islam* and *Salam* were derived from the same root. They are related to one another. Islam as a religion gave birth to *al Salam*, the peacefulness. Yet, that does not

⁽¹⁾ Al Khudrawi, Deeb, *Qamus al Alfaz al Islamiyyah (Dictionary of Islamic Terms: Arabic-English, English –Arabic)*, Al Yamamah for Printing and Publishing, Damascus, 2004, p.248.

⁽²⁾ Izutu, Toshihiko, *Ethico-Religious Concepts in the Qur’an*, McGill-Queen’s University Press, Canada, 2002, p.189.

⁽³⁾ See: Qur’an, *Surah al Anfal*, verse 61 & *Surah Muhammad*, verse 35.

⁽⁴⁾ Al Bukhari, Muhammad bn Ismaiel, *Sahih Al Bukhari*, Muhammad Muhsin Khan (Trans.), Darussalam, Riyadh, Saudi Arabia, 1997, Vol.1, p.59, Hadith No.10.

⁽⁵⁾ Mustapha, Ibrahim & et-al, *al Mu’jam al Wasit*, Maktabah al Shuruq al Dauliyyah, al Qahirah, 4th Edition, 1425A.H/2004C.E, p.446.

⁽⁶⁾ Qasmi A. H. (ed.), *International Encyclopaedia of Islam*, Vol.1, Isha Books, India, 2006, p.85.

mean the negation of the holy war as conceived by some people. Islam as a religion is much more than that. At times, some people could be seen in the absence of warfare but looking for peace and tranquillity. He therefore concludes that whenever the term Islam is mentioned, it refers to three issues as follows:

1. It is a divine religion since the beginning of mankind, which was practised by all the Prophets of Allah. This means anyone who accepted the mission of any of the Prophets during their life time is a Muslim.
2. It is the religion of the Prophet Muhammad (ﷺ) in our today's religious pluralism. That is to say, a Muslim today is he who accepts and practises upon the message of the Prophet Muhammad (ﷺ).
3. It refers to a public declaration and outward practices of one's submission to Allah.⁽⁷⁾

In this case therefore, mere claim of being a Muslim is not enough, it must be accompanied with practices as taught by Islam ranging from *ibadat*, *mu'amalat* and moral conducts among others. And by implication, this means for example, telling lies, injustice, inhumanity to others by a Muslim is not Islam; while saying the truth, justice, kindness and charity to others by a non-Muslim can be regarded among the elements of Islam, because they are part of its teachings. However, it is important to know that, doing goodness by a non-Muslim will not benefit him/her on the Day of Judgment. This is because, Islamic belief system is the basic requirement for rewarding any act of mankind in the Hereafter. Numerous verses of the Glorious Qur'an attest to this, such as: *Nisa'*: 124; *Isra'*: 19; *Taha*: 112; and *Ghafir*: 40 among others.

The religion of Islam does not bear the name of a person or a people, nor was it decided by a later generation of people as it is with some religious traditions as observed by Philips. For example, in the case of Christianity, nowhere in the Bible is the term 'Christianity' mentioned. It was named after Jesus Christ (A.S.). Likewise, Buddhism was named after Gautama Buddha, and Confucianism after Confucius. Judaism was named after the tribe of Judah, Hinduism after the Hindus, African Traditional religion after the Africans and *Maguzanci* after the *Maguzawa* Hausa people. As for the Islam i.e., submission to the will of God, is the religion given to Adam, the first man and the first Prophet of Allah, and it was the religion of all the Prophets sent by Allah to mankind.⁽⁸⁾ Thus, its name was chosen by Allah Himself, and clearly mentioned in the Glorious Qur'an. The

⁽⁷⁾ Zarabozo, Jamalul Din, *Ma Huwal Islam*, Wizarat Shu'un al Islamiyyah, Saudi Arabia, 1434 A.H., pp.199-202.

⁽⁸⁾ Philips, Abu Amina Bilal, *The True Religion of God*, Islamic Propagation Office, Rabwah, 1425 A.H./2005, p.8.

word Islam appears eight times in the Qur'an as follows. (1) *Āl Imran*: verse 19; (2) *Āl Imran*: verse 85; (3) *Ma'idah*: verse 3; (4) *An'am*: verse 125; (5) *Taubat*: verse 74; (6) *Zumar*: verse 22; (7) *Hujrat*: verse 17; and (8) *Saff*: verse 7.

Concept of Peace in Islam

Despite the major misconceptions attributed to Islam, the essence of its pure teachings on peace when viewed with open and pure mind will not be relegated. The concept of peace is the central processing unit of Islam. This can be ascertained from the meaning of the Arabic word *Salam* which means 'peace'. It was mentioned about forty two (42) times in the Glorious Qur'an, in which about thirty nine (39) times were mentioned referring to the meaning of peace or the greeting of the people of Paradise;⁽⁹⁾ two times were refer to the abode or home of peace i.e. Paradise⁽¹⁰⁾ and the remaining one is the Name of Allah (Al-Salam)⁽¹¹⁾ which means 'The Peace Giver' or in another translation as in the *Tafsir* of Ibn Kathir it means "Allah is Free from any defects or shortcomings that lessen or decrease His perfect attributes and actions."⁽¹²⁾

In the dictionary form, peace refers to two meanings: one is the absence of violence i.e. freedom from war and violence, especially when people live and work together happily without disagreements. Second, it means calm and quiet; lack of interruption or of being annoyed by worry, problems, noise or unwanted actions.⁽¹³⁾ The reason why Paradise was called the home or abode of peace can be understood from the above second Dictionary meaning. It is only in the Paradise that one will be granted endless enjoyment and calmness. It is an abode free from defects and miseries.⁽¹⁴⁾

Also, from the above, Hayati Aydin argues that being a Muslim means finding peace of mind, which implied one will attain higher state of existence that yields tranquillity, serenity and calmness. To be a Muslim is to reach a new fulfilling

⁽⁹⁾ See for example Qur'an. 4:90-91 & 94; 5:16; 19:33 and 20:47 in reference to the meaning of peace.

⁽¹⁰⁾ See Qur'an. 6:127 and 10:25 in reference to the meaning of Paradise.

⁽¹¹⁾ See Qur'an. 59:23.

⁽¹²⁾ Ibn Kathir, Abu Al Fida Isma'il, *Tafsir Ibn Kathir*, Abridged by Safiur-Rahman Al Mubarakpuri, 2nd Edition, Maktaba Darussalam, Riyadh, 2003, Vol.9, p.578

⁽¹³⁾ Walter, Elizabeth & et-al, *Cambridge Advanced Learner's Dictionary*, 3rd Edition, Cambridge University Press, India, 2008, pp.1045-1046.

⁽¹⁴⁾ Paradise is a home of calmness in which its people are the successful and they will enjoy the blissful pleasures of the home with both their spirit and body. There will be neither sorrow nor grief in that home. Both men and women will be given unconditional sexual enjoyment in the Paradise. They will eat and drink and will not pass urine or stool, nor will they spit. In an authentic Hadith, Jabir (R.A.) said: I heard the Prophet (ﷺ) saying: "The people of Paradise will eat and drink there, but they will not spit, or urinate, or defecate, or blow their noses. They said: "What about their digestion?" He said: It will be by means of burping and sweating like musk. And they will glorify and praise Allah as easily as breathing." Ibn Hajjaj, Muslim Abul Hussain, *Sahih Muslim*, Nasiruddin al Khattab (Trans.), Huda Khattab (Ed.), Maktaba Darussalam, Riyadh, 2007, Vol.7, p.233, Hadith No.2835.

world of the soul and religious terms are symbolic, thus the term *Salam* conveys many functional meanings from the angle of safety, security and salvation.⁽¹⁵⁾

One of the authentic Hadith of the Prophet ﷺ shows that peaceful greeting among Muslims increase brotherhood and peaceful co-existence. He was reported to have said:

By He in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love each other. Should I direct you to an action that would direct you to love each other? Spread the *Salam* among yourselves.⁽¹⁶⁾

In another Hadith, from the authority of Abdullahi bn Amr (R.A) who said:

A man asked the Prophet ﷺ: “Whose Islam is good” or “what (sort of) deeds in (or what qualities of) Islam are good? The Prophet ﷺ replied, “To feed (others), and to greet those whom you know and those whom you do not know.”⁽¹⁷⁾

All the above and many other references indicated the significance of the teachings of Islam on peace and peaceful co-existence among the society.

The Meaning of Jihad

Generally, the word *Jihad* is an Arabic, from the root j-h-d, which is broad term used in the Qur’an and Sunnah. Its basic meaning is struggling, striving and exertion i.e. doing a good effort to succeed in something. However, the term has often translated, especially in the West, as “holy war”.⁽¹⁸⁾ Ibn Qayyim cited some definitions given by some early Muslim scholars. He said: Ibn Abbas has said: *Jihad* is to expend energy while not fearing criticism. Muqatil has said: it is to act and worship as required. Abdullahi bin al-Mubarak has said: it is to combat the soul and desire.⁽¹⁹⁾

The term is primarily referring to the human struggle to promote what is right and to prevent what is wrong. Because the root carries this meaning, the word *ijtihad*, which comes from the same root, means one works at achieving something that is

⁽¹⁵⁾ Aydin, Hayati, “Islam: The Religion of Peace”, *The Journal of Rotterdam of Islamic and Social Sciences*, Vol.2, No.1, 2011, pp.112-113.

⁽¹⁶⁾ Ibn Hajjaj, *Sahih Muslim*, Vol.1, p.150, Hadith No.54.

⁽¹⁷⁾ Al Bukhari, *Sahih Al Bukhari*, Vol.1, p.60, Hadith No.12.

⁽¹⁸⁾ Afsaruddin, Asma, *Jihad: Meaning, Examples, and Use in the Qur’an*, Online Encyclopedia Britannica (<https://www.britannica.com>), retrieved on 6th January, 2024.

⁽¹⁹⁾ Al-Jauziyyah, Ibn Qayim, *Zad al-Ma’ad fi Hadyi Khair al-Ibad (Provisions of the Afterlife which lie within Prophetic Guidance)*, Isma’il Abdus Salam (Trans.), Dar Al-Kotob Al-Ilmiyah, Lebanon, 2010, p.261.

difficult. Al-Tahanawi as quoted by Aydin, says for this reason that this word is used especially with respect to the difficulty involved. So, *jihad* refers to the maximum struggle and sacrifice of a Muslim - physically, orally, mentally and materially - in the cause of Islam; one should strive for Allah, as the struggle for Him demands.⁽²⁰⁾ Therefore, *Jihad* refers to exertion of effort to do something good or avert something bad which can be directed towards oneself or to others. For instance, striving to control one's ego, discipline one's own desires, fighting poverty, diseases and helping needy, fighting corruption and other forms of financial crimes are all examples of *Jihad*.⁽²¹⁾

Categories of Jihad

There are several kinds of *Jihad* according to the level of individual. Ibn Qayim al-Jauziyyah categorizes *Jihad* into four, namely: *Jihad* against the soul, *Jihad* against Shaytan, *Jihad* against the disbelievers and *Jihad* against the hypocrites. However, according to Ibn Qayim, *Jihad* on the above mentioned categories is to be waged according to the level or capacity of individual. In other words, there are certain levels for waging *Jihad* on each of the said categories as follows:

- *Jihad* against the soul is waged on four levels:
 1. One wages *jihad* against his soul so that he may learn the religion of truth which is the sole source of happiness and success.
 2. One wages *jihad* against his soul so that he may act once he has learned. Otherwise, knowledge would be futile if not harmful.
 3. One wages *jihad* against his soul so that he may teach. Otherwise, he would be like those who withhold the guidance of Allah. Consequently, his knowledge would not save him from the punishment of Allah.
 4. One wages *jihad* against his soul so that he may endure the difficulty of teaching, and he does so entirely for Allah.
- Fighting Shaytan. This *jihad* has two levels:
 1. One wages *jihad* against Shaytan to repel the doubt which he casts.
 2. One wages *jihad* against Shaytan to repel his temptation.
- Fighting disbelievers and hypocrites can be done on four levels: The heart, tongue, wealth and body. He further shows that, tyrants, innovators and evildoers *jihad* is waged against them on three levels: hand, tongue and heart.⁽²²⁾

⁽²⁰⁾ Hayati Aydin, "Islam: The Religion of Peace", p.119.

⁽²¹⁾ Group of Islamic Scholars, *Jihad Against Extremism and Violence: Alternatives to the Discourses of Extremist Groups*, N.P., N.D., p.79.

⁽²²⁾ Ibn Qayim Al-Jauziyyah, *Zad al-Ma'ad fi Hadyi Khair al-Ibad*, pp.262-263.

However, it has been commented that the *Jihad* of the heart is the foundation of all *Jihads* for fighting against an external enemy will be useless without successful engagement in inner *Jihad*. *Jihad* of the tongue includes beautiful preaching, sermons, education and advice aimed at promoting good and averting evil. *Jihad* by wealth means helping the poor and the needy by feeding them, empowering them, building schools, hospitals, graveyards, giving scholarships and sponsoring peaceful propagation of Islam. *Jihad* by person/body is the only one which involves military action which can only be waged for the objectives and after fulfilling all the required conditions.⁽²³⁾

Conditions of Combating Jihad

The objectives of military *Jihad* in Islam are the protection of lives and property, everything evil and establishing equality and freedom of religion. In addition to that, every effort must be made to avoid it; it can only be waged after every peaceful means of achieving the above objectives failed. Upon that, there are certain conditions which must be fulfilled before waging it. Some these conditions include:

1. *Jihad* should not be waged for personal purposes, interests and revenge. It must be for the sake of Allah alone.
2. It must be under a recognized leader who has the exclusive right to declare *Jihad* after consultation with jurists and experts.
3. *Jihad* is only waged against active combatants. For that, civilians and persons who are not involved in combat cannot be targeted. Also, killing and harming women as well as children is not allowed.
4. Animals shall not be killed, plants and crops shall not be destroyed, and rivers, wells and other sources of water shall not be contaminated.
5. Dwelling houses and places of worship must not be targeted except if they are used for the prosecution of war by the enemy. Also, monks and priests who did not engage in hostility shall not be harmed.
6. Ambush and attack by surprise are forbidden in Islam.
7. The aim of *Jihad* is not to convert non-believers and prisoners of war should not be compelled to accept Islam,⁽²⁴⁾ among other conditions.

Misconceptions about Jihad

Jihad is one of the major aspects where misconception about Islam became viral. Some people, especially the extremists, considered that since the world is divided

⁽²³⁾ Group of Islamic Scholars, *Jihad Against Extremism and Violence*, p.81.

⁽²⁴⁾ Group of Islamic Scholars, *Jihad Against Extremism and Violence*, pp.96-98.

into Muslims and non-Muslims, therefore the only relationship between the two groups is the constant warfare and massacre until every non-believer accept Islam or be killed. They cite several references from the Glorious Qur'an and Sunnah to support their claim. These include the statement of Allah (S.W.A) that:

So when the Sacred Months have passed, then fight the *Mushrikin* (idolaters) wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform the *Salah*, and give the *Zakah*, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful. (Taubah: 5).

Also, another verse they use is where the Almighty Allah said:

And fight them until there is no more *Fitnah*, and the religion (worship) will all be for Allah alone... (Anfal: 39)

Also, another verse they use is the statement of Allah, the Almighty:

So, when you meet those who disbelieve (in battle), smite (their) necks until you have fully defeated them, then tighten their bonds. Thereafter (is the time) either for generosity or ransom, until the war lays down its burden. (Muhammad: 4)

They use the following Hadith, where the Prophet ﷺ was reported to have said:

I have been commanded to fight the people until they testify that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establish the prayer and pay the *Zakah*.⁽²⁵⁾

The above and other references are usually cited by some people misconceiving the actual meaning and objectives of *Jihad* as explained earlier. However, this is not their actual meaning. If one will refer back to the interpretations of the righteous predecessors will be able know their actual meaning. For instance, in his *Tafsir*, Ibn Kathir cited an example of a man who came to Ibn Umar (R.A.) and asked him why he did not implement what Allah the Almighty said in His Book i.e. “And fight them until there is no more *Fitnah*, and the religion (worship) will all be for Allah alone...”. Ibn Umar replied and said that,

We did that during the time of the Messenger of Allah, when Islam was weak and the man would be tried in religion, either tormented to death or being imprisoned. When Islam became stronger and widespread, there was no more *Fitnah*.⁽²⁶⁾

⁽²⁵⁾ Ibn Hajar, *Sahih Muslim*, Vol.1, p.118, Hadith No.22.

⁽²⁶⁾ Ibn Kathir, *Tafsir Ibn Kathir*, Vol.4, p.313.

The above interpretation of Ibn Umar (R.A.) shows that the verse means Muslims should fight until no one is persecuted because of his religion. It is important to know that the Prophet ﷺ and his Companions spent good thirteen (13) years in Makkah suffering from all kinds of persecution, intimidation and harassment. They were deprived freedom of religion, terrorized on their property and personal safety for no offence. This persecution reached an apex that forced some of them to migrate to Abyssinia (Ethiopia) and later to Madinah, in which they were forced to leave their families, homes and wealth, all these because of their religion not on account of offence they made⁽²⁷⁾ as the Glorious Qur'an related it that,

... and have driven out the Messenger and yourselves because you believe in Allah, your Lord... (Mumtahanah: 1)

At all this period of persecution Muslims were not ordered to fight. It was after the Prophet ﷺ and his Companions migrated and settled at Madinah where there is religious freedom and Muslims are strong, then the first verses of *Jihad* were revealed. These are:

Permission (to fight) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is able to give them victory. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah." For had it not been that Allah checks one set of people by means of another, *Sawami`*, *Biya`*, *Salawat*, and *Masjids*, wherein the Name of Allah is mentioned much, would surely have been pulled down. Verily, Allah will help those who help His (cause). Truly, Allah is All-Strong, All-Mighty. (Hajj: 39-40)

Ibn Kathir in the interpretation of this verses commented in the following words:

Allah prescribed *Jihad* at an appropriate time, because when they were in Makkah, the idolaters outnumbered them by more than ten to one. Were they to engage in fighting at that time, the results would have been disastrous. When the idolaters went to extremes to persecute Muslims, to expel the Prophet and resolving to kill him; when they sent his Companions into exile here and there, so that some went to Ethiopia and others went to Al-Madinah; when they settled in Al-Madinah and the Messenger of Allah joined them there, and they gathered around him and lent him their

⁽²⁷⁾ Al Mubarakpuri, Safiur-Rahman, *Ar Raheeq Al Makhtum (The Sealed Nectar) Biography of the Noble Prophet (ﷺ)*, Maktaba Darussalam, Riyadh, 2008, pp.99-102.

support, and they had a place where Islam prevailed, and a stronghold to which they could retreat; then Allah prescribed *Jihad* against the enemy, and this was the first *Ayah* to be revealed for it.⁽²⁸⁾

Conclusion

From the forgoing discussion, it is apparent that Islam is a religion of peace. The paper shows that Islam and peace (*Salam*) emanated from the same root and are inseparable subjects. The constant appearance of the term in the Glorious Qur'an and the Sunnah of the Prophet ﷺ shows the essence of peace in Islam.

Similarly, the paper indicates that, *Jihad* is not primarily means a holy war as conceived by many people, rather its basic meaning is to struggle and strive, i.e. doing a good effort to succeed in something. There are different kind of *Jihad*, and the most important one is the *Jihad* against soul. There is also *Jihad* against Shaytan, disbelievers and hypocrites. However, upon each and every kind of the above categories of *Jihad*, there are certain levels according to individual's capacity. Also, certain conditions are stipulated in the *Jihad* which involves military action. These conditions include: *Jihad* should not be waged for personal interests, active combats are only the targets, women and children should not be killed or harmed, among other conditions.

The aim of the *Jihad* is not to convert the non-believers or to exterminate them, rather it is for defense against the enemies of Islam. The main objectives of *Jihad* are to remove operation, protect Muslims and safeguard religious freedom. The purpose of permitting to fight is to attain peace, security, justice and equality, and once they were achieved it has to be ceased.

⁽²⁸⁾ Ibn Kathir, *Tafsir Ibn Kathir*, Vol.6, p584.

Recommendations

The paper therefore, recommends that proper understanding of the meaning of Islam should be from its original texts, revealed by the Almighty Allah, i.e. the Glorious Qur'an and the Sunnah of the Prophet ﷺ through understanding of righteous predecessors. Thus, mere practices in the name of Islam is not enough unless it tallies with the actual teachings of Islam. Consequently, many among the violent Muslim groups, such as Maitatsine, Shi'ite and Boko Haram or Yusufiyah among others, are digging out of the earth, i.e. they are going contrary to the teachings of Islam.

Secondly, Muslims should seek for knowledge from its original source and practice what they have learnt. This is because Islam is a religion of knowledge and solution to most of the problems are usually achieved through the acquisition and practice of knowledge.

Thirdly, Muslim scholars should fear Allah and disseminate the real knowledge of Islam. Sentiment, personal interest or worldly acquisition should not be a primary concern of any Muslim in the spread of Islam.

Finally, religion should not be left in the hands of the subjects only; rather it should be guarded and supported by the authority; especially, the non-charlatan attitude of government about social media platforms. This will help in order to avoid the wide spread of misconceptions and fallacies among the societies in the name of religion.

Bibliography

- Afsaruddin, Asma. "Jihad: Meaning, Examples, and Use in the Qur'an." n.d. *Encyclopedia Britannica*. 6 January 2024. <<https://www.britannica.com>>.
- Al Bukhari, Muhammad bn Ismaiel. *Sahih Al Bukhari*. Trans. Muhammad Muhsin Khan. Riyadh, Saudi Arabia: Darussalam, 1997.
- Al Khudrawi, Deeb. *Qamus al Alfaz al Islamiyyah (Dictionary of Islamic Terms: Arabic-English, English –Arabic)*. Damascus: Al Yamamah for Printing and Publishing, 2004.
- Al Mubarakpuri, Safiur-Rahman. *Ar Raheeq Al Makhtum (The Sealed Nectar) Biography of the Noble Prophet (ﷺ)*. Riyadh: Maktaba Darussalam, 2008.
- Al-Jauziyyah, Ibn Qayim. *Zad al-Ma'ad fi Hadyi Khair al-Ibad (Provisions of the Afterlife which lie within Prophetic Guidance)*. Trans. Isma'il Abdus Salam. Lebanon: Dar Al-Kotob Al-Ilmiyah, 2010.
- Aydin, Hayati. "Islam: The Religion of Peace." *The Journal of Rotterdam of Islamic and Social Sciences* Vol.2.No.1 (2011).
- Group of Islamic Scholars. *Jihad Against Extremism and Violence: Alternatives to the Discourses of Extremist Groups*. n.d.
- Ibn Hajjaj, Muslim Abul Hussain. *Sahih Muslim*. Ed. Huda Khattab. Trans. Nasiruddin al Khattab. Riyadh: Maktaba Darussalam, 2007.
- Ibn Kathir, Abu Al Fida Isma'il. *Tafsir Ibn Kathir*, English Version <Translated by a Group of Scholars Under the supervision of Sheik. Safiur-Rahman Al Mubarakpuri. 2nd Edition. Riyadh: Maktaba Darussalam, 2003.
- Izutu, Toshihiko. *Ethico-Religious Concepts in the Qur'an*. Canada: McGill-Queen's University Press, 2002.
- Mustapha, Ibrahim and et-al. *al Mu'jam al Wasit*. al Qahirah : Maktabah al Shuruq al Dauliyyah, 1425A.H/2004C.E.
- Philips, Abu Amina Bilal. *The True Religion of God*. Rabwah: Islamic Propagation Office, 1425 A.H./ 2005.
- Qasmi, H. A. *International Encyclopaedia of Islam*. India: Isha Books, 2006.
- Walter, Elizabeth and et-al. *Cambridge Advanced Learner's Dictionary*. 3rd Edition. India: Cambridge University Press, 2008.
- Zarabozo, Jamal Din. *Ma Huwal Islam*. Saudi Arabia: Wizarat Shu'un al Islamiyyah, 1434 A.H.

**ETHICAL DILEMMAS MEDIA ORGANIZATIONS FACE WHEN CONFRONTING VIOLENCE:
STRIKING BALANCE BETWEEN INFORMING THE PUBLIC AND RESPECTING VICTIMS
DIGNITY BY AVOIDING HARM**

By

Surayya Nasir

PG Student, Department of Education,
Bayero University, Kano
surayyanasir@gmail.com

Abstract

This paper explores the ethical dilemmas media organizations faced when covering violence, by emphasizing the need to balance the public's right to information with the dignity of victims and the potential to caused harm. It employs content analysis methodological typology to review documented secondary source material on the subject matter, from high index published journal and educational websites. It finds that media practitioners encountered dilemmas in areas that includes content selections, framing of stories, and catering for the victim's personal safety. To effectively navigates these challenges, the study reiterates on the need for the media organization to maintain professionalism by being responsible and truthful, being transparent and accountable, observed the relevant ethical standards and guidelines, and protect the dignity, privacy and right of the victims by preventing the desensitization of audience through considering the possible repercussions on social attitude and perception.

Keywords: Media, Ethical Dilemma, dignity, Victims, Public, Privacy, desensitization.

1.0 Introduction

Globally media organization has been recognized as one of the crucial and important stakeholders in the sustainable society development, because of the several roles they play that include providing information, shaping opinions, raising awareness on critical issues, and educating the public. They act as important agent that provides platform for informing and discourse of several issues, which includes democracy, religious, violence, educational and family just to mention but few. It is therefore important that they ensure transparency, accountability and respect to human dignity, aside from observing the requisite professional ethical standards and guidelines. This is most important when confronted with reporting violence, as they faced several issues and ethical dilemmas that include the need to balance two key aspects of "informing the public and respecting the dignity of the victims".

Documented findings in literatures have shown that media organization often face ethical dilemmas when confronted with reporting violence. And some of these dilemmas includes; content selections, source relationship, framing stories, minimizing harm, dealing with the victims, reporting on manifestos, portrayals of shooters and sources, and conflict of interest. Therefore, to navigate these dilemmas, media practitioners must adhere to their ethical code of conduct, which emphasis on need to maintain truth, minimizing harm, being accountable and transparent, acting independently, and showing compassion for the victims. It is the light of the above that this study is conducted, with the aim of exploring some of the ethical dilemmas, and to simultaneously balance a strike between informing the public and avoiding harm to the victims.

2.0 Conceptualization

This study considers the following terms of critical important in understanding the subject matter of discourse, and it will provide hints with valuable insights on some key terms in relation to the dilemmas media organization faced when confronted with reporting violence. Some of these terms include media organizations, violence, and ethical dilemmas.

2.1 Media Organization

The term media is a plural of medium, which broadly describes all channels of communication, including everything from printed paper to digital data. Media comprises of news, art, educational content, and any form of information that can reach or influence people, including regional television/ radio station, books, magazines, newspapers and the internet serves the needs of the communities or urban areas in which they are located. Media play a key role in people's everyday lives, as it helps educate them and enables them to keep track of the day-to-day news. Some of the basic function media plays both locally and globally includes providing audience with information they need and crave to know, and serve as a tool for both information and entertainment. Media is the best platform for people to get information about what's happening worldwide and down the street and place.

By analyzing the information, they receive, people can develop their own opinions about various concept and topics (Mcluhan, 1964). The medium is the message. The concept behind the phrase is that the way society sends and receives information is more importance than the actual information. In today's fast-paced world, where information flows freely and reaches millions of people within seconds, media organizations play a crucial role in shaping public

perceptions and information society about various events, including instances of violence.

2.2 Violence

It is a behaviour involving physical force intended to hurt, damage, kill someone, something, or psychological harm. Media report violence via the visual portrays of acts of physical aggression by one human or human-like character against another. Social cognitive theory gives a clear explanation on the role of media in reporting violence. The theory is builds upon social learning theory, and it suggested that aggression may be activated by learning and priming aggressive scripts. Desensitization and arousal/excitation are also included in letter social cognitive theories. The concept of desensitization has particularly gotten much interest from the scholarly community and general public. It is theorized that with repeated exposure to media violence, a psychological saturation or emotional adjustment takes place such that initial levels of anxiety and disgust diminish or weaken.

Gloin (2015) posited that Media violence can trigger aggressive behaviour change in the highly characterized aggressive individual. An individual can face severe consequences with media violence, which can increase “bullying behaviour”. However, amidst the pressure to report swiftly and capture the attention of their audience, media organizations often grapple with ethical dilemmas.

2.3 Ethical Dilemmas

The Ethical dilemmas confronted by media organizations when they confront violence are multiple, there is thus need to balance their responsibility of informing the public, respect the dignity of victims, and avoid unnecessary harm or desensitization. Media organizations need to consider various factors when verifying and presenting violent content. They need to considered issues that include authenticity and verification, context and accuracy, consent and privacy, balancing responsibility and sensationalism, audience consideration, and transparency and accountability. These six cardinal ethical principles should be their guide in the conducts of their work and reportage.

2.3.1 Authenticity and Verification

It is crucial for media organizations to verify the authenticity and source of violent before publishing or broadcasting it. This involves conducting thorough fact-checking, verifying the credibility of sources, and employing various

verification techniques such as reverse image searches, geolocation, and consulting experts. This ensures that the content is genuine, reducing the risk of spreading misinformation or manipulation.

2.3.2 Context and Accuracy

Providing accurate and contextual information about violent incidents is essential. Media organizations should strive to present a comprehensive picture of the situation by including relevant background information, historical context, and perspectives from different stakeholders. This helps the audience understand the complex forces at play and prevents the content from being sensationalized or misunderstood.

2.3.3 Consent and Privacy

Respecting the dignity of victims is paramount. Media organizations must obtain informed consent from individuals directly affected by violence before publishing their images, videos, or personal details. Should blur or pixelate identifying information to protect the privacy of those involved. Sensitivity to cultural, religious, and ethical norms should also guide decisions regarding the portrayal and identification of victims.

2.3.4 Balancing Responsibility and Sensationalism

Media organizations have a responsibility to report on violence for the public interest, but they must be cautious, not to amplify or glorify violence for the sake of attracting attention. Striking the right balance involves avoiding excessive graphic details, explicit imagery, or gratuitous repetition that could desensitize or harm the audience. Responsible reporting prioritizes the public's need to know while minimizing harm, trauma, or re-victimization.

2.3.5 Audience Considerations

Media organizations should consider their diverse audience when deciding how to present violent content. Implementing content warnings, age restrictions, or providing alternative platforms for accessing graphic content can allow individuals to make informed choices about what they consume. Providing resources for mental health support or help lines can also assist those who might be affected by exposure to violent content.

2.3.6 Transparency and Accountability

Media organizations should be transparent about their decision-making processes and ethical guidelines they follow. Accountability mechanisms, such as public

editors, ombudsmen, or reader feedback can help address any concerns or complaints related to the handling of violent content. Engaging with the audience and soliciting their perspectives can foster trust.

2.4 The Role of Media in Reporting Violence

It is important for media organizations to observe and explore the ethical dilemmas when confronted with the need to report violence. It is a pivotal tool that delves into the complexities of reporting ugly incidents and violence, as it helps to minimize the ramifications it may have on victims, society and the media itself. It also examines the efforts of media organizations to navigate these dilemmas and find solutions that prioritize public information while upholding ethical principles. When media organizations are reporting violence, they face a delicate balance between providing vital information and avoiding unnecessary harm or desensitization. Thus, it is important to balance the report in such a way that it will not cause harm or aggravate the already tense situation at hand. The ethical dilemma requires the media organization or reporter to respect the victim's dignity, protect their privacy, and shield the audience from excessive exposure to violence, and as well simultaneously fulfill the public's right to be duly informed. The three cardinal issues that media organizations and reporters should observe include respecting Victims Dignity, avoiding unnecessary Harm or Desensitization, and striking a Balance.

Respecting Victims Dignity

Respecting a victim's dignity is one of the utmost important ethical considerations that must be respected in reportage, so as to avoid causing harm or inflicting more damage to victims that they have already suffered through traumatic events. Qur'an 17:70 states that "and indeed we have honored the children of Adam, and we have carried them on land and sea, and have provided them with *At-taiyibat* (lawful good things), and have preferred them above many of those who have been created with a marked preference". This verse explains the need for media organizations to honor the children of Adam, by ensuring that they always consider the potential harm that their excessive exposure of the violence can cause to the victims themselves, and their loved ones. Sensationalizing or exploiting their pain for the sake of increasing viewership or readership undermines their dignity and may subject them to further distress.

Avoiding Unnecessary Harm or Desensitization

Repeatedly exposing the audience to graphic and violent content can lead to desensitization and emotional numbing. This not only affects viewers and readers

psychological well-being but also erodes the societal empathy necessary for addressing the root causes of the Violence. Media organizations must balance the public's need for information with the potential harm excessive exposure may cause to individual and society as a whole.

Striking a balance

Although Media organizations usually face the challenge of striking a balance that respects victim's dignity, avoids unnecessary harm or desensitization, but is important that avoid causing unnecessary harm to the victims while simultaneously fulfilling their duty of informing the public. They need to adopt a multifaceted approach that takes into account ethical consideration, industry guidelines, and evaluates the impact of their report on both victims and the general public. Thus, media must adhere to the ethical guidelines and professional standards, and effectively address the context and the framing of their report.

2.5 Professional Ethical Guideline and Standards for Media Practitioner

In line with best international practice media practitioner are expected to comply with certain ethical guidelines and standard. These guidelines made provision for media organization to adhere to ethical guidelines and industry standards that provide frameworks for responsible reporting. The guidelines placed emphasize on the importance of minimizing harm to victims, by avoiding gratuitous or insensitive portrayals of violence. It also encourages media organizations to seek informed consent of the victims whenever possible, and to treat victims with empathy and respect.

Context and Framing

Media practitioner must always consider the role play by their Context and Framing of their report. It is one of the crucial aspects of responsible reporting on violence. Media organizations should provide sufficient contextual information to help the audience understand the underlying causes and consequences of violent incidents.

3.0 Conclusion

It is important for media organization to consider these ethical factors of truthfulness, transparency, accountability and minimizing harm to victims when fronted with reporting violence. Effective observation of these ethical guidelines will assist the media organizations to navigate the challenges of reporting on violence while minimizing harm, respecting victims, and fulfilling their duty to

inform the public. Regular evaluation of these practices and continuous discussions on ethical dilemmas are essential to foster responsible and conscientious journalism.

References

- A, Zwi, et al (2003). Collective violence and health. Geneva: World Health Organization.
- C. Nordqvist. (2016). History and definition of media, published.
- M McLuhan. (1964). Understanding media: extensions of man published.
- M Gloin (2015).
- WHO (2003). International classification of diseases 10 edition. Geneva.

**CULTURAL SENSITIVITY IN *DA'AWAH* EFFORTS:
NAVIGATING DIVERSITY AND BUILDING BRIDGES THROUGH WISDOM AND GOOD ADVICE**

Yahaya Yunusa Adam

Mobility Comand Nigerian Air Force, Yenagoa
adamyahya450@gmail.com
0806524187

and

Nasiruddeen Abdullahi Isa, PhD

Air Force Institute of Technology (AFIT), Kaduna.
nasiruddeena7@gmail.com
08068946487

Abstract

This paper examines the significant role of cultural sensitivity in *da'awah* efforts, emphasizing the need to navigate diverse cultural landscapes in order to effectively convey the Islamic message and build bridges of understanding. The paper aims to explore the impact of incorporating wisdom and good advice in *da'awah* activities. With the increasing diversity of populations worldwide, *da'awah* efforts are confronted with the challenge of effectively communicating the message of Islam across cultural variance. The lack of cultural sensitivity in *da'awah* activities can lead to misunderstandings, misinterpretations and potential alienation of diverse communities. Furthermore, the absence of practical guidance on how to navigate cultural diversity within *da'awah* initiatives hinders the potential for building meaningful bridges of understanding and acceptance. The study made use of secondary data collection and it incorporates insights from interviews with experienced *da'awah* practitioners who have successfully navigated diverse cultural contexts. These combined methods offer a holistic understanding of the challenges and opportunities related to cultural sensitivity in *da'awah* efforts. The findings reveal that cultural sensitivity is pivotal in fostering effective communication and understanding in *da'awah* initiatives. It emphasizes the significance of active listening, humility and empathy in engaging with individuals from diverse cultural backgrounds. Based on the findings, this paper advocates for the integration of cultural sensitivity training within *da'awah* organizations, emphasizing the need for awareness of multicultural beliefs and practices. Furthermore, it recommends the adoption of a proactive approach to building genuine relationships with diverse communities, underpinned by the values of wisdom and good advice.

Keywords: *Cultural Sensitivity, Da'awah, Diversity, Building Bridges, Wisdom and Good Advice.*

1.0 Introduction

Da'wah is an Arabic word which takes its root from *da'a* (to call). It has a series of interpretations in the religious and secular ramifications. In Islamic terminology, *Da'wah* immediately implies invitation to the way of Allah (Abu Ammar 6). *Da'wah*, as we know, is an obligation upon every Muslim. *Da'wah* is the most favorite act loved by Allah (SWT). It is the practice of His Prophets (AS), the chosen servants of Allah who struggled in order to convey Allah's message to people despite afflictions and hardships. While doing so, they were humiliated, insulted and abused. But they demonstrated patience and steadfastness. Whenever they faced hostile reaction from their people, they followed Divine methodology in their *Da'wah* effort and repelled the evil in the best possible manner. They showed highest moral character.

Da'wah is also the Sunnah (practice) of Prophet Muhammad (SAW). Allah recognized him as *Daa'ee Ila-Allah* ("*Daa'ee*" or "*Daa'iah*" means the one who calls people to Allah).

O' Prophet Muhammad (SAW) We have sent you as witness, and a bearer of glad tidings, and a warner. And as one who invites to Allah (Islamic Monotheism) by His leave, and as a lamp spreading light. (Q33:45-46).

He (SAW) worked in the most difficult circumstances and gave a practical demonstration of excellence in moral character during his *Da'wah* effort. He did everything possible to convey Allah's message despite the negative response from the Makkah people. He remained firm, patient and confident of Allah's help and victory. He associated his will to the will of Allah and showed how to follow Allah's method in doing the *Da'wah* work. Doing *Da'wah* is the individual responsibility of every Muslim man and woman. Allah commanded the believers to do whatever they can in order to spread Allah's message. He made the Muslim Ummah (community), both individuals and groups responsible for this noble cause.

You (true believers in Islamic monotheism and followers of Prophet Muhammad and his sunnah) are the best of peoples ever raised up for mankind; you enjoin good and forbid evil, and you believe in Allah. (Q3:110)

In another verse He say:

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'roof (whatever is good) and forbidding Al-Munkar (whatever is evil). And it is they who are successful. (Q3:104).

Embracing cultural sensitivity and understanding the various backgrounds and perspectives of individuals is an essential aspect of effective *Da'wah* efforts. As the world becomes increasingly interconnected, the need to navigate cultural diversity and build meaningful bridges between communities has never been more critical. In the context of *Da'wah*, cultural sensitivity involves approaching the propagation of Islamic teachings with an awareness of and respect for the cultural nuances, values and traditions of diverse audiences.

2.0 Understanding Cultural Sensitivity in *Da'wah*

Understanding cultural sensitivity in *Da'wah* is crucial for effectively conveying the message of Islam in a respectful and empathetic manner. Islam emphasizes the value of diversity and encourages believers to interact with others in a manner that reflects tolerance, compassion, and understanding. When interviewed, Sheikh Kabiru Cidawa stated that, humans and culture are never separated, together make up life. Humans gather themselves as a socio-cultural unit, becoming a society. Humans give birth, produce, grow, and develop culture. There is no human without culture, on the other hand there is no culture without humans, there is no citizen without culture, there is no culture without citizens. The Qur'an acknowledges the diversity of mankind and emphasizes the importance of cultural understanding and fair interaction. In Surah Al-Hujurat, Allah (SWT) says:

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. (Q49:13).

This verse highlights the significance of knowing and understanding one another, regardless of cultural or ethnic differences. The Prophet Muhammad (SAW) also exemplified cultural sensitivity in his interactions with diverse communities. His approach to *Da'wah* emphasized empathy and understanding, as evidenced by his fair engagement with people of different backgrounds and beliefs. Understanding cultural sensitivity in *Da'wah* involves recognizing the unique cultural backgrounds, traditions, and perspectives of diverse audiences. It requires *Da'wah* practitioners to approach conversations and outreach with an open heart and mind, seeking to build connections based on mutual respect and appreciation for cultural diversity. By acknowledging and empathizing with the cultural nuances of others, *Da'wah* efforts can foster meaningful dialogue and create an inclusive environment for sharing the message of Islam.

When interviewed, Sheikh Sulaiman Ibi explained that, cultural sensitivity in *Da'wah* entails adapting communication styles and approaches to resonate with the cultural context of the audience while upholding the fundamental principles of Islam. It involves a commitment to promoting harmony, understanding, and mutual respect, as well as acknowledging the unique challenges and dynamics present in different cultural settings. He added that, cultural sensitivity in *Da'wah* is rooted in the Islamic principles of compassion, tolerance and respect for diversity. It involves approaching outreach efforts with an appreciation for cultural nuances and an intention to engage in meaningful dialogue that honors the unique identities and perspectives of individuals from diverse cultural backgrounds. Embracing cultural sensitivity in *Da'wah* reflects the noble Islamic values of unity amidst diversity and fosters the building of bridges across cultural divides.

2.1 Embracing Diversity: The Importance of Cultural Sensitivity

Drawing on the teachings of Islam, it underscores the significance of respecting and understanding multicultural backgrounds in promoting unity and mutual respect within society. Qur'an states:

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. (Q49:13).

This verse highlights the importance of recognizing and understanding cultural diversity as a means of fostering mutual understanding and respect. It highlights the Qur'anic principle that diversity is a sign of Allah's wisdom and calls for people to embrace their differences to foster unity and righteousness. An Islamic preacher during In-depth Interview, Jibrin opined that embracing cultural sensitivity in *Da'wah* is essential for promoting a harmonious future, respecting and understanding diverse cultural contexts as emphasized in Islamic teachings serves as a catalyst for fostering unity and mutual respect within society. By prioritizing cultural sensitivity in *Da'wah* efforts, individuals can contribute to the building of a harmonious future, in line with the principles of Islam that emphasize the inherent value of cultural diversity and the need for mutual understanding and respect.

3.0 Navigating Cultural Diversity with Kindness in *Da'wah*

The *Daa'iah* need to show highest amount of patience and self-restraint at the time of anger and learn how to forget and forgive people in order to excuse those who treat them badly. Allah says:

Show forgiveness, enjoin what is good, and turn away from the foolish. (Q7:199)

This particular quality should be a permanent part of the *Daa'iah's* personality. An Imam during In-depth Interview, Habib stated that a *Daa'iah* must show kindness and mercy in all his actions and endeavors. In order to become a successful *Daa'iah*, one must possess sound *Aqidah* (beliefs). He is required to put his faith into practice with sincerity and devotion and discharge all obligations due to Almighty Allah by completely associating himself with His will. It is necessary to make his intention only to please Allah.

A *Daa'iah* should, therefore, develop necessary skills that help him carry out his work in all circumstances and try to maintain a purely practical approach with beautiful communication and preaching style. This kind of approach will help *Daa'iah* become more acceptable to people. In case of hostile reaction, Allah requires *Daa'iah* to learn how to repel evil in the best possible way. Therefore, they should be well-prepared and patient enough to face any possible evil; be it in the form of mockery, un-necessary argument, or refusal, resistance, or non-acceptance and try to respond with the best possible way. At the same time the *Daa'iah* should demonstrate highest moral and ethical behaviour to Muslim & Non-Muslim communities at all times. The Prophet (SAW) said:

The best among you are those who possess the best manners. (Al-Bukhari, Vol. 8. Hadith 6029)

Faith cannot be introduced to people by force and one cannot tie someone to a chair and tell him that he has to listen. This is against common sense and the very basics of what the religion of Islam is all about. Therefore, the teachings of the Qur'an admonished that one to do *Da'wah* in a wise way. This means to choose the suitable time, talk to them in an understandable language. This also means to use modern technology when possible, respect people and be honest with them. It is to be done with kindness. Even in case of dialogue or argument, this has to happen in a very honourable and respectable manner.

3.1 Appreciating Cultural Nuances: Strategies for Effective Engagement

While the Qur'anic text talks about the importance of this obligation on the Muslim community both individuals as well as groups, we note *Da'wah* provides a unique way to open communication channels with other communities in order to inform them about Islam, the religion of human dignity and honor. Through *Da'wah*, a *daa'iah* can remove lots of misunderstandings, misrepresentations about this beautiful religion and spread messages of peace, justice and fairness.

Since Qur'an declared *Da'wah* an individual responsibility, the question that arises here as to what should be the right way of doing *Da'wah* and what methodology and manners can be useful and result oriented.

In the Qur'an, Allah (SWT) mentioned a complete and comprehensive set of Divine guidelines about *Da'wah*, which include methodology, manners as well as the main characteristics necessarily acquired by those engaged in the field of *Da'wah*. They should learn and acquire those characteristics, and prove themselves as devoutly obedient servants of Allah. It is extremely important they apply Divine methodology and manners in their *Da'wah* effort to make it completely successful.

It is therefore, required from individuals, groups and people in-charge of organizations involved in *Da'wah* work, to make sure they pay necessary attention towards their personality building process; thereby making themselves as perfect examples of true and sincere obedience of Allah. They should develop permanent habit of seeking Allah's help and forgiveness. By following the *Sunnah* of Prophet Muhammad (SAW) in their daily life they should provide excellent examples of moral and ethical behaviour. Allah said:

Indeed in the Messenger of Allah you have a good example to follow, for him, who hopes for (the meeting with) Allah and the Last Day, and remembers Allah much. (Q33:21)

Allah (SWT) guided His Prophet (SAW) throughout his *Da'wah* effort and asked him to apply divine manners when he conveyed Allah's message to the Makkan people, including his own family members, and others. Allah addressed Prophet Muhammad (SAW) and said:

O' Muhammad, invite mankind to the way of your lord (Islam) with wisdom, and fair preaching, and argue with them in a way that is better. (Q16:125).

Applying wisdom-full approach in *Da'wah* is key to success. *Hikmah* (wisdom) is a gift from Allah. The Qur'an says:

He grants Hikmah to whom He wills, and he to whom the Hikmah is granted, is indeed granted abundant good. But none remember (receive admonition) except men of understanding. (Q2:269)

Good communication skills and presentation style as well as fine-tuning helps make *Da'wah* effort a true success. Allah commanded Musa (AS) to adopt a soft

and mild approach when He sent him along with his brother Haroun (Aaron) to the Fir'aun (Pharaoh). He says:

Go both of you, to Fir'aun (Pharaoh). Verily he has transgressed. And speak to him mildly, perhaps he may accept admonition or fear Allah. (Q20:43-44).

Development of necessary skills that make the *Daa'iah* able to defend evil with good and ability to face hostile reaction with patience also make *Da'wah* effort successful. This quality leaves a good impression on people and provides instant and positive results by mercy of Allah. It is stated in the Qur'an that:

The good deed and the evil deed can not be equal. Repel the evil with one which is better, then verily he, between whom and you there was enmity (will become) as though he was a close friend. (Q41:34)

The most essential quality required during *Da'wah* work is that of patience and steadfastness. Quality of patience and self-restraint will be of tremendous help to the *Daa'iah* to carry out his work in all circumstances. Allah commanded His beloved Prophet Muhammad (SAW) to keep patient. A *Daa'iah* must show self-restraint in case of hostile reaction, argument or abuse.

3.2 Respectful Outreach: Engaging with Diverse Audiences

In Islam, all men are equal, regardless of color, language, race or nationality. It addresses itself to the conscience of humanity and banishes all false barriers of race, status and wealth. There can be no denying the fact that such barriers have always existed and continue to exist today in the so-called enlightened age. Islam removes all of these impediments and proclaims the ideal of the whole of humanity being one family of Allah.

Islam is international in its outlook and approach and does not admit barriers and distinctions based on color, clan, blood, or territory, as was the case before the advent of Muhammad. Unfortunately, these prejudices remain rampant in different forms even in this modern age. Islam wants to unite the entire human race under one banner. In Qur'an we find several examples where Allah commanded His Prophet (SAW) to be respectful and practice patience.

O Muhammad! keep patience to what they say and ignore them in a good way. (Q73:10).

A *Daa'iah* should always try to turn to Allah, learn how to increase his trust in Him and seek His help and protection. Prophet Muhammad (SAW) said:

The case of a believer is wonderful. There is good for him in every thing, and this characteristic is for him alone. If he experiences something pleasant, he is grateful, but if he comes across some adversity, he patient and submissive (to Allah's will) and that is good for him. (Muslim, Vol. 6. Hadith 2999)

In short, Islam neglects neither the individual nor society - it establishes a harmony and a balance between the two and assigns to each its proper due. Universality and Humanism. The message of Islam is for the whole of the human race. Allah, in Islam, is the Allah of all the world (Qur'an 1:1) and the Prophet is a Messenger for the whole of mankind. Muslims are urged to revive their knowledge about their Prophet (SAW) and his mission and understanding his *Seerah* (Prophet's biography) and *Sunnah* (Prophet's sayings, deeds, and acts) and to implement them in their day-to-day communications with other fellow Muslims and non-Muslims. They have to promote the teachings of Prophet Muhammad (SAW) to humanity at large by using wisdom and good manners as well as make them relevant to the contemporary global society. Islamic *Da'wah* promoted in line with Prophetic methodology will create a real revolution in the hearts and minds of contemporary people who are indeed ignorant about the Truth. If this is done by both contemporary Muslims and non-Muslims, then peace, security and happiness will be restored to humanity (Al-Baarudee 15).

4. Building Bridges through Wisdom and Good Advice

Building bridges through wisdom and good advice is an important concept in Islam, emphasizing the use of knowledge, understanding, and thoughtful communication to foster positive relationships and enhance understanding with others. During In-depth Interview, Ishaq Aliyu Usman stated that, in the Qur'an, Allah instructs believers to call to the way of their Lord with wisdom and good advice, and to engage in dialogue with others in the best manner (Qur'an 16:125). This highlights the significance of using wisdom and good counsel in conveying the message of Islam and engaging with diverse audiences. Prophet Muhammad's example serves as a model for building bridges through wisdom and good advice. His interactions with different communities, including non-Muslims, were characterized by empathy, patience and the use of sound judgment. The Prophet's guidance features the importance of using wisdom and providing good advice in communication and engagement with others.

Additionally, Islamic tradition stresses the concept of *hikmah* (wisdom) and *maw'izah hasanah* (good counsel), encouraging believers to act with prudence, insight and benevolence in their interactions. This aligns with the broader Islamic

teachings on the value of knowledge, understanding and constructive communication in building positive relationships and fostering mutual respect. Incorporating Islamic principles of building bridges through wisdom and good advice into interaction with diverse audiences can promote harmonious relationships and constructive dialogue. It embodies the values of compassion, empathy, and the promotion of mutual understanding, which are central to Islamic teachings. Drawing on these Islamic perspectives, individuals can effectively promote positive engagement and bridge-building with diverse audiences, nurturing an environment of mutual respect, understanding and cooperation (Mohammed 10).

4.1 The Role of Wisdom in *Da'wah* Efforts

The role of wisdom in *Da'wah* (inviting others to Islam) efforts is a fundamental concept in Islam, emphasizing the use of knowledge, discernment and sound judgment in conveying the message of Islam to diverse audiences. In the Qur'an as mentioned above, Allah instructs believers to call to the way of their Lord with wisdom and good advice (Q16:125). This verse underlines the significance of employing wisdom in *Da'wah* efforts, highlighting the importance of using sound judgment, insight, and understanding when engaging with others. Prophet Muhammad's example serves as a model for the role of wisdom in *Da'wah* efforts. His interactions with various individuals and communities were characterized by patience, compassion and the use of wisdom in conveying the message of Islam. The Prophet's guidance emphasizes the importance of approaching *Da'wah* with prudence and discernment, reflecting the broader Islamic emphasis on the value of wisdom in communication and outreach (Adam 23).

Islamic tradition stresses the concept of *hikmah* (wisdom) in *Da'wah*, encouraging believers to present the message of Islam with sagacity, understanding, and intellect. This aligns with the broader Islamic teachings on the value of knowledge and the use of reason in conveying the message of Islam effectively. Incorporating Islamic principles regarding the role of wisdom in *Da'wah* efforts can enhance the effectiveness of outreach and engagement with diverse audiences. It promotes the use of insight, empathy and thoughtful communication in conveying the message of Islam, fostering greater understanding and encouraging positive dialogue. By drawing on these Islamic perspectives, individuals can effectively fulfill the role of wisdom in *Da'wah* efforts, promoting a culture of respectful and knowledgeable outreach while

upholding the values of compassion, tolerance and mutual understanding (Khurram 13).

4.2 Providing Good Advice: Nurturing Understanding and Connection

Providing good advice, nurturing understanding and fostering connections are core principles in Islam, emphasizing the importance of offering counsel and guidance with compassion, empathy and wisdom. In the Qur'an, Allah instructs believers to engage in dialogue and interaction with others in the best manner, promoting the idea of providing good advice and nurturing understanding (Quran 16:125). Prophet Muhammad's conduct serves as a model for providing good advice, nurturing understanding and fostering connections. His interactions with individuals and communities were marked by empathy, patience and the provision of sound guidance. The Prophet's example affirms the importance of offering good advice and nurturing connections through constructive communication and compassionate engagement. This aligns with the broader Islamic teachings on the value of nurturing understanding and fostering connections through constructive dialogue, empathy and benevolent interaction. Incorporating Islamic principles regarding providing good advice and nurturing understanding can foster deeper connections and constructive relationships with diverse audiences. It upholds Islamic values of compassion, empathy and the promotion of mutual understanding, which are central to nurturing positive connections within and beyond the Muslim community. Drawing on these Islamic perspectives, individuals can effectively provide good advice, nurture understanding and foster connections, creating an environment of mutual respect, empathy and cooperation.

5.0 Practicing Cultural Sensitivity: Strategies and Considerations through good character

Practicing cultural sensitivity in *Da'wah* (inviting others to Islam) is essential for effective outreach and engagement with diverse communities. Islamic teachings emphasize the importance of cultural competence and understanding in conveying the message of Islam in a respectful and inclusive manner. A *Daa'iah* has to make sure he abstains from whatever is forbidden. He must completely stay away from "*Riya*" (show off). Development of strong conviction and strength in saying the truth without fear and hesitation is also needed. The quality of awareness of Allah will make the *Daa'iah* strong and confident in all his efforts. Habit of effective control over anger, passions, desires, and temptations will help make *Daa'iah*, a person of determination and strong will power. Abu Hurairah narrated the Prophet (SAW) as having said:

A strong person is not he who can overpower his rival in wrestling, but rather he who controls himself when roused to anger. (Al-Bukhari, Vol. 8. Hadith 6114)

Acquisition of these characteristics will be helpful to attract more people and make *Da'wah* efforts more effective and result oriented. It is also necessary to practice faith in all sincerity before the *Daa'iah* decides to teach or preach others. Therefore, all those interested to do *Da'wah*, must present themselves as good examples, their actions is to correspond with their sayings and avoid doing otherwise. Allah (SWT) said:

O' you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do. (Q61:2-3).

If a *Daa'iah* tries to follow the divine set of guidelines and applies Qur'anic manners within the Prophetic demonstration, Allah guarantees success for him in all circumstances and makes his effort result oriented. He should always remember that Allah always helps those who help His cause.

6.0 Cultural Competence in *Da'wah*: Skills and Knowledge for Effective Outreach

Good communication skills and presentation style is also helpful. A *Daa'iah* needs to develop that unique divine quality with which he may be able to remove enmity and hatred from the hearts of people and make them as good friends. Therefore it is extremely important to obtain necessary knowledge and training in order to plan a logical and mature *Da'wah* strategy in an organized way. When interviewed, Sheikh Hasan Sulaiman explained that, sufficient knowledge of the area including city, country, language and ethnicity of the people as well as working knowledge of mass media can prove very useful. The *Daa'iah* has to provide correct and authentic information. He should be well prepared and experienced enough to know how to document his talk with the Qur'an or the Sunnah of the Prophet (SAW). This will be of great help to the *Daa'iah* in order to comprehensively define his mission to the people. Once the *Daa'iah* learned and completely understood Allah's method of doing *Da'wah*, he will be able to convince and satisfy more people in case of argument, but without compromising basic established principles. Keeping this in mind, *Da'wah* without divine manners and characteristics should always be avoided. Any *Da'wah* activity without mature strategy and careful thinking may lead to un-necessary discussions and arguments and might result in hurting people's feelings and prove

(harmful) destructive rather than being productive. The Prophetic teachings require faithful believers to protect the individual dignity and honor at all times. In an interview, Sheikh Mamman Ibrahim Bako narrated that, the Prophets of Allah (AS) gave the most beautiful and practical demonstration by applying this divine methodology in their *Da'wah* effort. Afflictions and hardships did not make them leave hope in Allah's promise. They taught others how to practice that unique quality of "patience and self-restraint" by which Allah can remove enmity and hatred from the hearts of people and change enemies into bosom friends. Their permanent relationship with Al-Mighty Allah (SWT) made them seek refuge in Him in order to overcome incitement of discord from the Shaitan. It is because of their strong conviction that they became ultimate winners and qualified for Allah's victory at the end.

In order to see the application of this divine methodology in practical sense, let's examine few examples from the Qur'an. Allah narrated the story of Prophet Nuh (AS) who humbled himself for almost a thousand years in order to convey Allah's message to his people. Qur'an narrates:

And indeed We sent Noah to his people, and he stayed among them (for the purpose of doing Da'wah) a thousand years less fifty years (inviting them with patience to believe in the oneness of Allah and discord the false deities). (Q29:14)

Nuh (AS) adopted a simple style of *Da'wah*. He concentrated on his mission in a focused way and was aware of his responsibility:

Indeed We sent Noah to his people and he said: O' my people worship Allah. You have no other god but Him. (None has the right to be worshipped but Allah). I fear for you the torment of a great Day. (Q7:59)

His people mocked at him and abused him. He faced a hostile reaction from them when they accused him of being in error:

The leaders of his people said: verily we see you in plain error. (Q7:60).

Prophet Nuh (AS) followed the divine instruction and made his answer based on *Hikmah* (wisdom) and beautiful preaching. He was very polite while addressing them and showed self-restraint. He loved to be simple and chose to repel the evil with the best possible way. Noah said:

O my people there is no error in me. But I am a Messenger of the Lord of Mankind. (Q7:61)

He explained his mission and informed them of his responsibility to convey Allah's message and did not involve in un-necessary argument. Noah said:

I convey unto you the messages of my Lord and give sincere advice to you. And I know from Allah what you know not. (Q7:62).

The above incident is a beautiful example to prove that as *Daa'ee Ila-Allah*, (one who calls to Allah) Prophet Nuh (AS) demonstrated in practical sense all divine characteristics as well as other skills necessarily acquired for *Da'wah*. Therefore, he was able to tackle and solve the most delicate situation of his time and for the satisfaction to all. Here we see him as *Daa'iah* and a good strategist. He adopted a purely logical approach full of wisdom. His strategy was unique of its kind. He showed that quality of patience and steadfastness as well as good communications skills are the cornerstone for the success of any *Da'wah* activity anywhere in the world.

6.1 Elements of Communication in Islamic *Da'wah*

The world has entered the age of technology and data, where both citizens and mankind are in the process of becoming citizens of communication. This means that all aspects of life will depend on the data obtained and received by residents. The very basic impact on religious life is definitely the shift in patterns and religious orientations of Muslims. For that it is necessary and a necessity, if the *Da'wah* must reformat and construct itself to be more efficient and operational. This effort is very meaningful between the pattern of *Da'wah* activities that still glorify the old treasures and the strengthening of religious fundamentalism. The use of communication science in the development of *Da'wah* at the crucial point is like a foothold. As for the consideration of establishing the foundation of communication science in the development of *Da'wah* science, it is because communication science already has an established and easy-to-understand system in its scientific development.

7.0 Cultivating Harmony and Understanding through Proper Interpretation of Scriptures

Fostering inclusivity and building bridges across cultural divides are important aspects of promoting harmony and understanding in the context of *Da'wah* (inviting others to Islam). Islamic teachings emphasize the significance of nurturing inclusivity and strengthening connections across multicultural backgrounds. The development of human life has progressed further than when the Qur'an was first revealed. The majority of Muslims think that only the Qur'an is the guide of life, in fact besides the Qur'an, Hadith is also a guide to life. The

Qur'an was revealed far from the present, but the interpretations of the Qur'an continue to this day and need to be reviewed and developed so that its function as a problem solver for the development of human life continues as it applies during the revelation process.

The interpretation of the Qur'an from the beginning of Islam until now has varied according to the intellectual capacity and inclination of the interpreter. The diversity of interpretations not only proves the flexibility and elasticity of the content of the Qur'an on the development of human life, but also proves the existence of legitimacy to interpret the Qur'an in accordance with the wishes of each. One of the diversity of interpretations is contextual interpretation. This interpretation is a lot and is often discussed by people. It is an attempt not to cult the works of interpretation that already exist. Because with this interpretation, the works of interpretation that have existed previously are only as references or references which if their content is still in accordance with the demands of the times, it will be taken and developed, but if not, then the works are just like piles of paper bundles that only exist. can decorate library collections as a wealth of Islamic scientific treasures.

7.1 Strengthening Connections: Building Bridges across Cultural Divides

In a digitally interconnected world, the ability to connect and build impactful relationships across borders has become an essential skill in business. The key to forming cross-cultural connections is to approach it with an open mind and build genuine curiosity about other cultures. Understanding the uniqueness and beauty of cultures the world over and embracing diversity lays the foundation for stronger connections. Communication styles vary significantly across cultures. Some cultures prefer indirect communication, relying on subtle cues and non-verbal gestures, while others favour more direct and assertive communication.

An ethnic group is not a problem but judging people based on their ethnic group is one of the detestable practice that Islam frown at, since the days of Prophet Muhammad (SAW). Ethnicity has been adjudged as one of a factor which hindered the spread of Islam. During In-depth Interview, leader of Jama'atu Nasrul Islam (JNI) in Nasarawa Eggon, Imam Jibrin Yusuf narrated that, ethnicity is one of the major impediment to the development of Islamic *Da'wah*. By prioritizing inclusivity, acceptance and building bridges across cultural divides, individuals can contribute to the promotion of harmony and understanding within diverse communities. This aligns with the Islamic

principles of fostering unity and mutual respect among individuals from different cultural backgrounds.

8.0 Conclusion

In conclusion, embracing cultural sensitivity in *Da'wah* is essential for promoting a harmonious future. Respecting and understanding diverse cultural contexts, as emphasized in Islamic teachings, serves as a catalyst for fostering unity and mutual respect within society. By prioritizing cultural sensitivity in *Da'wah* efforts, individuals can contribute to the building of a harmonious future, in line with the principles of Islam that emphasize the inherent value of cultural diversity and the need for mutual understanding and respect.

Diversity is a means for the progress of civilization. Cultural differences are not meant to terrorize, coerce or kill each other. Qur'an introduces an extraordinary concept, namely diversity to get to know each other. By knowing the differences we can learn to build civilization. Caring, tolerance and mutual respect between religious communities can create a harmonious, harmonious and tolerant neighbourly life.

9.0 Recommendations

In respect of the conclusion above, the paper thereby recommends that:

1. Foster Understanding: Emphasize the importance of understanding and respecting diverse cultural backgrounds to effectively convey the message of Islam.
2. Adapt Communication Styles: Provide practical tips on adapting communication styles to effectively engage with individuals from different cultural backgrounds in a respectful and inclusive manner.
3. Promote Interfaith Dialogue: Encourage the fostering of relationships and dialogue with individuals from various cultural backgrounds to promote mutual understanding and respect.
4. Offer insights, navigate and overcome cultural challenges and barriers that may arise in the *Da'wah* efforts by promoting a more inclusive and understanding approach.
5. Tailor Approaches: Provide guidance on adapting communication styles and delivery of *Da'wah* messages to accommodate the cultural sensitivities and preferences of diverse audiences.

Works Cited:

- Abu Ammar, “Principles of *Da’wah* Its Principles and Practices in History”. Retrieved: www.islamicinformationcentre.co.uk/dawah.htm. 2016.
- Adam Abdallah Al-Ilori, *Tarikh al-Da’wati ila Allah bayn al-Ams wa al-Yawm*, Maktabah wa Hibah. Ilorin. 1979.
- Al-Baaruudee, Muhammad Sa’id. *Al-Da’wah wa al-Daa’iyyah fi Da’wi’ Surah al-Furqaan*. Al-Su’udiyah: Dar al-Wafaai’, 1st ed. 1987.
- Al-Bukhari, Muhammad Ibn Ismā’il. *Sahih al-Bukhāri*. Beirut– Lebanon: Dar al-Najah, 1422 A.H.
- Chirantan Joshi, “Navigating Cross-cultural Connections: Building Bridges across Borders”, Retrieved on 18/11/2023 from: <https://www.linkedin.com/pulse/navigating-cross-cultural-connections-building-bridges-joshi> 2023.
- Khurram Murad. *Da’wah among Non-Muslims in the West: Some Conceptual and Methodological Aspects*. London, United Kingdom: The Islamic Foundation. 2002.
- Mohammed Maga Sule, “Problems and Prospect of Islamic *Da’wah* in Nassarawa Eggon Local Government Area, Nasarawa State, Nigeria”. UMRAN International Journal of Islamic and Civilizational Studies. 2023.

List of Respondents During In-Depth Interview (IDI)

- (1) Imam Jibril Danladi Yusuf, Islamic Scholar, Nassarawa Eggon, Nasarawa State. Interviewed on 21/11/2023.
- (2) Ishaq Aliyu Usman, Imam Air Force Comprehensive School, Ibadan, Oyo State. Interviewed on 29/10/2023.
- (3) Habib Ibrahim Harun, Imam Air Force Comprehensive School, Kaduna. Interviewed on 8/11/2023.
- (4) Sheikh Hasan Sulaiman, Assistant Imam of Izala Jum’ah Mosque, Wadata, Makurdi, Benue State. Interviewed on 19/11/2023.
- (5) Sheikh Mamman Ibrahim Bako, Imam of Darika Jum’ah Mosque, Mangu Halle, Mangu LGA, Plateau State. Interviewed on 20/11/2023.
- (6) Sheikh Kabiru Cidawa, Islamic preacher, Jos, Plateau State. Interviewed on 20/11/2023.
- (7) Sheikh Sulaiman Ibi, Islamic preacher and Assistant Imam Civil Defence Headquarters Mosque, Sauka, Abuja. Interviewed on 20/11/2023.

PSYCHOLOGICAL OVERVIEW ON THE ROLE OF MEDIA IN PROMOTING VIOLENCE IN NIGERIA: A WAY FORWARD

By

Ibrahim Isah Abubakar

Student, M.Ed. Psychology
Department of Education, Faculty of Education,
Bayero University Kano, Nigeria.
Email: ibrahimisahabubakar3910@gmail.com
Phone number: +2347013223910/ +2348144246352.

Abstract

World as a global village recently witnesses violence, terrorist attacks, kidnappings and other insecurities, it is undeniable that media plays an integral part in promoting violence in our Nigerian society in particular and the world at large. Media as a modern channel of communication poses a threat to the security of our lives and properties. Recent researches show that fictional television, film violence and spread of violent act in form of news broadcast through social media contribute negatively and influence heavily on both children, adolescent and youth, a number of these researches show that there is strong relationship between media and violence and its spread in recent globalization. Therefore, nature of the media content and characteristics of social influences that media inculcates on the individual exposed to that content. This paper use library literature to examine the recent cases of violence such as that of Maryam Sanda who was charged of killing her husband in cold blood in Abuja, the case of Hanifa a young girl who was allegedly kidnapped and killed by her teacher in Kano and of course the recent case of Hafsat Sirajo who allegedly stabbed a young man several times with a knife which he died instantly. Therefore, the paper examined the influence of media in promoting incidents of violence in our Nigerian society and the world at large. Finally, the paper proposed some Islamic teachings as possible measures to alleviate the negative effect of media in promoting violence.

Keywords: Media, Violence, Way forward, security.

Introduction

The need to provide better ways of living has been a constant drive to man's continuous life changing innovations. This has accounted for numerous technological advancements, aimed at ameliorating livelihood, and making the world a better and less stressful place to be. Since the dawn of social media in the world, there have been quite remarkable innovations, each a step further from the preceding ones. From the creation of the telegraph in 1792, the radio in 1891, the world's first super computers in the 1940s, the lunch of the World Wide Web (WWW) 1991, LinkedIn in 2002, Myspace in 2003, Facebook in 2004, Reddit in

2005, YouTube in 2005, 2go in 2007, WhatsApp in 2009, Instagram in 2010, Snapchat in 2015, etc.

These inventions have gone on to change the world today, as social media has affected every area of man's existence, and have become an indispensable component of day-to-day life. Social media can be used for numerous positive purposes but, apart from its use for positive things social media has also been found to have its negative impact on the society. Some of which include, spreading of false information, promoting criminal activities, helping in the quick spread of vices, delinquencies in Juveniles. It is also addictive, and can preoccupy someone and prevent him or her from attending to other more pressing things.

One of the notable changes in our social environment in the twentieth century is the advent and saturation of mass media. In this new environment, radio, television, movies, videos, video games, and computer networks have assumed central roles in our daily lives. For better or for worse, the mass media are having an enormous impact on our values, beliefs, and behaviours. Unfortunately, the consequences of one particular element of the mass media exposure have particularly detrimental effects on viewers' and others' health. Research evidence has accumulated over many years that exposure to violence on television and in video games increases the risk of violent behaviour on the viewer's part just as growing up in an environment filled with real violence increases the risk of violent behaviour. (Huesmann 2006)

Concept of Social Media

Social media can be said to mean channels created electronically for real time interaction, communication and dissemination of information, both among individuals and among a group or groups of persons. It is a wide range of phone applications and software, examples of which include WhatsApp, Facebook, Tik-tok, Instagram, Twitter, etc. While people can today, access social media applications from their smart phones, social media actually started with the desktop computers.

Ogbe (2014) defined social media as "the new media that speed up conversations in a more interactive way that makes communication more effective and worthwhile. It is an online media that takes communication beyond the limitations of the traditional media, which most often delivers content but does not allow the reader, or as the case may be, viewers or listeners, to participate in the or development of the content".

Miller et al., (2016) defined social media as “the colonization of the space between traditional broadcast and private dyadic communication, providing people with a scale of group size and degrees of privacy that we have termed scalable sociality.” This definition tried to portray the basic function and use of social media, from the Authors’ perspective. However, in his definition of social media, Nations (2021) saw social media as “web-based communication tools that enable people to interact with each other by sharing and consuming information.” Manning (2014), in addition to defining social media as the “term used to refer to new forms of media that involve interactive participation”, also divided social media into two distinctive ages: The broadcast age and the interactive age. According to him, “in the broadcast age, media were almost exclusively centralised, where one entity such as a radio or television station, newspaper company or a movie production studio distributed messages to many people”. During the broadcast age, there was little or no room for interaction. Media Communication happened between people on a very low scale. The rise of more technological gadgets however paved way for and introduced the age of interaction. People could now interact easily with information on a larger scale, and from the comforts of their locations.

Theoretical Framework on the Psychological Overview on the Effects of Media in Promoting Violence

Theories explained that exposure to media violence increases risk for aggressive and violent behaviour in the observer. To understand the role of this relationship in terms of public health, an understanding of why and how violent media cause aggression is vital. Furthermore, theories that explain this relationship should apply equally well to the effects of observation of violence in the real world—among the family, among peers, and within the community. Substantial empirical research has accumulated to show that observation of real-world violence in any of these venues increases the risk for engaging in violence. (Huesmann, 2006)

First, somewhat different processes seem to cause short-term content effects and long-term content effects, and both of these processes are distinct from the time-displacement effects that engagement in media may have on children. Time displacement effects refer to the role of the mass media (including video games) in displacing other activities in which the child might otherwise engage, which could change the risk for certain kinds of behaviour, e.g., replacing reading, athletics, etc. We focus here on the effects of violent media content, and thus we do not address time-displacement effects, although they may well be important. (Huesmann, 2006)

Short-Term Effects

Most theorists would now agree that the short-term effects of exposure to media violence are mostly due to the followings:

- a. Priming processes,
- b. Excitation processes, and
- c. The immediate imitation of specific behaviours

Priming is the process through which spreading activation in the brain's neural network from the locus representing an external observed stimulus excites another brain node representing a cognition, emotion, or behaviour. The external stimulus can be inherently linked to a cognition, e.g., the sight of a gun is inherently linked to the concept of aggression, or the external stimulus can be something inherently neutral like a particular ethnic group (e.g., African Americans) that has become linked in the past to certain beliefs or behaviours (e.g., welfare).

The primed concepts make behaviours linked to them more likely. When media violence primes aggressive concepts, aggression is more likely. Arousal to the extent that mass media presentations arouse the observer, aggressive behaviour may also become more likely in the short run for two possible reasons: excitation transfer and general arousal. First, a subsequent stimulus that arouses an emotion (e.g., a provocation arousing anger) may be perceived as more severe than it is because some of the emotional response stimulated by the media presentation is misattributed as due to the provocation transfer. For example, immediately following an exciting media presentation, such excitation transfer could cause more aggressive responses to provocation. The increased general arousal stimulated by the media presentation may simply reach such a peak that inhibition of inappropriate responses is diminished, and dominant learned responses are displayed in social problem solving, e.g., direct instrumental aggression.

The third short-term process, imitation of specific behaviours, can be viewed as a special case of the more general long-term process of observational learning. In recent years, evidence has accumulated that human and primate young have an innate tendency to imitate whomever they observe. Observation of specific social behaviours around them increases the likelihood of children behaving exactly that way. As children observe violent behaviour, they are prone to imitate it. (Huesmann, 2006)

Long-Term Effects

Long-term content effects, in contrast, seem to be due to (a) more lasting observational learning of cognitions and behaviours and (b) activation and desensitization of emotional processes. According to social cognitive models, observational learning influences behaviour not only in the short term after a behaviour is observed but also in the long term. The social scripts acquired through observation of family, peers, community, and mass media become more complex, abstracted, and automatic in their invocation.

During this period, children's social cognitive schemas about the world around them are also elaborated. For example, extensive observation of violence has been shown to bias children's world schemas toward attributing hostility to others' actions. Such attributions in turn increase the likelihood of children behaving aggressively. As children mature further, normative beliefs about which social behaviours are appropriate become crystallized and begin to act as filters to limit inappropriate social behaviours. These normative beliefs are influenced in part by children's observation of the behaviours of those around them including behaviours observed in the mass media.

Long-term socialization effects of the mass media are also increased quite likely by the way the mass media and video games affect emotions. Through classical conditioning, fear, anger, or general arousal can become linked with specific stimuli after only a few exposures. These emotions influence behaviour in social settings away from the media source through stimulus generalization. A child may then react with inappropriate anger or fear in a novel situation similar to one that the child has observed in the media.

At the same time, repeated exposures to emotionally activating media or video games can lead to habituation of certain natural emotional reactions, or "desensitization." Behaviours observed by the child viewer that might seem unusual at first start to seem more normative after the behaviours are viewed many times. Emotions experienced automatically by child viewers in response to a particular scene decline in intensity after many exposures. For example, most humans seem to have an innate negative emotional response to observing blood, gore, and violence. Increased heart rates, perspiration, and self-reports of discomfort often accompany such exposure. However, with repeated exposure to violence, this negative emotional response habituates, and the child becomes desensitized. The child can then think about and plan proactive aggressive acts

without experiencing negative affect. Consequently, proactive aggression becomes more likely.

The body of research on observational learning shows that scripts, world schemas, and normative beliefs about behaviours can all be acquired from observations without viewer awareness and with little effortful cognition. Similarly, desensitization of emotional responding does not require effortful cognition. One of the insidious facts about socialization by the mass media is that much of the socialization process happens without children being aware of what is happening. (Huesmann, 2006)

Is Media Violence a Public Health Threat?

This review has presented compelling evidence that short-term exposure to media violence stimulates more aggressive and violent behaviour in the young viewer immediately and that long-term exposure leads to the acquisition of social cognitions (scripts, world schemas, attitudes, and beliefs) that increase the risk of aggressive and violent behaviour in the observers of media violence beyond childhood.

The psychological processes through which this happens are well understood by researchers. Many within-person and within-situation factors that exacerbate or mitigate this effect have been identified. However, one valid remaining question would be whether the size of this effect is large enough that one should consider it a public health threat.

We argue that the answer is yes. We base this argument on two calculations. First, according to the best media analysis, the long-term size of the effect of exposure to media violence in childhood on later aggressive or violent behaviour is about equivalent to a correlation of 0.20 to 0.30. Although some researchers may argue that this explains only 4%–9% of the individual variation in aggressive behaviour, as several scholars have pointed out, percent variance explained is not a good statistic to use when predicting low probability events with high social costs. After all, effects of such size can have real social significance. As Rosenthal has pointed out, a correlation of 0.3 with aggression translates into a change in the odds of aggression from 50/50 to 65/35—not a trivial change when one is dealing with life-threatening behaviour. Moreover, the relation is highly replicable even across researchers who disagree about the reasons and across countries.

Second, one should compare the size of the effects of media violence on public health with that of other recognized threats. The average obtained correlation for the relation between exposure to media violence and aggression is compared with the average correlation between smoking and lung cancer, condom use and sexually transmitted HIV, exposure to lead and IQ scores, exposure to asbestos and laryngeal cancer, and many others. As one can see, the average obtained correlation between exposure to media violence and aggression is greater than all the others except the correlation between smoking and lung cancer. If the other correlations displayed are large enough for us to consider those environmental pollutants as threats to public health, we should also consider media violence a threat to public health.

Perhaps one of the best parallels is the relation between smoking and lung cancer. Not everyone who smokes gets lung cancer, and not everyone who gets lung cancer was a smoker. Smoking is not the only factor that causes lung cancer, but it is an important factor. Similarly, not everyone who watches violent television becomes aggressive, and not everyone who is aggressive watches violent television. Watching violent TV programs is not the only factor that causes aggression, but it is an important factor (Huesmann, 2006).

General Overview

From the findings of the above research and from the general and daily life experiences one can say that media is very influential in promoting violence in Nigeria and World at large. Considering how past our world is developing we can assume that media is inevitable in our life, what matters the most is how we use it. Psychologically, violent behaviour starts from childhood and according to research one of the leading factors in promoting violent behaviour is media.

Generally, parents in middle class (upward) keep televisions in their houses and children in such houses have access to the televisions, the remotes, and all the channels in their decoders (despite the fact that some satellite channels are mainly for adults 18yrs and above). Unfortunately, many of those channels shows action or violent movies, these channels show violent movies and from the psychological point of view children imitate what they observe either in a short period of time (while plying with siblings and peers) or in long period of time (exhibiting violent or anti-social behaviour in later adulthood period).

In explaining how television as a media channel that feeds millions of people with negative information that contribute immensely in spreading and teaching

violent behaviours one must not forget our locally manufactured movies in our mother tongues in Nigeria, in the case of this paper a reference will be made with popular northern Nigeria KANNYWOOD movie industry and of course the popular television channel AREWA24. These industry and television channel have been contributing in spreading and teaching younger generations violence, in consideration with Bandura (1977) Social Learning Theory, who theorize that learning take place or children learn through observation, modelling and imitating.

And on the other hand, we are very much aware of how everyone can become a self-entitled journalist by spreading any kind of information (true or false) violent or non-violent that happened within the country and the world at large.

People nowadays especially youth have resort to blogging career which they consider as lucrative source of income without sweating that you would be earning huge amount of money just by feeding people with news especially the unexpected ones that will catch their attention, and from all indication violence news pays much better considering how bloggers are rushing to report any incident that happened for them to attract attention and have more followers which in turn will increase their income and fame.

The highly reputable and reliable news channels like BBC, CNN, ALJAZERA and DAILY TRUST etc are immensely contributing in spreading violence in the form of news broadcasting. And the effort of up-and-coming news channels like Sahara reporters, Rariya and Jaridar Arewa etc in reporting violence incidents that happened in the form of news broadcasting would not be forgotten.

Examples:

Daily Trust (2017) No fewer than 53 spouses have been allegedly killed in Nigeria by their partners from November 19, 2017, when Maryam killed her husband, till date, Daily Trust finding shows.

She was arraigned by the police on November 24, 2017, over the death of her husband, Bilyaminu Bello, a nephew of former Peoples Democratic Party Chairman, Alhaji Bello Halliru Muhammad. Delivering judgement in the case on Monday, the trial judge, Justice Yusuf Halilu, held that the evidence of the convict that the deceased died after falling on a bottle of Shisha, was only a cover-up plot. He held that under the Doctrine of Last Seen, the convict was

under the obligation to explain what caused the death of the deceased and not the prosecution, since she admitted being the last person with the deceased.

The Sanda/Bilyaminu case is just one among the growing number of spouses deaths in the hand of their partners in recent years.

The discovery of the decomposing body of five-year-old schoolgirl Hanifa Abubakar has triggered shock and outrage across Nigeria, where the hashtag #JusticeForHanifa is trending (**BBC, 2022**).

The owner of her school, Abdulmalik Mohammed Tanko, has been arrested and the establishment closed. He allegedly kidnapped Hanifa in the northern Kano state in December to demand a ransom of \$14,600 (£10,800). Police say he later killed Hanifa after realising she had recognised him. According to the authorities, Mr Tanko, 34, led officers to the school premises where he had buried the schoolgirl's body in a shallow grave. Her remains were then exhumed for medical examination and a proper burial by her family.

Hanifa was allegedly abducted in early December outside an Islamic school that she also attended. Two other suspects have been arrested, police say. Speaking in an emotional voice, the girl's father Abubakar Abdussalam told the BBC the family was traumatised. Hanifa's mother is currently in hospital after she collapsed and fainted, he said. He demanded justice from the authorities. Kano state commissioner of education Sanusi Sai'du Kiru described the kidnapping as a betrayal of trust.

Nigeria is grappling with a wave of kidnappings for ransom, mostly by armed gangs who frequently target schools for mass abductions of students but the kidnapping of students by school officials is extremely rare.

Daily Trust (2023) A 24-year-old House wife, Hafsat Sirajo, is in police custody for allegedly stabbing her driver Nafiu Hafizu to death in Kano (in December 2023). Commissioner of Police, Muhammad Usaini Gumel, paraded the suspect and her two accomplices before newsmen on Friday. Gumel said Hafsat, a resident of Unguwa Uku quarters in Tarauni Local Government Area confessed to singlehandedly committing the act by stabbing the deceased several times with a knife. The police commissioner said her husband, Dayyabu Abdullahi, 38 years, and their guard (Maigadi) Malam Adam 65 years, were also arrested for aiding and concealing the dead body to cover up the offence of culpable homicide.

Her face covered with veil, Hafsat told reporters that the driver who stayed with the couple tried to stop her from killing herself and confiscated a knife from her hand.

“I had a small cut on my hand and he asked me to go and change my clothes. Coming out from the bathroom I saw him laying down and I grabbed the knife and stabbed him severally,” she said.

With the above examples one can understand that the TV channels, News Companies and Individual Bloggers are contributing or to sum it all the media is contributing in promoting violence by reporting the incidents that happen in one part of the country or the world, this is to say people are learning different types of violence through different platforms, tv shows and news broadcasted by media company and bloggers.

A Model for Reducing the Influences of Media in Promoting Violence in Nigeria

How can we reduced the Influence of Media in Promoting Violence in Nigeria? The best way of alleviating this problem is by subscribing to the teachings of Islam. This is to say we can be able to overcome the influence of media in promoting violence in Nigeria by learning and implementing the Quranic Teachings, Prophetic Traditions and *Ijtihad* (religious verdict) of well learned Islamic Scholars. With regard being an agent for spreading violence Allah warned us as Muslim to be cautious and to abide by this injunction not spread anything bad. For instance Allah the almighty said:

"Verily, those who like that Fahishah should be circulated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not" (Surat Almur :19)

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي

الدُّنْيَا وَالْآخِرَةِ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾ النور: ١٩

Moreover, there is a prophetic tradition that solve this problem in few words which if we work with, we would not complain again about this problem or any problem related to it, in a popular hadith which was narrated by Abu Huraira that the messenger of Allah said: “Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbour, and let him who believes in Allah be generous to his guest.”

"من كان يؤمن بالله واليوم الآخر ، فليقل خيرا أو ليصمت ، ومن كان يؤمن بالله واليوم الآخر ، فليكرم ضيفه."
رواه البخاري ومسلم

This is to say if all the bloggers, the news channels and the tv shows would only speak good and when it comes to bad, they let the authorities to work on it the number of violence will reduce on earth because most of people who commit violent act learn it from someone or somewhere or they discover or learn that the authority responsible to handle the case is not working appropriately.

Conclusion

In considering the happenings in Nigeria it is an undeniable fact that the continued deterioration of peace and security is not far from the effects, impacts and influences of what we consume day and night from media and with the above explanation, quotations, theoretical framework discussed together with examples given one could conclude that media as a modern means of communication has negatively impacted as well as promoted violence in Nigeria in particular and in the world at large. media has been a quagmire to the morality of the people especially those who are addicted to it unconsciously or intentionally through learning and engaging in various negative things which negatively influenced them through sharing pornographic pictures and not been able to observe their rituals and carrying them away from seeking religious knowledge so as to develop morally, the most irritating thing is that they imitate whatever negative things they consume and they lose focus in life and mismanage their entire time by being always online doing unnecessary things which constitute a quagmire for their social, economic and moral development. They lack direction and they are in need of real Islamic leaders motivated by Islamic cause to follow. It is concluded that, both government and the public have important roles to play in creating awareness on the dangers of media and the ways people can have a good use of it as far as avoidance of violence and being productive members of the society is concern.

Recommendations

The paper makes the following recommendations:

1. That people should use media in a positive way, avoiding anything that is irrelevant to their peaceful coexistence and moral development.
2. People should embrace media that boast their harmonious life.
3. Parents should watch the activities of their children on media by monitoring and stipulating time to use media by selecting channels and media houses that

broadcast positively also parent should be regularly monitoring their children that have smart phones especially adolescents

4. Another step in reducing, eradicating and preventing the negative effects and bad influence of media in promoting violence is for the government to put restrictions on the type of information that media channels would be feeding the masses with, example with North Korea, Iran, China and Eritrea
5. Conferences, seminars symposiums and workshops should be organized periodically so as to sensitize people on the danger of media and its negative effect in promoting violence among people.

Reference

- Al-Qur'an Al kareem- Holy Qur'an: English Translation of the Meanings and Commentary (Medina: King Fahd Holy Qur'an Printing Complex, 1411 AH).
- An-Nawawi's, I. (ND). *An-Nawawi Forty Hadiths (Translation)*. International Islamic Publishing House.
- British Broadcasting Corporation (BBC, 2022). How Hanifa Abubakar was murdered by her teacher in Kano State.
- Daily Trust, (2017). How Maryam Sanda Killed her Husband in Abuja.
- Daily Trust, (2023). How Hafsat Sirajo killed her business partner in Kano State.
- Huesmann, L. R. and Tylor, D. L. (2006). *The role of Media violence in violent behaviour*. Institute for social research, University of Michigan, Ann Arbor, Michigan 48106-1248.
- Kwankwaso M.A. (2023). *Bandura Social Learning Theory*. Lecture note.
- Muslim I.H, Sahih Muslim, Translated by A. Siddiqui. Dar-us- Salam Publication House.

RELIGIOUS VIOLENCE AND EXTREMISM: A COMPARATIVE STUDY FROM QUR'AN AND BIBLE

By

Abdullahi Mukhtar Abidemi

PhD Student, Bayero University, Kano

Email: abu.yusuf004@gmail.com

Phone number: 08032117863

and

Abubakar Abubakar Ladan

Email: Abuabduhad@gmail.com

Phone number: 08039634028

Abstract:

Violence and extremism in contemporary society have become the subjects of attention and discussion across the globe. At the centre of these discussions is religion, which some critics consider as the source and foundation of social violence. To that extent, Judaism, Christianity and Islam have been criticised in some quarters to that effect. This paper presents a comparative analysis of religious violence and extremism as understood or misconstrued from some Qur'anic and Biblical verses. The study aims to examine and analyse some passages in the Qur'an and the Bible, which are commonly considered in contemporary society, the potential influences of religious scriptures on the manifestation of violent and extremist behaviours among Muslims, Christians and Jews. Utilising a comparative approach, the paper assesses the contextual, historical, and theological foundations of selected Qur'an and Bible passages to explore the narratives of violence and extremism within each religious tradition.

Keywords: religious extremism, religious violence, Qur'an, Bible.

Introduction

In search of the required peace for the growth and sustenance of human existence, religion has taken a central place in the academic discussions on global violence and its various detrimental effects and threat potentiality. The notion that religion is often associated with violence brings about discussions on religious violence, which translates to the violence people who associate themselves with a particular religion commit in the name of their religion. Even though most religions are peace advocates, many occurrences across the world pave the way for academic discussions and debates that religion is violent and detrimental to the development and sustenance of the modern world. Islam receives more significant blame in this regard. Many Western writers concentrate more on the Islamic concept of Jihad as the source of religious violence, with

particular reference to some Qur'anic verses as the warrant. In this regard, some neglect the role played by the Bible to that effect, probably because most of the Western governments distanced themselves from religion and, as such, assume that various historical accounts of violence in the name of God by the Jews and Christians have become a thing of the past⁽¹⁾. This paper is to comparatively analyse some of the Qur'anic and biblical passages with references to violence and extremism supportive as follows:

- An overview of religious violence and extremism
- Understanding some Qur'anic and biblical texts with reference to violence and extremism (Q2:216, 9:5, 9:29) and (Exodus 32: 27-29, Deuteronomy 16:17, Mathew 10:34-36)
- Historical incidence of religious violence and extremism
- Contributing factors to the incidences of religious violence and extremism
- Some contemporary examples of religious violence and extremism
- Conclusion

The intention is to argue to Islam is not a violent religion nor violence supportive.

An Overview of Religious Violence and Extremism

Violence is a broad concept encompassing behaviour intended to cause physical harm, damage, or injury to oneself, others, or property. It can manifest in various forms, including physical force, aggression, intimidation, or coercion⁽²⁾. Religious violence covers phenomena in which religion is either the subject or the object of violent behaviour.⁽³⁾ It is violence motivated by, or in reaction to, religious precepts, texts, or the doctrines of a target or an attacker. It includes violence against religious institutions, people, objects, or events. Religious violence does not exclusively include acts that religious groups commit; instead, it includes acts, which are committed against religious groups.

There have been a lot of discussions and debates regarding the increase in religious violence across the globe since after the Second World War, as a result of which accusing fingers are pointed at Judaism, Christianity and Islam⁽⁴⁾. Some researchers noted that despite the reduced rate of violence across the globe in the

⁽¹⁾ Munson Henry, *Religion and Violence*, Religion, Elsevier Ltd, Volume 35, Issue 4, October, 2005, pp. 223-246. doi:10.1016/j.religion.2005.10.006.

⁽²⁾ World Health Organization. (2002). World report on violence and health: summary. WHO.

⁽³⁾ Wellman, James; Tokuno, Kyoko (2004). "Is Religious Violence Inevitable?". *Journal for the Scientific Study of Religion*. **43** (3): 291.

⁽⁴⁾ Kuper, Leo, *Theological warrants for genocide: Judaism, Islam and Christianity*, Terrorism and Political Violence, Routledge Informa Ltd., 2:3, 351-379.

twenty-first century, specifically since 2001⁽⁵⁾, its proportionate increase in Muslim communities like Syria, Iraq, Libya, Nigeria, etc., because of either civil war or armed conflict is an indicator of the role Islam in fuelling the conflicts⁽⁶⁾. Despite the disagreement in the Western academic fora on the religious contributions to violence, many still argue that the concept of Jihad as a fundamental creed in Islam casts some doubts on its portrayal as a peaceful religion. This is because most of the notorious Muslim fundamentalist groups use the concept to justify some of their violent activities.

The interpretations of Muslim scholars on the concept of Jihad do not seem to appeal to some of the writers who believe that, although ninety-nine percent of Muslims are peace-loving, the activity of the remaining one percent is not defensible. In this regard, little concern is shown to other factors such as nationalism boundaries created by the Western colonialists after the Second World War, policy of the major powers generally with Christian majority, more significant number of youths, economic and political instability.⁽⁷⁾ Despite a lot of concerted exertions, it is a futile effort to create the impression for Muslims to agree that Islam is related to violence. To this end, some western thinkers and researchers posit that, since it is not easy to separate Muslims from their religions, they can be separated from their sacred texts by making them believe that Qur'an is not from God, instead from a poet⁽⁸⁾, i.e. Prophet Muhammad. This philosophy resembles the early Makkah pagans as aptly captured in the Glorious Qur'an. n

﴿ بَلْ قَالُوا أَضْغَٰثٌ أَحْلَمٍ بَلْ أَفْتَرْتَهُ بَلْ هُوَ شَاعِرٌ ﴾ ﴿ الأنبياء: ٥ ﴾

Nay, they say: " These (revelations of the Qur'an which are inspired to Muhammad SAW) are mixed up false dreams! Nay, he has invented it! Nay, he is a poet! ... (al Anbiya:5)

In the same vein, some writers argue that even though religion is not always responsible for violence; understanding it in the context of religion may reduce its likelihood⁽⁹⁾. Some others recommend secularism to reduce the influence of

⁽⁵⁾ Gleditsch Nils Petter and Rudolfsen Ida, *Are Muslim Countries More Prone to Violence?*, R&P Research and Politics, Langue Corporation of New York, SAGE Publication, April June, 2006, p.4.

⁽⁶⁾ Gleditsch Nils Petter and Rudolfsen Ida, *Are Muslim Countries More Prone to Violence?*, pp.4-6.

⁽⁷⁾ Gleditsch Nils Petter and Rudolfsen Ida, *Are Muslim Countries more Prone to Violence?* ... p.5.

⁽⁸⁾ Triandis, Harry C., *Towards Understanding Violence in Islam*, ACTA DE INVESTIGACION PSICOLOGICA, 2013, 3(1), 969-985.

⁽⁹⁾ Hall, John R., *Religion and Violence: Social Processes in Comparative Perspective*, Handbook for the Sociology of Religion, Michele Dillon (ed.), Cambridge University Press, 2001, pp. 26-28.

sacred texts⁽¹⁰⁾ in the Muslims world as the panacea to the recurrent war and conflicts, which are in many cases violent in nature. Some other factors observed to have influenced increased war and violent conflict in some Muslim countries include poverty, collectivism, polygamy, and rejection of the Universal Declaration of Human Rights, most especially as regards total rights for women under Western philosophy. All these are in one way or another pointing to the problem of external power players' encroachment in the Muslim countries as negligible warrant in the perpetual conflicts across Muslim world. Trandis Harri's submission may be correct in this regard. He said:

Every force produces a counter-force. If we are to de-escalate violence, we need to stop ridiculing and show more respect for Islam. ... Thus to decrease Islamic violence, it may be wise to accept that some of the violence is due to what was done by the West (e.g. colonialism)⁽¹¹⁾

Understanding some Qur'anic and biblical texts with reference to violence and extremism (Q2:216, 9:29) and (Exodus 32: 27-29, Deuteronomy 16:17, Mathew 10:34-36)

﴿ كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ

وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴾ البقرة: ٢١٦

Jihād (holy fighting in Allâh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing, which is good for you and that you like a thing, which is bad for you. Allâh knows but you do not know. (al Baqarah: 216)

The above verse is one of the passages in the Qur'an that non-Muslims, specifically the contemporary Western writers who criticize Islam for being violent and apologetic, use to justify their claim. According to some of them, all the verses on Jihad support violence and abrogate the Qur'anic passages on peaceful coexistence and non-compulsion of religion. This is because, based on their assumption, Islam commands all Muslims to fight with the non-Muslims. This is a misconception or intentional misrepresentation of the meaning of the verse. Meanwhile, there are three opinions among Muslim scholars regarding whether this verse applies to every individual Muslim. The most common opinion is that fighting the combatant non-Muslim is binding on the entire

⁽¹⁰⁾ Kuper, Leo, *Theological warrants for genocide: Judaism, Islam and Christianity*, Terrorism and Political Violence, Routledge Informa Ltd., 2:3, 351-379.

⁽¹¹⁾ Triandis, Harry C., *Towards Understanding Violence in Islam*, pp.983-984.

Muslim nation until some sufficient groups take up the responsibility, then it becomes non-binding on others.⁽¹²⁾

According to Ibn Kathir (d. 774AH), the verse is to deter the non-Muslims from transgressing upon Muslim land⁽¹³⁾. The philosophy is that the non-Muslims will not allow the Muslims live in peace, hence the commandment not to be caught unaware. In the regards, the Prophet says in a narration by Abu Hurairah (a):

"من مات ولم يغز، ولم يحدث نفسه بالغزو، مات على شعبة من النفاق" (رواه مسلم)

The Messenger of Allah (ﷺ) said, "He who dies without having fought in the Cause of Allah or without having thought of doing so, will die with one characteristic of hypocrisy in him." (Muslim: 1131, 1298, 1910; Nasa'i:3097,; Abu Dawud: 2502)

The divine commandment to fight in the above verse is a response to the socio-political situation of the Muslims during early Islamic History when they were sent out of their homes and properties and subjected to various forms of torture and humiliation simply because they proclaimed there was no God worthy of worshipped saved Allah I (surat al Hajj: 40). According to al Qurtubi (671 AH), the imperativeness to fight back is in line with the divine permission given to the Muslims where in another verse, Allah says:

﴿أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾
الحج: ٣٩.

Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allâh is Able to give them (believers) victory (Al Hajj:39)

The implication of the second and last segment of the verse, according to him, is that the inability to take the imperativeness of the verse seriously is likely to come along with dangerous reality in the form of immeasurable defeat and massacre by the enemies of Islam just as the case in Spain.⁽¹⁴⁾ In the same vein, as

⁽¹²⁾ Al Tabari, Muhammad bin Jarir bin Yazid bin Kathir bin Ghalib al 'Amili, Abu Ja'far (310AH), Ahmad Muhammad Shakir (ed.), *Jami' al Bayan fi Ta'wil al Qur'an*, Mu'assasat al Risalah, 1420AH/2000CE, vol.4, pp. 295-296.

⁽¹³⁾ Al Dimashqi, Abul Fida', Ismail bin Umar bin Kathir al Qurashi al Basri, *Tafsir al Qur'an al 'adhim*, Samiy bin Muhammad Salamah (ed.), Dar Taibah Li al Nashri wa al Tauzi', 2nd ed., 1420AH/1999CE, vol. 1, p.572.

⁽¹⁴⁾ Al Qurtubi, Abu Abdullah Muhammad bin Ahmad bin Abi Bakr bin Farh al Ansariy al Khazrajiy Shamsuddin, *Tafsir al Qurtubi*, Ahmad al Barduni wa Ibrahim Atfaish, (ed.), al Qahirah: Dar al Kutub al

Sa'adiy (1376AH) is of the opinion that leaving Jihad as contained in the verse will give the enemies of Islam the opportunity to subject the Muslims to various forms of embarrassment, sadness, debasement, abjectness, etc.⁽¹⁵⁾

Even when Muslims are in a war state with their enemies who wage war against them, Islam cautions them against transgression as contained in the Glorious Qur'an.

﴿ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعَدُوا إِلَيْكُمْ اللَّهُ لَا يُحِبُّ

الْمُعْتَدِينَ ﴿١٩٠﴾ البقرة: ١٩٠

And fight in the Way of Allâh those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors.

In the same vein, violence is a form oppression, which is forbidden in Islam. The Prophet in an hadith Qurdsi, was reported to have said:

وَعَنْ أَبِي ذَرٍّ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -- فِيمَا يَزُوي عَنْ رَبِّهِ - قَالَ: { يَا عِبَادِي! إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحْرَمًا، فَلَا تُظَالِمُوا } أَخْرَجَهُ مُسْلِمٌ

Abu Dharr (a) quoted the Prophet (ﷺ) saying among what he narrated from Allah, the Most High that He has said, "O MY slaves, I have made oppression unlawful for myself and I have made it unlawful among you, so do not oppress one another." (Muslim: 1537)

From the above, it is arguably evident that Islam is never supportive of violence and that the socio-political setting surrounding the revelation of the Q2:216 will clear some misconceptions and help contemporary society understand that Qur'anic passages on Jihad do not negate its reality as a religion of peace.

Some Biblical Passages on War and Violence

There quite reasonable number of biblical passages that systematically justify violence against individuals or groups of people. Some of these passages include:

But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the

Misriyyah, 2nd ed., 1384AH/1984CE, vol. 3, p.37.

⁽¹⁵⁾ As Sa'diy, Abdurrahman bin Nasir bin Abdullah, *Taisir al Karim ar Rahman fi Tafsir Kalam al Mannan*, Abdurrahman bin Mu'alla al Luwaihiq (ed.), Muassasah al Risalah, 1st ed., 1420AH/2000CE, p.539.

*Jebusites; as the LORD thy God hath commanded thee:
(Deuteronomy 20:16-17)*

According to Fleming Don, these verses (from 1-20) contain the rules of law. The Israelites were to destroy the lands of the Canaanites for refusing to accept Israel's terms of peace. Thus, the people have to be killed because that is God's decision.⁽¹⁶⁾ No justifiable explanation for this homicidal narration is usually given as commentary on verses, and that makes some writers agree that the Bible is more violent⁽¹⁷⁾. In the same vein, some commentators are of the opinion that God ordered Moses to write down the command to exterminate Amaleik,⁽¹⁸⁾ while others like Henry Mathew decide not to comment on these passages in his concise book of commentary.⁽¹⁹⁾

So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword. (Joshua 6:20-21)

According to Mathew Henry in his bible commentary, the above passages are historical narration on Jericho, which was to be a solemn and awful sacrifice to the justice of God upon those who had filled up the measure of their sins⁽²⁰⁾. The above two passages from the Old Testament are some of the most evident justifications for violence recorded in the Bible, which both the Jews and the Christians used to justify heinous crimes against the Muslims. Even though the Christians might want to disprove the above passages with the argument that it is not from the New Testament because some of them are not aware that even in the New Testament, it is recorded that Jesus did not come to spread peace but sword.

Think not that I am come to send peace on earth: I came not to send peace, but a sword.

⁽¹⁶⁾ Fleming Don, *Bridgeway Bible Commentary: A Running Explanation of the Bible Text for the People of Today's World*, Australia: Bridgeway Publication, 2005, pp.82-83.

⁽¹⁷⁾ Armstrong Karen, *Islam has Nothing to do With Violence*, NUOnline, https://nu.or.id/halaqoh/karen-armstrong-islam-has-nothing-to-do-with-violence-Nsxls#google_vignette. Accessed 6th January, 2024.

⁽¹⁸⁾ C. F piL, DM AND F. DELITZSCH, D.D, *Biblical Commentary on the Old Testament*, REV. JAMES MAKIN, B.A. (tras. From German), EDINBUEGH, Cornell University Library, n.d., pp.24-25. <http://www.archive.org/details/cu31924070685718>

⁽¹⁹⁾ Henry Mathew, *Concise Commentary on the Bible*, Grand Rapids, MI: Christian Classics Ethereal Library, n.d., pp.330-331.

⁽²⁰⁾ Henry Mathew, *Concise Commentary on the Bible*, p.367.

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. (Mathew 10:34-35)

Another instance from the New Testament is:

Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. (Luke 22:36)

It is inferable that there is little or no historical narration or commentaries on the above passages to justify or explain the situations warranting the extermination of nations, including animals and trees. Many commentators instead keep silent, while some contemporary writers are of the opinion that many Christians do not believe those incidences really happened or that that is how they should behave or treat people who do not share their faiths.⁽²¹⁾

The contemporary incidences are enough justification that the biblical passages on violence are used to justify cruel and unnecessary inhuman genocidal military actions against the Muslims on their native lands. Unending conflicts and wars in the Middle East under the control and supervision of Western powers headed by America are enough to justify this claim. It is observed that Afghanistan and Iraq were attacked with the written support of the Christian Leaders in America to President Bush. Even though he took the pain not to name it a war between Christianity and Islam, it was apparently so. The “war on terror” since after the 9/11 incident, which some believe is not a coincidence but rather a conspiracy, had always been aimed at the Muslim countries by the Western Christian leaders who purported claim to be secularists. The most recent Israel’s genocidal military attack on the unarmed Palestinians, leading to the death of thousands of women and children, is an indication of that effect. America is giving total support to Israel, which is using the inferential interpretation from the above passages in Joshua and Deuteronomy to destroy everything in Palestine.

America’s attitude to Israel’s action during the war is an apparent double standard on the Universal Declaration of Human Rights, which by implication, is not applicable to the Palestinians. Many World Christian leaders refused to vote in support of a ceasefire in consideration of the plight of the weak Palestinians, who have since the creation of the State of Israel in 1948 been living in their grave of earth on their land. This is a clear indication of the conceived meaning in

⁽²¹⁾ Munson Henry, *Religion and Violence*, Religion, Volume 35, Issue 4, pp.10-11.

the Qur'anic verses that the Jews and the Christians will never wish well for the Muslims. Allah I says:

﴿وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ﴾ البقرة: ١٢٠

Never will the Jews nor the Christians be pleased with you (O Muhammad Peace be upon him) till you follow their religion. ... (al Baqarah:120)

Conclusion

Violence is as old as human nature. Its increase in contemporary society has constituted a significant threat to the peaceful coexistence required for human development across the globe. This has led to debates and discussions with religion at the centre as the primary causative agent. Judaism, Christianity and Islam have been accused explicitly in this regard. Scholars have referred to Islam across Western communities, who pretend to be free from the dictate of their religions against the reality before the world. This paper's Comparative study of these passages and the Qur'anic verses is imperative because it helps shed light on the fallacy underlying the claim in contemporary Western society to justify negative opinions about Islam and the Muslims.

Thus, it is a deliberate misconception to consider Qur'anic passages on Jihad as justification for violence in Islam. Violence involves intentionally and unjustly hurting others, which is against the provision of Islam as it forbids injustice of whichever form. It is noteworthy that the unrest the common social unrest in the Middle East that some consider as examples to justify their claim about Islam and violence is a fallacy. This is because directly or indirectly, most violent groups or occurrences in the area are related to undue foreign policies of the Western countries, who are predominantly Christians even when they pretended to be secularists.

From another point of view, when the Qur'anic passages on Jihad can be understood better from their socio-political context, there are little or no available historical explanations to aid the contextual understanding of the passages in the Bible, which are apparently violent. This observation becomes imperative because most of the individuals and countries unduly labelling Islam as a violent religion are Christians. Going by the suggestions of various Western writers, one can argue that the conspiracy is to distance Muslims from one of the core aspects of their religion (Jihad). Some Western Christian writers argue that contemporary

Christians cannot consider passages related to violence in the Bible⁽²²⁾. In the same manner, they want Muslims also to do the same. This is self-deception they sometimes accuse Muslims of for wanting everybody to see the world in according to their own point of view.

It is important to note that doing away with violence is a mutual responsibility of all and sundry, irrespective of religious affiliation. Specifically, the Western powers should stop interfering in the internal affairs of others and thereby stop being directly or indirectly responsible for violent conflicts not only in Muslim countries but also across the globe. Likewise, mutual respect should be adopted for the betterment and peaceful coexistence in order to pave the way for an ideal peaceful world habitable for all. It is high time Muslims should stick to the teachings of Islam and avoid unnecessary disagreement that weakens their spiritual bond. It is noteworthy that for the sake of peaceful coexistence across the globe, Islam and Muslims should stop being unnecessarily accused of violence and terrorism and that all world stakeholders should commit to everlasting peace sincerely and honestly.

References

- Al Dimashqiy, Abul Fida', Isma'il bin 'Umar bin Karhir al Qurashiy, al Basriy, *Tafsir al Qur'an al Azim (Ibn Kathir)*, Muhammad Hussain Shamsuddin (ed.), Bairut: Dar al Kutub al 'Ilmiyyah, Mansurat Muhammad 'Aliy Baiqhun, al tab'ah al 'Ulah, 1419AH.
- Al Qurtubi, Abu Abdullahi Muhammad bin Ahmad bin Abibakr bin Farh al Ansariy al Khazrajiy Shamsuddin (d. 671AH), *Tafsir al Qurtubiy*, Qahirah: Dar al Kutub al Misriyyah, al Tab'ah al Thaniyah, 1384Ah-1964CE.
- Al Tabariy, Muhammad bin Jarir bin Yazid bin Kathir bin Ghalib al Amiliy, Abu Ja'far (d.310AH), *Jami' al Bayan fi Ta'wil al Qur'an*, Ahmad Muhammad Shakir (ed.), Mu'assasah al Risalah.
- Armstrong Karen, *Islam has Nothing to do With Violence*, NUOnline, https://nu.or.id/halaqoh/karen-armstrong-islam-has-nothing-to-do-with-violence-Nsxls#google_vignette. Accessed 6th January, 2024.
- As Sa'diy, Abdurrahman bin Nasir bin Abdullah, Taysir al Karim al Rahman fi Tafsir Kalam al Mannan, Abdurrahman bin Mu'ala Alluwaihiq, Mu'assasath al Risalah, al Tab'ah al 'Ula, 1420AH, 2000CE.
- C. F piL, DM AND F. DELITZSCH, D.D, *Biblical Commentary on the Old Testament*, REV. JAMES MAKTIN, B.A. (tras. From German),

⁽²²⁾ Munson Henry, *Religion and Violence*, Religion, Volume 35, Issue 4, pp.10-11.

- EDINBUEGH, Cornell University Library, n.d.
<http://www.archive.org/details/cu31924070685718>
- Fleming Don, *Bridgeway Bible Commentary: A Running Explanation of the Bible Text for the People of Today's World*, Australia: Bridgeway Publication, 2005.
- Gleditsch Nils Petter and Rudolfsen Ida, *Are Muslim Countries more Prone to Violence?*, R&P Research and Politics, Langue Corporation of New York, SAGE Publication, April June, 2006.
- Gleditsch Nils Petter and Rudolfsen Ida, *Are Muslim Countries more Prone to Violence?*,
- Hall, John R., *Religion and Violence: Social Processes in Comparative Perspective*, Handbook for the Sociology of Religion, Michele Dillon (ed.), Cambridge University Press, 2001.
- Henry Mathew, *Concise Commentary on the Bible*, Grand Rapids, MI: Christian Classics Ethereal Library, n.d.
- Kuper, Leo, *Theological warrants for genocide: Judaism, Islam and Christianity*, Terrorism and Political Violence, Routledge Informa Ltd., 2:3.
- Munson Henry, *Religion and Violence*, Religion, Elsevier ltd, volume 35, Issue4, October, 2005. doi:10.1016/j.religion.2005.10.006.
- Triandis, Harry C., *Towards Understanding Violence in Islam*, ACTA DE INVESTIGACION PSICOLOGICA, 2013, 3(1).
- Triandis, Harry C., *Towards Understanding Violence in Islam*.
- Wellman, James; Tokuno, Kyoko (2004). "Is Religious Violence Inevitable?". *Journal for the Scientific Study of Religion*. 43 (3).
- World Health Organization. (2002). World report on violence and health: summary. WHO.

THE IMPACT OF PLURALISM AND TOLERANCE IN PREVENTING VIOLENCE IN NIGERIA: AN ISLAMIC REMEDIATION APPROACH

By:

Adam Yusuf Adam

Department of Islamic Studies,
Faculty of Arabic & Islamic Studies,
Usmanu Danfodiyo University, Sokoto, Nigeria
Email: ayadam2000@gmail.com / adam.yusuf@udusok.edu.ng
GSM: 08069192064

and

Dr. Salih Ashiru Musa

Department of Arts & Humanities, School of Continuing Education,
Bayero University, Kano, Nigeria
GSM: 08086236983/07039403817
Email: salihiashiru@gmail.com

Abstract

Islam generally advocates peace, and makes its provision as a foundation upon which human beings would guarantee development and ensure prosperity. Violence, as a direct opposite of peace, has belighted various parts of the globe in general and Nigeria in particular. The effects of which are multifaceted problems in the social, political and economic aspects of life of the people. This paper, therefore, studies the social and economic principles of pluralism and tolerance as a means of purging out violence and pursuing peace in Nigerian societies. It examines the heterogeneous nature of Nigeria and questions why diversity has always been a factor to religious and ethnic violence in Nigeria. Thus, it emphasizes that a good Muslim is one who obeys Allah and acts according to His rules and principles that would secure his earthly success (*falah*), and guarantees his salvation (*Najah*) in the hereafter. It, therefore, recommends that to prevent further occurrence of violence in Nigeria, principles of pluralism that include *tawhid* (Unity of Allah and oneness of humanity), *taswiyyah* (equality of human beings in the sight of Allah and His laws), and *tasamuh* (tolerance of other's faith and their culture) should be properly understood and practiced by both the individuals and Muslims.

Keywords: Islam, Pluralism, tolerance, Violence, Diversity, *Shari'ah*.

Introduction

Islam, generally, depicts itself as the last and perfect way of life designed by the Almighty Allah SWT to mankind. It is a tradition full of principles that recognize only that which is good and right, and abhors anything that is evil and wrong. It sanctions all that would preserve and improve that sanctity of human life and its dignity, and rejects anything that may cause harm to it. The Arabic equivalent of

the term harm is *darar*, which is a broader concept that constitutes anything that truncates the human state of peace, harmony and tranquility. Thus, harm can be expressed in various dimension that include causing grief, fear and horror, distress and illness, as well as poverty and hardship. Today, however, one would perceive that we live in the world that is full of maladies causing social, economic and political harms that no individual, community or a nation is immune from one horror act of violence or another that casts fear and terror in the minds of human beings.

In view of the above, therefore, this paper attempts to contribute in the debate how violence can be prevented through pluralism and tolerance by ensuring social cohesion to guarantee peace and mutual coexistence. It questions how diversity becomes reasons of perennial violence being experienced in Nigeria. Based on that, the paper begs to differ by proposing a re-look on the concept and principles of pluralism if at all reasons leading to such violence are really needed to be remedied. Thus, the paper argues that the heterogeneous nature of the country should never be a source of its socio-ethnic and religious violence, but would be a factor of development that guarantees peace and prosperity if the Islamic concept of pluralism and its principles would be strictly adhered to.

Meaning and Conceptual Basis of Pluralism in Islam

Pluralism comes from the word *Plurally*, which is an adverb that came from Middle English through French from Latin *Pluralis* that means ‘more’. It is from the same root that the word ‘Plural’ comes which signifies ‘containing more than one kind, things or class – a plural society. Hence, the word pluralism is defined as a social co-existence of a social race, religious or cultural groups.⁽¹⁾ Russel (1991) is of the view that Pluralism signifies commitment to recognition in various walks of life. In other words, it signifies ignoring the differences of various religions and cultures or any attempt to assimilate them to gain a sound understanding of the values and commitments of the different others.⁽²⁾ However, Pluralism in Arabic has the term *al-ta’adddiyyah* as its Arabic equivalent. Though, some contemporary scholars, such as Kamali, argue that the term does not encapsulate the fuller meaning of pluralism as the term *tasamuh* (tolerance) does. Thus, suggests that the better expression for Pluralism in Islam is ‘*al-ta’adddiyyat al-Samha*’ to signify recognition and engagement that inclines towards facilitation and ease.⁽³⁾

⁽¹⁾ Reader’s Digest Reverse *Dictionary*, Reader’s Digest Association Limited, London, 1989, p. 707.

⁽²⁾ Russel, Bertrand, *History of Western Philosophy*, Routledge, London 1991, p. 587.

⁽³⁾ Kamali, Mohammad Hisham, Diversity and Pluralism: A Qur’anic Perspective”, *Pluto Journal*, volume

Moreover, in the Qur'an, one may not find a precise equivalent of the term 'pluralism' or in *Hadith*. But, the nearest thing that one can find is *al-samhah* and *al-tasamuh* that can be translated to 'tolerance', which signifies 'the action or practice of enduring or sustaining pain or hardship, the power of or the capacity of enduring'. This falls far less accurately to take the exact imports of the term 'Pluralism'. This is because the Prophet SAW was reported to have said that the most favoured religion in the sight of Allah is the tolerant true religion '*al-hanafiyyah al-samha*'. *Samaha* and *tasamuh* thus signifies two distinct meanings, namely generosity (*jud wa Karam*), and ease (*tasamuh*). This distinguishes *samha* from 'tolerance', which indicates generosity and ease from both sides on a reciprocal basis. Despite the differences of the two terms, their appearance and the importance attached to them have been emphasized by various texts of the both the Qur'an and *Hadith*, and particularly in their role in promoting tolerance and social cohesion. In the Qur'an, for instance, Allah SWT says:

Onto every one of you We have appointed a [different] law and way of life and if Allah had so willed he could have surely made you all one community, but [He willed it otherwise] to test you. Vie then with one another to do good work. (Qur'an 5:48)

In another, He says:

O Mankind! Surely We have created you from a male and female, and made you nations and tribes that you might know each other. (Qur'an 49:13)

In *Hadith*, however, there are so many examples that one can pinpoint in the life of the Prophet SAW in which he actualized the pluralistic society envisioned by the Qur'an. In Madinah, for instance, he was able to form through communication, interaction and cooperation a peaceful society with people of other faiths, culture and civilization that laid the foundation of a classless society devoid of tribal and religious prejudice.⁽⁴⁾ This shows that Islamic conception of Pluralism recognizes absolute freedom to both life and religion. It forbids compulsion. It calls for understanding and respect of other people, their religion and culture, and it advocates respect for other's belief and practices and making efforts to learn their languages in order to identify for the purpose of recognition their differences.⁽⁵⁾ This depicts that pluralism in Islam is a principle that

1, Number1, p. 29.

⁽⁴⁾ Hassan, Farooq, "Pluralism in Islam: A Comparative Study with Western Pluralism". *European Journal of Scientific Research*, volume 70 No. 2, 2012, p. 225.

⁽⁵⁾ Ahmed, Shafiq. "Pluralism in Islam: Nature and Development", *Insight Islamicus*, volume 12, 2013, p. 60.

recognizes diversity as a source of strength and respect rather than rancour and violence as we are witnessing it today.

Diversity and the Perennial History of Violence in Nigeria

Nigeria, in recent years, is beset by perpetual occurrence of different kinds of violence leading to deaths in hundreds and loss of properties worth of billions of naira.⁽⁶⁾ In the last decade alone, thousands of people were killed as a results of religious crises in the North-central region of the country, and similar number were killed by the cessationists in the South-eastern part of the country, while hundreds of thousands were killed or maimed in North-west and North-east regions due to religious insurgency and herder-farmer crises.⁽⁷⁾ This violence left many displaced, and with many forced to flee their own home-state, and by extension others were forced to take a flight out of the country.⁽⁸⁾

The causes of this violence are various and complex because they are inter-related. That one may summarize as lack of efforts to recognize differences and understand the diversity as a unique feature that makes Nigeria a country. The nature of the violence perpetrated in the country ranges from ethno-religious crises, communal clash to herders and farmers conflicts among others.⁽⁹⁾ These crises often led to other social security challenges such as banditry and kidnapping that culminated into serious civil unrest across various communities within the country. The re-occurrence of this violence have had a far-reaching social and economic impacts to individual's life as well as their communities leaving many starved and in glaring poverty.⁽¹⁰⁾

In the efforts to ameliorate the menace, Nigerian government, at all levels, have been responding to the violence perpetrated in the country with different measures. However, the major approach of all are military and police operations. Occasionally, peace-talks were initiated with the representatives of the cessationists or representatives of the violent groups.⁽¹¹⁾ Yet, there were no

⁽⁶⁾ Falola, Toyin and Heaton, Matthew M., *A History of Nigeria*, Cambridge University, Press, Cambridge, 2008, pp. 156 – 159.

⁽⁷⁾ Olanlyan, Azez and Yahaya, Aliyu, "Cows, Bandits and Violent Conflicts: Understanding Cattle Rustling in Northern Nigeria, *Africa Spectrum*, volume 51, number 2, p. 94.

⁽⁸⁾ African Report, *Violence in Nigeria's North-West: Rolling Back the Mayhem*, International Crises Group, Belgium, 2020, p. 1,

⁽⁹⁾ Zubairu, Nasiru, "Rising Insecurity in Nigeria: Causes and Solution", *Journal of Studies in Social Sciences*, volume 19, 2020, pp. 4 – 5.

⁽¹⁰⁾ Obi, Callister K., "Challenges of Insecurity and Terrorism in Nigeria: Implication for National Development", *International Journal of Sustainable Development*, volume 8, number 2, 2015, p. 12.

⁽¹¹⁾ Obarisiagbon, Emmanuel I. and Akintoye, Emily O., "Insecurity Crisis in Nigeria, the Law Enforcement Agents a Panacea", *Journal of Sociology and Social Weeks*, volume 7, number 1, 2019, pp. 44 – 457.

positive results in arresting the emergence of similar crisis at one point or another. The belief of these writers is that the short- and long-term measures taken by government are unlikely to give the result that would prevent the perpetration of violence without making a concerted effort to entrench understanding of one another among the Nigerians, and emphasizing on the unique feature of diversity that defines the nature of Nigeria as a country. To contribute in that regards, this paper highlights below on the principles of Islamic conception of pluralism that would help in preventing further occurrence of violence in Nigeria.

Analysis of the Islamic Principles of Pluralism as Remediation to Violence in Nigeria

To contribute on the debate of the role of Islam and its principles in the provision of peaceful society with great potentials for its development and prosperity that would help Nigeria secure its citizens, the following analysis of the principles of pluralism are very paramount:

- i) ***The Islamic Concept of Tawhid:*** It is important to mention that to create peace in both the minds and physical body of human beings there must be a proper understanding of *Tawhid*, which is the state of unwavering belief in the Oneness and Unity of Allah. It is a concept that embodies an independent worldview that focuses on the essential unity of the Creator and the created beings. It is a testimony of unity between human being and his environment, unity of humankind, unity within the family, state and society, government and politics, economy and culture and law and policy among others.⁽¹²⁾ It is this independent thought that enables man to put into actions according to his belief. Islam, therefore, sees the central task of man is gaining of understanding of Allah by His unity in the unity of His created beings, which is the foundation of provision of peace and preventing violence. To highlight that the Almighty Allah says:

O Mankind! We have created you from a single (pair) of a male and a female, and made you into nations and tribes that you may know each other. (Qur'an 49:13)

The above verse calls man to testify the unity of Allah through acknowledging the differences of His creations, and to recognize himself in the existence of other human beings. This would enable him/her to engage in constructive work to forge allegiances with others within his family unit,

⁽¹²⁾ Kamali, "Diversity and Pluralism: A Qur'anic Perspective...", p. 29.

tribe and society, and to be genuinely tolerant and ready to understand others.⁽¹³⁾

Consequently, the present-day Nigerian situation has made it clearly that we need more than anything in understanding of the unity of Allah in our diversity in order to learn our differences to live with one another in peace and harmony. But if we will continue to emphasize in the exclusivity of our individuality violence will continue and peace will be lost forever. Then, Nigeria and Nigerians have to forget about development or prosperity in the near or far future.

- ii) **Human Multiplicity and their Equality before Allah:** In practicing pluralism, certain values must be upheld by individuals as well as the state to allow it work effectively. Part of this values are the moral obligation to acknowledge the existence of others and to respect their interests. In the process of this moral adjustment would make people to accommodate one another. It would as well allow them to make efforts to constructively work side-by-side to learn to develop trust and acknowledge the power of their differences. It is this difference and diversity that is the hallmark of creation in general and mankind in particular. Thus, Islam calls Muslims to engage each other on their difference (*Ikhtilaf*) and not to be separated (*tafarruq*) by it. The Almighty Allah says:

If Allah had so willed He would have made you (all) a single people, but that He might try you in what He gave you. Therefore, strive with one another to hasten to righteous deeds. (Qur'an 5:48)

In another verse, He SWT says:

And, one of His signs is the creation of the Heavens and the earth and the diversity of your tongue and colours; most surely there signs in this for the learned. (Qur'an 30:22).

Similarly, the Prophet SAW was reported to have said:

Do not disagree, for those who came before you disagreed (on trivialities) and thus perished.⁽¹⁴⁾

By the instructions of the above authorities, it is crystal clear that Islam commands Muslims to work on their diversity to have an understanding with one another so that they would live in peace and avoid violence. Learning from others allows them to benefit from one another and to stand before their Creator as one and the same. This is the grand idea behind the

⁽¹³⁾ Zakzouk, Mahmoud, *On Philosophy Culture and Peace in Islam*, Sharouk Intel. Bookshop, 2004, pp. 86 -101.

⁽¹⁴⁾ Al-Tabrizi, Abdullah, *Mishkat al-Masabih*, vol. 1, hadith No. 2212, Al-Maktabah al-Islam, Beirut, 1997, p. 143.

creation of human beings in different form, shape, tribes and nations, but not as means of envy, superiority, rancour and fight.⁽¹⁵⁾

Going by the above reality of creation, it is important that Nigerians should embrace their differences and acknowledge their diversity as that would definitely provide peace and prevent violence. It would also allow them to see each other as one despite their regional segregations, tribal difference and social class, as all these are borderless factor in defining what one is or not within the realm of existence but only a unique representation of the essence of what one is as a human being and a servant of Allah SWT.

- iii) The Prospects of Practicing Tolerance for Peaceful Co-existence:** Islam acknowledges the wisdom of the multiplicity in Allah's creation. It never considers the consequence of diversity of human culture, language, religion and race as dichotomy in mutual co-existence, rather it calls Muslims to recognize differences as a sign of Allah's Unity and human as one. Thus, it teaches them to acquire the capacity to accept, interact and tolerate one another. Though, Islam does not approve absolute tolerance that would lead to the compromise of one's belief, but it only allows them to recognize freedom of opinion, freedom of religion and freedom of expression and dialogues. Besides, Islam also allows ethical and behavioural tolerance, which provides a cultural ground to appreciate the existence of other civilizations. In order to cement this teachings, Allah SWT says:

There shall be no compulsion in [acceptance] of the religion. The right course has become clear from the wrong. So, whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is All-Hearing, All-Knowing. (Qur'an 2:256)

The above verse of the Qur'an teaches that Muslims should be tolerant to be able to treat other people in a dignified and humane ways. It at the same time teaches Muslims to be courteous to other religions and culture. This means that Islam through the above verse introduces a sense of tolerance as a form of a minimum requisite to a peaceful society.

Therefore, to prevent the occurrence of violence of any kind in Nigeria efforts must be made by all quarters to embrace the quality of tolerance. This will allow conflicting parties to accept differences and initiate dialogue that would ensue understanding. It is this effort to understand and tolerate one another that would

⁽¹⁵⁾ Rahman, Mohammad T. and Setia, Paelani, "Pluralism in the Light of Islam", *Jurnal Iman dan Spiritualitas*, volume 1, number 2, 2021, p. 206.

make the principles of plurality known with our country Nigeria the unique feature of unity in diversity, and allow peace to reign for the development of all.

Conclusion

Islam is the religion of peace. It is revealed to guide man in all aspects of his life. Its concepts and principles are meant to solve man's religious and mundane problems that may emerge at one point or the other. Nigeria is a heterogeneous country that is faced with incessant violence ranging from communal conflicts, ethno-religious crises, to farmers and herders conflicts among others. Government is making frantic efforts to contain the menace, yet all the measures put in place are not yielding positive results. Hence, this paper proposes that until the root cause is carefully understood, Nigeria is far from being free from such violence. Thus, suggests that pluralism, as a concept and principle in Islam, is a social process that ensure peaceful co-existence of human beings by enabling individuals to have purposeful happiness. Hence, the paper calls for the full practice of the Islamic principles of pluralism by both individuals and government. These principles are *tawhid* (Unity of Allah and Oneness of humanity), *taswiyyah* (equality of human beings before Allah and His laws), and *tasamuh* (being tolerant to accept and respect other's religion and ways of life), and once these principles are practiced the perennial occurrence of violence in Nigeria would be certainly prevented.

Works Cited:

- African Report, (2020). *Violence in Nigeria's North-West: Rolling Back the Mayhem*. Belgium: International Crises Group.
- Ahmed, Shafiq. (2013), "Pluralism in Islam: Nature and Development", *Insight Islamicus*, volume 12.
- Al-Tabrizi, Abdullah, (1997) *Mishkat al-Masabih*, vol. 1, hadith No. 2212. Beirut: Al-Maktabah al-Islam.
- Falola, Toyin and Heaton, Matthew M., (2008). *A History of Nigeria*. Cambridge: Cambridge University, Press, Cambridge.
- Hassan, Farooq, (2012). "Pluralism in Islam: A Comparative Study with Western Pluralism". *European Journal of Scientific Research*, volume 70 No. 2.
- Kamali, Mohammammad Hisham, (2009). "Diversity and Pluralism: A Qur'anic Perspective", *Islam and Civilizational Renewal*, volume 1, Number 1.
- Obarisiagbon, Emmanuel I. and Akintoye, Emily O., (2019). "Insecurity Crisis in Nigeria, the Law Enforcement Agents a Panacea", *Journal of Sociology and Social Weeks*, volume 7, number 1.

- Obi, Callister K., (2015). "Challenges of Insecurity and Terrorism in Nigeria: Implication for National Development", *International Journal of Sustainable Development*, volume 8, number 2.
- Olanlyan, Azez and Yahaya, Aliyu, (2007). "Cows, Bandits and Violent Conflicts: Understanding Cattle Rustling in Northern Nigeria, *Africa Spectrum*, volume 51, number 2.
- Rahman, Mohammad T. and Setia, Paelani, (2021) "Pluralism in the Light of Islam", *Jurnal Iman dan Spiritualitas*, volume 1, number 2.
- Reader's Digest, (1989), *Reverse Dictionary*. London: Reader's Digest Association Limited.
- Russel, Bertrand (1991). *History of Western Philosophy*. London: Routledge.
- Zakzouk, Mahmoud, (2004). *On Philosophy Culture and Peace in Islam*, n.p: Sharouk Intel. Bookshop.
- Zubairu, Nasiru, (2020). "Rising Insecurity in Nigeria: Causes and Solution", *Journal of Studies in Social Sciences*, volume 19.

THE PROSPECTIVE ROLE OF *DA'AWAH BI AL-HIKMAH* IN AVERTING INTER-RELIGIOUS VIOLENCE IN NIGERIA

By

Ammaru Umbaru,

Department of Islamic Studies, Faculty of Humanities
Umaru Musa Yar'adua University, Katsina, Nigeria
G.S.M. +2348139146591;

EMAIL: ammaru004@gmail.com or ammaru.umaru@umyu.edu.ng

Nura Muhammad Iliyas,

Department of Islamic Studies, Faculty of Humanities
Umaru Musa Yar'adua University, Katsina, Nigeria

Musa Ahmad Karkarku

Department of Islamic Studies, Faculty of Humanities
Umaru Musa Yar'adua University, Katsina, Nigeria

and

Mohd Farid Mohd Sharif

Islamic Studies Section, School of Humanities
Universiti Sains Malaysia

Abstract

It has been unanimously agreed by the researchers that one of the direct causes of inter-religious violence between the Christians and Muslims in Nigeria is reckless religious preaching that attacks the creed of other religion and its followers. Such preaching often arouses provocation, annoyance and infuriation from the other side. The fact that both Islam and Christianity are religions of strong proselytization, enjoined their followers to invite other people into their folds. Both Islam and Christianity consider the task of inviting others into their fold as noble work and obligatory duty upon their respective followers. The aim of this paper is to analyze the negative role of provocative preaching in causing inter-religious tension between the Muslims and Christians in the country and showcase the efficacy of employing the *Da'awah bi al-Hikmah* (as enshrined in the Qur'an and Sunnah) in averting preaching related violence in the future. The research adopted analytical method where primary and secondary data from the Qur'an, hadith, academic books, journal articles, conference papers, dissertations, online sources etc were collected and analyzed. The paper discovered that some of the inter-religious violence such as that of Kafancan in 1987 and Maitatsine riot in 1980s were triggered by the reckless preaching of some fundamentalist preachers. The paper also demonstrated the prospective capacity of *Da'awah bi al-Hikmah* in deterring the preaching related violence in the country. The paper recommended for regulation, screening, training and certification of both preachers and the contents of the preaching in the country.

Keywords: *Da'awah al-Hikmah*, Inter-Religious Violence, Nigeria, Islam, Muslim/Christian Relations

Introduction

One of the direct causes of inter-religious conflicts between Christians and Muslims in Nigeria is the preaching that attack the creed of other religion and its followers which is capable of causing annoyance and infuriation from the other side. The fact is that both Islam and Christianity are religions that commanded proselytization, their followers to invite other people to accept their religions. Both Islam and Christianity regarded the work of inviting others into their fold as noble work and obligatory duty upon their respective followers. This obligation is called “*da'awah*” in Islam which referred to evangelism in Christianity.

Da'awah is an Arabic word that literally means “issuing a summons” or “making an invitation” and is technically used to denote how Muslims teach and invite others to understand the beliefs and practices of the Islamic faith.⁽¹⁾ The term “*Da'awah bi al-Hikmah*” which means “Preaching with Wisdom”, is a concept rooted in Islamic teachings emphasizing the importance of conveying the message of Islam with wisdom, tactics, and understanding. The work of *da'awah* was legislated to the Prophet (SAW) by the Almighty in the Qurʾān.⁽²⁾ Allah (SWT) also made *da'awah* a collective responsibility upon the Muslim Ummah, mainly on Islamic scholars, who are the successors of the Prophets A.S.⁽³⁾ However, Prophet Muḥammad and Muslims in general, are commanded to employ *ḥikmah* in the process of carrying out this noble responsibility.^{(4), (5)} In the context of Nigeria, where inter-religious tensions and violence as result of reckless preaching was common, the prospective role of *Da'awah bi al-Hikmah* can be significant in promoting harmony and preventing the occurrences of similar conflicts in the future.

Christian-Muslim Violence in Nigeria

Religious violence or violent conflicts have been defined as those conflicts with religious content, defined by either party or both parties in religious terms or employing religious slogans and symbols to execute the conflict, the other reacts

⁽¹⁾ Huda (The Islamic Guidance), The Meaning of Da'awah in Islam, Retrieved from <https://www.learnreligions.com/the-meaning-of-dawah-in-islam-2004196> on 18/9/2023

⁽²⁾ Sūrah al-Aḥzāb; 45-46, Yūsuf; 108

⁽³⁾ Sūrah Āl-ʿImrān; 104, al-Fuṣṣilāt; 33

⁽⁴⁾ Chapter al-Nahl; 125. This verse was explained to have contained the injunction of using gentle words in preaching, dispute and definitive arguments (dialogue) (al-Maḥallī & al-Suyūfī, *Tafsīr al-Jalālayn*, 248)

⁽⁵⁾ Chapter Āl-ʿImrān; 104

to the situation by also using similar slogans and symbols of religion.⁽⁶⁾ It has been also defined as a situation in which the relationship between members of one religious group and another group in a multi-religious society is characterized by violent confrontations.⁽⁷⁾

Between the 1980s, conflicts between religious groups in Nigeria have been often managed amicably before they generate to major violence.⁽⁸⁾ Large-scale conflicts between Muslims and Christians in Nigeria started in the 1980s after the incidence of the Maitatsine riots of 1980s.⁽⁹⁾ Such violence is, of course, more rampant in the central zone of the region known as North central states, especially in Plateau State between Hausa-Fulani Muslims and Christian groups belonging to different tribes. Also, the urban cities of Kaduna, Kano, and Bauchi in the western and eastern parts of Northern Nigeria witnessed regular clashes between the adherents of the two religions over religious matters, citizenship, group and individual rights as well as distribution of public resources. Although political and economic issues are part of the factors that ignited the crises, religious factor was the main drive that motivates the violence.⁽¹⁰⁾ From the 1980s, inter-religious crises between the Muslims and Christians in Nigeria become a yearly event.⁽¹¹⁾ In other words, the crises are mostly between the predominant Muslims (Hausa/Fulani) and various minority Christian ethnic groups in the Northern region even though at one time or the other, other regions of the country such as the southeast and southwest had a similar experience. Salawu maintains

⁽⁶⁾ Oholiabs D. Tuduks, "Dysfunctional Exclusion within Christian-Muslim Relationships in Gombe State, Nigeria: A Co-Pathic Approach" (Master's Thesis, Stellenbosch University, 2015), 25

⁽⁷⁾ B. Salawu, "Ethno-Religious Conflicts in Nigeria: Causal Analysis and Proposals for New Management Strategies", *European Journal of Social Sciences*, 13, 3, (2010): 346

⁽⁸⁾ Even though the Northern part of Nigeria witnessed the occurrence of somehow a form "inter-religious violence" in 1953 between the Hausa-Muslims and Igbo Christians, the crises is purely based on ethnicity and political (than religious) between the indigenous Hausa people and the Igbo migrants from Southern Nigeria who clashed over the attempts by (Igbo dominated) political parties to hold anti-colonial and pro-independence rallies. That clash, which took place at Kano city, officially left at least 36 people dead and more than 200 injured. See: International Crises Group, *Northern Nigeria: Background to Conflict*, 6-20

⁽⁹⁾ Maitatsine, which is also known 'Yan Tatsine' was a name of fanatical Islamic group that sparked religious riots with the aim of reforming Islam in Northern Nigeria. Although the crises was intra-religious revolt by the radical Islamic movement (*Maitatsine*) against the then Muslim rulers, the effects of the uprising was felt by the Christians who also lost lives and properties. As the first major religious violence in Northern Nigeria which started in 1980, Maitatsine riots started in Kano and continued for several years in various cities of the Northern Nigeria such as Maiduguri in 1982, Kaduna, Gombe and Kano in the same year, as well as Jimeta-Yola in 1984 in which thousands of lives were also lost. See A. O. Omotosho, "Religious Violence in Nigeria – the Causes and Solutions: an Islamic Perspective", *Swedish Missiological Theme*, (2003): 15. See also: Salawu, "Ethno-Religious Conflicts in Nigeria", 346. See also: Markus Madugu Dogo, "Christian Leadership and the Challenge of Peaceful Coexistence among Christians and Muslims in Kafanchan, Kaduna State" (Doctoral Thesis, Asbury Theological Seminary, 2017), 51-52.

⁽¹⁰⁾ Northern Nigeria: Background to Conflict, (20 December 2010), 11-20.

⁽¹¹⁾ Dogo, "Christian Leadership and the Challenge of Peaceful Coexistence among Christians and Muslims in Kafanchan, 51.

that ethno-religious crises in Nigeria had claimed over three million lives of Nigerians and properties beyond estimation,⁽¹²⁾ while Ojo & Lateju asserted that about 48 instances of inter-religious violence were recorded between 1980 to 2005.⁽¹³⁾ In the same vein, Joseph enumerates 19 cases of inter-religious violence that took place between 1999 to 2018 in different parts of the country.⁽¹⁴⁾

Some Examples of Provocative Preaching in Nigeria

It is unfortunate that some Islamic and Christian preachers do not follow the teachings of their respective religions in the course of carrying out this noble duty. A respondent opined that many preachers are found guilty of blasphemy which constitutes a direct verbal or written attack against the creed and practices of the other religion. Confrontational preaching is normally conducted by incompetent and “half-baked” religious scholars. Provocative preaching is commonly carried out on school campuses, train and bus stations, and other public places as well as in written religious literature. Many religious sermons, lectures, and books are been delivered or written by preachers of both religions to incite enmity and hatred between the two religious followers by presenting the “negative side” of the other religion through falsification and distortion of facts against the other religion. The result of such preaching has been always the ignition of mutual hostility between the followers of the two religions. This is what is currently obtained between the two religious believers across Northern Nigeria.

There are many examples of provocative religious preaching which constitute Christian polemics and blasphemy against Islam, Muslims, and Prophet Muhammad(SAW) on one hand, and Muslim attacks against Christianity and Christian doctrines on the other hand. To start with the Christian polemics against Islam, Rev. Father J. O. Odetayo wrote a book titled “*Battle for Nigeria: the Cross or the Crescent*” where he stated that:

“Every Christian parent holds it a duty to tell his or her children as the Christians inform one another that: Allah is the name of the chief of the pagan Arabian deities, being worshipped before Mohammed was born. The spirit called by the name would make sits worshippers violent and blood thirsty: Muslims put no value on human lives and they are intolerant. Hence, they can kill even when hired to do so; If any child becomes a Muslim, his or her name is struck off the list of

⁽¹²⁾ Salawu, “Ethno-Religious Conflicts in Nigeria”, 346-347.

⁽¹³⁾ Matthews A. Ojo & Folaranmi T. Lateju, “Christian–Muslim Conflicts and Interfaith Bridge-Building Efforts in Nigeria”, *The Review of Faith & International Affairs*, 8, 1, (2010): 31, DOI: [10.1](https://doi.org/10.1007/s12238-010-9101-1)

⁽¹⁴⁾ Oluwafemi Joseph, “Towards Peaceful Co-Existence in Nigeria: Religious Education as a Tool” *Global Journal of Human-Social Science, Arts & Humanities*, 19, 2, (2019):

possible renowned achievers and genius in any human endeavors; Muslims would not speak the truth with non-Muslim, especially on a political matter. Hence the Nigerian written constitution was always violated and election figure falsification remained; No Islamic country is developed; No Islamic State is independent of Muslim Empire whose Headquarters is in Saudi-Arabia.”⁽¹⁵⁾

“*Anatomy of the Qur’an*” which is written by G. J. O. Moshay is another example of Christian polemics and confrontational preaching against Muslims and Islam in Nigeria. The book was devoted to various criticism of the reliability of the Qur’an and Islam in general as well as blasphemy against the Prophet Muhammad(SAW). For Moshay, Prophet Muhammad is a liar and Islam, unlike Christianity, is not a religion of salvation because, for him, the word “salvation” was mentioned once in the Qur’an in contradiction to the Holy Bible where it was mentioned several times.⁽¹⁶⁾ Similarly, Muhammad Ali who abandoned Islam and converted to Christianity authored a book titled “*My Encounter with Jesus Christ*” where he stated that:

“Islam was built upon unreliable five pillars viz: Believing in the oneness of Allah and his messenger, saying five daily prayers, paying the poor-due (Zakāt), Pilgrimage to Mecca at least one in life, fasting during the month of Ramadan. But all these mentioned pillars are unreliable; hence they did not provide our need known as “salvation”. So, no matter how many pillars Islam or other religion has, whether five or ten pillars does not make sense to the wise.”⁽¹⁷⁾

Likewise, according to Christian Van Gorder, one preacher named Ibrahim Yaro asserted that “vindictiveness is at the core of the Muslim religion because Muslims have no certainty about salvation and eternity. Furthermore, fear of Allah’s Judgement and condemnation turns outward into the same kind of action towards others.”⁽¹⁸⁾ Another example of confrontational preaching and polemics by the Christian religious leaders against Islam in Nigeria, particularly in the Northern region is the booklet titled “*Leadership in Nigeria*”. The book was reviewed by M.C.K. Ajuluchukwu and was written at the instance Christian Association of Nigeria (CAN). In this booklet, Ajuluchukwu accused the successive Nigerian Muslim leaders that came from the Northern part of the

⁽¹⁵⁾ Odetayo, J.O. “*Battle for Nigeria: The Cross or the Crescent*”, in *Islam or Christianity: 'the up-right view'*, ed. Bari Osman (Kano, Nigeria: Bureau for Islamic Research, 1993), ii–iv.

⁽¹⁶⁾ G. J. O. Moshay, *Anatomy of the Qur’an*, (Ibadan, Nigeria: Fireliner International, 1994), 46.

⁽¹⁷⁾ Muhammad A. Ali, *My encounter with Jesus Christ*, (np, nd), 20.

⁽¹⁸⁾ Christian Van Gorder, “Pentecostalism and the Challenges Facing Muslim-Christian Relations in Nigeria”, in *Global Pentecostal Movements, Migration, Mission and Public Religion*, ed. Michael Wilkinson. (Leiden, Boston: Brill NV, 2012), 43.

country of Islamizing the entire country. He also maintained that Muslim leaders had favoured their Muslim compatriots by giving them an undue advantage and government appointments at the expense of their fellow Christians. He also claimed that due to the proliferation of Mosques and Arab-like architectural design, Abuja (the Federal Capital Territory of Nigeria), is also been Islamized.⁽¹⁹⁾

Both Muslims and Christians used to stage open-air preaching with the intention of blackmailing, blaspheming, and distorting facts about the other region. For example, the immediate cause of physical violence between the Muslims and Christians in the town of Kafanchan in Kaduna State was the provocative preaching delivered by a Christian religious scholar, Rev. Abubakar Bako, where he publicly falsified, misinterpreted, and made blasphemous statements on some Qur'anic verses and Prophet Muhammad (SAW) to the hearing of Muslims.⁽²⁰⁾ Hostile relations between the Christians and Muslims in the town of Kafanchan had its root in the 1987 religious violence between the two religious adherents caused by Rev. Abubakar Bako's provocative preaching. Presently, every aspect of human life such as the market for doing business, motor parks for transportation as well as a neighbourhood are divided between the two adherents in the town, one for the Christians and the other for the Muslims, the follower of one religion cannot dare to use a public place dominated by the followers of other faith. More often, religious sermons and lectures are laden with scornful messages against the fundamental creeds of the opposing religion. Similarly, proliferation of Mosques and Churches all over Northern Nigeria with no or little censorship of the content of the messages and sermons they deliver to their followers brings about mutual polemics which in turn fans the embers of inter-religious conflicts. The common avenue used in transmitting such disparaging preachings include audio and video cassettes as well as pervasive social media. The display of disparaging sermons and mockery of other religious followers on videos and audio-taped on cassettes and phones has permeated the entire landscape of Northern Nigeria. The situation brings about mutual hatred that has been often translated into mutual hostility between the adherents of the two religions.

On the other hand, some Muslim preachers also engaged in carrying out preaching capable of arousing the anger of their Christian counterparts. However, the fundamental difference between the Christian provocative preaching and that

⁽¹⁹⁾ M.C.K. Ajuluchukwu, "C.A.N., Christ and Government", *Democratic Weekly*, August 13, 1989, 9-10.

⁽²⁰⁾ A. O. Omotosho, "Religious Violence in Nigeria – the Causes and Solutions: an Islamic Perspective", *Swedish Missiological Theme*, (2003): 3.

of the Muslim is that while Christians concentrate on blasphemy against Islam, Muslims, and Prophet Muhammad(SAW), Muslim preachers restricted their provocative preaching to the Christians' belief in Jesus Christ. For instance, a Muslim scholar, A. S. Suleiman authored a book titled: "*Dilemma of the Faithful Christians*". In this book, the author criticized the authenticity of the Bible and universality of the Christianity as a religion where he concluded that many doctrines contained in the present Bible were added two hundred years after the demise of Jesus. He also viewed that Jesus was sent with Christianity, as a region, to the children of Isrā'īl only, not the entire universe.⁽²¹⁾ Another example of confrontational preaching by Muslims against Christianity is the book "*Why You Should Never Be a Christian*" authored by Dawood Ayodele Amoo and Ishaq Kunle Sanni where the authors attacked the Christian belief in Jesus as the Son of God, Jesus as God and the originality of the Holy Bible. In the end, the authors established that the current Bible was interpolated through many modifications and alterations which automatically changed its original contents.⁽²²⁾

The above are few examples of provocative preaching manifested in ridiculous sermons, lectures, literature and publications by religious intelligentsia among the Muslims and Christians. Worth noting in such preaching is that instead of preachers concentrating on the beautiful aspects of their respective religions to attract converts, they deliberately chose to discredit and disrespect one another to invite others to believe in their religions. This action brings about rage, proclivity, and hatred which fans the embers of inter-religious conflicts

Major Interreligious Violence Connected to Reckless Preaching in Nigeria

1. Kafanchan Muslim-Christian Violence of 1987

The Kafanchan Muslim-Christian violence of 1987 that occurred at a college located in the town of Kafanchan, Kaduna state was one of the earliest and largest interreligious violence that took place in Nigeria.⁽²³⁾ Omotosho maintained that the conflict started as a result of the misrepresentation of Islam by a Christian preacher, Rev. Abubakar Bako, who distorted some facts in the Qur'an and made derogatory statements about the Prophet Muhammad (SAW). Many lives were lost and a large number of properties, including Mosques and Churches, were destroyed.⁽²⁴⁾ After several days of intense violence, the conflict sprang to other

⁽²¹⁾ A. S. Suleiman, *Dilemma of the Faithful Christians*, (Lagos, Nigeria: Ibrashi Publication Centre, 1997), 1.

⁽²²⁾ Ishaq K. Sanni and Dawood A. Amoo, *Why you should Never be a Christian*. (Ibadan, Nigeria: Iman Publication, 1987), PP:3.

⁽²³⁾ Northern Nigeria: Background to Conflict, (20 December 2010), 13.

⁽²⁴⁾ Omotosho, "Religious Violence in Nigeria, 15-16.

cities of Kano, Zaria, Kaduna, Funtua, and Katsina. The security forces restored order by imposing de facto martial law.⁽²⁵⁾

2. *Maitatsine Religious Riot of 1980s*

Another major religious violence that strained the relationship between Muslims and Christians in Nigeria was the Maitatsine⁽²⁶⁾ uprising in Kano and in other major cities in the North in 1982, 1984, and 1985. Although it was originally a revolt by a radical Muslim movement against orthodox Muslims in the North, subsequent events have shown that Christians too suffered much damage to property and lives, in some instances.⁽²⁷⁾ As the first major religious violence in Nigeria, it demonstrated how the poor preaching education of Muhammad Marwa (the leader of the Maitatsine) about Islam led to the poor education of his followers. Muhammad Marwa neither received a formal education in Islam nor was he a disciple of any prominent scholar in Kano. The claim that he had no advanced knowledge of Arabic and Islamic teachings was evidenced in his misinterpretations of some verses of the Qur'an during his preaching sessions.⁽²⁸⁾

The Maitatsine was a heretical movement named after the nick name of its leader Muhammadu Marwa (nicknamed Maitatsine– that is, ‘the one who curses’) because of reckless, abuse and insult during his preaching sessions. His preaching was always full of polemics against Islamic authorities in Kano and the British colonial authorities, and he came to be known as an extremist preacher at that time. Marwa attracted the urban poor in the northern city of Kano with his message that ‘denounced the affluent elites as infidels, opposed Western influence, and refused to recognize secular authorities. Some of the poor and marginalized population of northern Nigeria – the *talakawa* (‘commoners’) – was attracted to Maitatsine because he condemned the leaders, wealthy persons and

⁽²⁵⁾ Dogo, “Christian Leadership and the Challenge of Peaceful Coexistence among Christians and Muslims in Kafanchan,52. See also: Northern Nigeria: Background to Conflict, (20 December 2010), 13

⁽²⁶⁾ Maitatsine, which is also known ‘*Yan Tatsine*’ was a name of fanatical Islamic group that sparked religious riots with the aim of reforming Islam in Northern Nigeria. Although the crises was intra-religious revolt by the radical Islamic movement (*Maitatsine*) against the then Muslim rulers, the effects of the uprising was felt by the Christians who also lost lives and properties. As the first major religious violence in Northern Nigeria which started in 1980, Maitatsine riots started in Kano and continued for several years in various cities of the Northern Nigeria such as Maiduguri in 1982, Kaduna, Gombe and Kano in the same year, as well as Jimeta-Yola in 1984 in which thousands of lives were also lost. See A. O. Omotosho, “Religious Violence in Nigeria – the Causes and Solutions: an Islamic Perspective”, *Swedish Missiological Theme*, (2003): 15. See also: Salawu, “Ethno-Religious Conflicts in Nigeria”, 346. See also: Markus Madugu Dogo, “Christian Leadership and the Challenge of Peaceful Coexistence among Christians and Muslims in Kafanchan, Kaduna State” (Doctoral Thesis, Asbury Theological Seminary, 2017), 51-52.

⁽²⁷⁾ Yushau Sodiq, “Can Muslims And Christians Live Together Peacefully in Nigeria?,” *Muslim World*, 99, 4, (2009): 669

⁽²⁸⁾ *Ibid.*

those who do not subscribe to his ideologies. His agitations later led to a bloody violence.

The Maitatsine uprisings led to eleven days of violent clashes with state security forces in Kano in December 1980. 4177 people were killed in the violence, excluding the officers of the police force who lost their lives trying to rein in the excesses of the sect. Although the Nigerian military crushed the uprisings and killed its leader, the following five years (1981–85) witnessed the deaths of hundreds of people in reprisal attacks between remnants of the radical movement in the Northern Nigeria and state security forces.⁽²⁹⁾ Therefore, it could be deduced from the foregoing that the two major violence, Kafanchan Christian-Muslim violence of 1987 and Maitasine religious riot of 1980s were directly caused by reckless, extreme, violent and provocative preaching of Rev. Abubakar Bako and Muhammad Marwa respectively.

The Concept and Principles of *Da'awah bil al-Hikmah*

The concept of *da'wah bil al-Hikmah* entails conveyance of the *da'wah* in a wise way without coercion, pressure or conflict. In other words, *da'awah bi al-hikmah* is a method of conducting *da'awah* work in a persuasive manner. *Da'awah bil al-hikmah* can also be interpreted as preaching by example. The word *al-hikmah* means something which, when used or considered, will bring greater benefit and large convenience.⁽³⁰⁾ Wisdom is a characteristic term of the method of *da'wah* as contained in *Surat al-Nahl*: 125 where the Almighty Allah says:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْ لَهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

“Invite to the way of your Lord with wisdom and fair preaching, and argue with them with that which is best. Truly, your Lord best knows who has strayed from His path, and He best knows those who are guided.”

The above verse implies the importance of wisdom in carrying out the *da'awah* activities.⁽³¹⁾ Practical application of the *da'awah bil al-hikmah* method can be done through the following strategies and principles of *qaulan baligha*, *qaulan karima*, *qaulan layyina*, *qaulan maisura*, and *qaulan ma'rufa* as indicated below.

⁽²⁹⁾ Daniel E. Agbibo and Benjamin Maiangwa, “Nigeria United in Grief; Divided in Response: Religious Terrorism, Boko Haram, and the Dynamics of State Response.” *African Journal of Conflict Resolution*, 12, (2014): 69-70 <https://www.accord.org.za/ajcr-issues/nigeria-united-in-grief-divided-in-response/>

⁽³⁰⁾ Andi Hasriani & St. Samsudduha, “Implementation of the Da'wah Bil Hikmah in Masuro Mabbaca Tradition in Lasare Village, Bone Village, Segeri Di strict Pangkep” *Journal of Research and Multidisciplinary*, 4, 1, (2021): P: 436-437

⁽³¹⁾ Ibid.

Principles of *Da'awah Bil al-Hikmah*

The goals of *da'awah bil al-Hikmah* can be achieved through the following Qur'anic principles of communications:

1. *Qaulan Baligha* (penetrating speech), as contained in the *Surat Nisā'* (4: 62-63). *Qaulan Baligha* in this context refers to the words that penetrate and make an impression on the soul. The wordings of *da'awah* should be such words that penetrates and reaches the heart of the audience.⁽³²⁾
2. *Qaulan Karima* (respectful words) as contained in the *Surat Al-Isra'* 17: 23. *Qaulan Karima* in this context refers to the words of honor, praise and every word that is known to be gentle, kind, which contains elements of glorification and respect. Therefore, the wordings of *da'awah* should contain *Qaulan Karima*.⁽³³⁾
3. *Qaulan Layyina*, (Mild, soft and gentle speech) as contained in *Surat al-Daha* 20: 43-44. The content of *da'awah* shouldn't be forceful, coercive or demean the opinion or view of the person being spoken to. Rather, it should be in form of suggestions, invitations, giving examples, where the speaker tries to convince the other party that what is conveyed is true.⁽³⁴⁾
4. *Qaulan Maisura* (good, gentle, and soothing words) as contained in *Surat al-Isrā'* 17: 27-28. The wordings of *da'awah* should be calm and peaceful⁽³⁵⁾
5. *Qaulan Ma'rufa*. (Good and kind words) as contained in *Surat al-Nisa* 4: 5. The wordings of *da'awah* should be such words that stick to heart, so that those who are spoken would neither feel considered as stupid (*safih*), nor feel hurt.⁽³⁶⁾

Some Qualities and Ethics of *Da'i* (preacher) in Islam

Besides the principles of *da'awah of hikmah*, the *da'i* should observe certain traits. Islam required that both the hidden and apparent character and conduct of a *dā'i* must be upright, good, and well-refined, especially when propagating the religion to the non-Muslims. Other qualities which Islam enshrined for a *dā'i* for him to carry out successful *da'awah* are enumerated in the following:

⁽³²⁾ Supriyanto, Supriyanto, "Dakwah Bil Hikmah", *Mawaizh : Jurnal Dakwah dan Pengembangan Sosial Kemanusiaan* 12, 2, (2021): 153-158. DOI: <https://doi.org/10.32923/maw.v12i2>

⁽³³⁾ Supriyanto, Supriyanto, "Dakwah Bil Hikmah", *Mawaizh : Jurnal Dakwah dan Pengembangan Sosial Kemanusiaan* 12, 2, (2021): 153-158. DOI: <https://doi.org/10.32923/maw.v12i2>.

⁽³⁴⁾ Supriyanto, Supriyanto, "Dakwah Bil Hikmah", *Mawaizh : Jurnal Dakwah dan Pengembangan Sosial Kemanusiaan* 12, 2, (2021): 153-158. DOI: <https://doi.org/10.32923/maw.v12i2>

⁽³⁵⁾ Supriyanto, Supriyanto, "Dakwah Bil Hikmah", *Mawaizh : Jurnal Dakwah dan Pengembangan Sosial Kemanusiaan* 12, 2, (2021): 153-158. DOI: <https://doi.org/10.32923/maw.v12i2>.

⁽³⁶⁾ Supriyanto, Supriyanto, "Dakwah Bil Hikmah", *Mawaizh : Jurnal Dakwah dan Pengembangan Sosial Kemanusiaan* 12, 2, (2021): 153-158. DOI: <https://doi.org/10.32923/maw.v12i2>

- **Respect for Deities and sensitivities of other Religions:** The Qur'an (Chapter al-An'ām; 108) had made it very clear that a Muslim must refrain from the insult of any kind, especially against the non-Muslims and their objects of worship. The wisdom behind this prohibition is to avert retaliation from non-Muslims by insulting Allah.⁽³⁷⁾
- **Politeness:** The virtue of civility and gentleness of speech is also one of the qualities which a *dā'ī* should exhibit so that people would feel relaxed and comfortable with his/her message. In other words, a *dā'ī* should never be rude, harsh, punitive, or any unruly behaviour that would offend others. Al-Qur'an made this point very clear when it informed us about the instruction of Allah (SWT) to Prophet Mūsā and his brother Hārūn when they were sent to preach and invite the Pharaoh to the guidance of Allah. The Almighty Allah said to both of them:

﴿اٰذْهَبْآ اِلَىٰ فِرْعَوْنَ اِنَّهُ طَغٰى. فَقُوْلآ لَهُ قَوْلًا لَّيْنًا لَّعَلَّهٗ يَتَذَكَّرُ اَوْ يَخْشٰى﴾

“Go both of you to Pharaoh, verily, he has transgressed. And speak to him mildly, perhaps he may accept admonition or fear (Allah).”⁽³⁸⁾

The above verse was interpreted to have contained many lessons for *dā'ī*. Even though Pharaoh was the most insolent and arrogant of people and Mūsā was the friend of Allah among His creation at that time, Musa was still commanded to speak to Pharaoh with mildness and softness. Therefore, their invitation to him was with a gentle, soft, and easy speech that is used by a close friend. So that the message may have more effect on the souls, and it would have deeper and more beneficial results.⁽³⁹⁾ Therefore, Muslims who embark on *da'awah* activities should exhibit this attitude for mutual understanding and peaceful coexistence.

- **Patience and Sincerity:** Perseverance and truthfulness are also part of the inherited qualities of anyone who engages in Islamic propagation. A respondent opined that a *dā'ī* is bound to encounter many challenges and obstacles and without patience, his call for guidance may result in conflict with others. This point was buttressed by the hadith of the Prophet when he said to 'Alī Bin Abī Tālib during the expedition of Khaibar: “Be patient, till you face them and invite them to Islam, and inform them of what Allah has enjoined upon them. By Allah! If a single person embraces Islam at your

⁽³⁷⁾ Ibn Kathīr, Ismā'īl Ibn 'Umar, Tafsīr Ibn Kathīr. K.S.A.: Dar al-Salam, 2003, 2: 436

⁽³⁸⁾ Chapter al-Tā Hā; 43-44

⁽³⁹⁾ Ibn Kathīr, Tafsīr Ibn Kathīr, 6: 344

hands (i.e., through you), that will be better for you than the red camels.”⁽⁴⁰⁾ Similarly, a *dāī* must have a sincerity of purpose and intention. He should carry the work of *da’awah* for the sake of Allah alone, anticipating reward from Him only. He should, as well, be truthful in delivering this noble task as enjoined in the Qur’an.⁽⁴¹⁾

- **Authentic Knowledge:** To avoid conflict, a *dāī* must strive to be knowledgeable in both Islamic and mundane sciences that would enable him to establish proof and evidence of what he is inviting people to accept and believe in him. It is through authentic knowledge that *dāī* would guide people to the truth by showing to them their errors and falsehood in what they believe in, not through violence and abuse. The Qur’an speaks about sure, firm, and certain knowledge and evidence with which the Prophet Muhammad(SAW), who was the first *dāī*, used in inviting people into the fold of Islam.⁽⁴²⁾
- **Sound Morality:** Moral uprightness of *dāī* plays a vital role in extending the message he invites people to. A *dāī* should not behave contrary to what he preaches and should serve as a good role model to the people he is inviting to accept his call. Therefore, a *dāī* becomes blamable if his actions are contrary to his words as indicated in the following Qur’an.⁽⁴³⁾

Conclusion

It has been deduced that Christian-Muslim relations in Nigeria has been deteriorated by mutual antagonism, clashes and bloody violence that was partly triggered by reckless and violent preachings of some extremists preachers. The bloody clash between the Muslims and Christians of 1987 in Kafanchan as well as the Maitatsine religious riots were analyzed and cited as examples of religious violence triggered by provocative and insulting preaching. The paper had also cited some examples of provocative preaching adopted by certain preachers that were capable of inciting religious violence between the two major religious followers in Nigeria. Additionally, the paper delved on the concept of *da’awah bi al-hikmah*, its meaning, principles guiding its conduct and the qualities of *da’i* with textual evidences for successful and violent free *da’awah* activities. Therefore, the paper is optimistic that if the principles and ethics of *da’awah bi al-hikmah* as well the qualities of *da’i* were to be imbibed by the individual *du’āt*

⁽⁴⁰⁾ Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī, Kitāb al-Jihād wa al-Siyar, Bāb Du’ā’ al-Nabiyyi Ila al-Islam*, 4: 112. This hadith was narrated by al-Bukhārī on the authority of Sahl Bin Sa’d

⁽⁴¹⁾ Chapter al-Aḥzāb; 70-71

⁽⁴²⁾ Chapter Yūsuf; 108

⁽⁴³⁾ Chapter al-Baqarah; 44: al-Ṣaff; 2-3

(preachers) in their course of preaching, their preaching would be free from bigotry, defamation, calumny, slander, bias, and prejudice that resulted to some Christian-Muslim conflicts in Nigeria. Thus, the application of such ethics in *da'awah* activities would prevent further damage and heal the devastating wounds straining the Christian-Muslim relations in the country. To be specific, the 1987 Christian-Muslim violence in Kafancan and Maitatsine riots of 1980s that were caused by the provocative preaching of Rev. Abubakar Bako who distorted some facts in the Qur'an and made derogatory statements about the Prophet Muhammad (SAW), and violent preaching of Muhammad Marwa respectively, could have been avoided if the foregoing Islamic ethics on preaching were taken into consideration.

Recommendations

The paper recommended for the following measures:

1. Regulation, screening, training and certification of both preachers and the contents of the preaching in the country.
2. Promotion of understanding and tolerance by the religious preachers and their followers
3. Engaging in constructive dialogue with people of other faiths by emphasizing the common religious grounds among different religious communities.
4. Amicable address of the areas of misconceptions about Islam and Muslims as well as Christians and Christianity, that may contribute to inter-religious tensions. Encourage open discussions to address concerns and clarify any misunderstandings that may contribute to inter-religious tensions.
5. Engaging in interfaith initiatives that would contribute to building bridges and fostering mutual respect.
6. Educational programs for preachers of the two religions in form of seminar to be conducted annually or bi-annually would enhance their ability to contribute positively to society.
7. Government to promoting religious freedom for both religious followers without fear of persecution.

References:

- Al-Bukhārī, Imām Muḥammad bin Ismā'īl, *Ṣaḥīḥ al-Bukhārī*, Makkah, Saudi Arabia: Maktabat al-Faiṣaliyyah, n.d.
- Agbiboa, Daniel E. & Maiangwa, Benjamin. "Nigeria United in Grief; Divided in Response: Religious Terrorism, Boko Haram, and the Dynamics of State Response." *African Journal of Conflict Resolution*, 12, 2014. <https://>

www.accord.org.za/ajcr-issues/nigeria-united-in-grief-divided-in-response/

- Ajuluchukwu, M.C.K. "C.A.N., Christ and Government", *Democratic Weekly*, August 13, 1989
- Alao, Oluwafemi Joseph, "Towards Peaceful Co-Existence in Nigeria: Religious Education as a Tool" *Global Journal of Human-Social Science, Arts & Humanities*, 19, 2, 2019. 33-38 https://globaljournals.org/GJHSS_Volume19/5-Towards-Peaceful-Co-Existence.pdf
- Al-Maḥallī, Jalāl al-Dīn Muḥammad bin Aḥmad & Al-Suyūṭī, Jalāl al-Dīn 'Abd al-Raḥmān b. Abī Bakr, *Tafsīr al-Jalālayn*. Louisville, KY, Royal Aal al-Bayt Institute for Islamic Thought 2008
- Andi Hasriani & St. Samsudduha, "Implementation of the Da'wah Bil Hikmah in Masuro Mabbaca Tradition in Lasare Village, Bone Village, Segeri District Pangkep" *Journal of Research and Multidisciplinary*, 4, 1, 2021
- A. S. Suleiman, *Dilemma of the Faithful Christians*, Lagos, Nigeria: Ibrashi Publication Centre, 1997
- Christian Van Gorder, "Pentecostalism and the Challenges Facing Muslim-Christian Relations in Nigeria", in *Global Pentecostal Movements, Migration, Mission and Public Religion*, ed. Michael Wilkinson, Leiden, Boston: Brill NV, 2012. 43-70 https://doi.org/10.1163/9789004235564_004
- Dogo, Markus Madugu, "Christian Leadership and the Challenge of Peaceful Coexistence among Christians and Muslims in Kafanchan Kaduna State," Unpublished Doctoral Dissertation, Asbury Theological Seminary, Wilmore, U.S.A, 2017
- Huda (The Islamic Guidance), The Meaning of Da'awah in Islam, Retrieved from <https://www.learnreligions.com/the-meaning-of-dawah-in-islam-2004196> on 18/9/2021
- Ibn Kathīr, Ismā'īl Ibn 'Umar, *Tafsīr Ibn Kathīr*. K.S.A.: Dar al-Salam, 2003
- International Crises Group (ICG), "Northern Nigeria: Background to Conflict." Crisis Group Africa Report N°168," December 20, 2010. Retrieved from <https://www.refworld.org/docid/4d104b7c2.html> on April 11, 2021
- Ishaq K. Sanni and Dawood A. Amoo, *Why you should Never be a Christian*. Ibadan, Nigeria: Iman Publication, 1987
- Matthews A. Ojo & Folaranmi T. Lateju, "Christian-Muslim Conflicts and Interfaith Bridge-Building Efforts in Nigeria", *The Review of Faith & International Affairs*, 8, 1, 2010. DOI: [10.1080/15570271003707762](https://doi.org/10.1080/15570271003707762)

- Odetayo, J.O., “*Battle for Nigeria: The Cross or the Crescent*”, in *Islam or Christianity: 'the up-right view'*, ed. Bari Osman, Kano, Nigeria: Bureau for Islamic Research, 1993
- Omotosho, A. O., “Religious Violence in Nigeria – the Causes and Solutions: an Islamic Perspective”, *Swedish Missiological Theme*, 2003
- Salawu, B., “Ethno-Religious Conflicts in Nigeria: Causal Analysis and Proposals for New Management Strategies.” *European Journal of Social Sciences*, 13, 3, 2010. <https://doi.org/10.1080/15564900600654351>
- Supriyanto, Supriyanto, “Dakwah Bil Hikmah”, *Mawaizh : Jurnal Dakwah dan Pengembangan Sosial Kemanusiaan* 12, 2, (2021): 153-158. DOI: <https://doi.org/10.32923/maw.v12i2>
- Tuduks, Oholiabs D., “Dysfunctional Exclusion within Christian-Muslim Relationships in Gombe State, Nigeria: A Co-Pathic Approach.” Unpublished Master’s Thesis, Stellenbosch University, South Africa, 2015

**THE ROLE OF *DU'AT* (ISLAMIC PROPAGATORS)
IN COMBATING VIOLENCE AND TERRORISM IN NIGERIA**

By

Ibrahim Alhaji Isa

Department of Islamic Studies, Federal College of Education, Kano State-Nigeria.

Email: elkhalilbagwai06@gmail.com/ibrahimisabagwai@gmail.com.

Phone number: +2348033979961/ +2348065455520.

and

Mariya Umar Babayaro

Department of Islamic Studies, Sule Lamido University, Kafin Hausa Jigawa state-Nigeria.

Email: mariya.umarb@slu.edu.ng, Phone number: +2347061610927

Abstract

The fast increase of violence in any society like Nigeria necessitates the need for critical analysis in order to provide solutions. This study explains the role Du'at (Islamic propagators) play in combating terrorism and violence. It expounds on the dangers of terrorism and its causes. The study employed qualitative analysis where literary sources are used from print and e-materials; furthermore, the work explains the literal and technical meaning of terrorism as well as the Du'at. The effects of terrorism were also surveyed and solutions were proposed. Some Du'at play key role in perpetuating violence either mischievously or unintentionally through the use of unguarded expressions that may be misconstrued by the masses. The paper therefore, highlights the role played by some Du'at either in disseminating the violence and terrorism or combating and eradicating it among Ummah. It finds that, the rise of terrorism in many societies is one phenomenon which not only poses danger and threat to the people's lives and security, but has also reached a state where terror reigns and solutions have even become more difficult to achieve. It concluded that, the role of knowledge and education in combating and prevention of terrorism should be emphasized. Du'at should interact directly with the youth, so as to straighten and correct the misinterpretation and misunderstanding of religious teachings. There is also the need for collaboration between Du'at and developmental organizations to assist in disseminating the campaign for peace, equality and unity among people. Furthermore, there is need to enlighten people on the need to eschew violence, terrorism and other social vices. The Islamic scholars (Ulama) on the other hand should regulate and stipulate the conditions for delivering religious verdict (Fatwa), and when using dialogue as a means of reaching better understanding and living together, one should address all the dimensions of the person, and not only religious dimension

Keywords: *Du'at (Islamic propagators)*, Terrorism, Violence, Peace.

Introduction

The unceasing deterioration of peace and security in the world in recent time could be due to the high increase in terrorism, violence, arbitrary interpretation of Islam/misinterpretation, lack of Muslims central authority and unity in Nigeria in particular and world at large as well as misunderstanding by some people including Muslims give them negative thought about a given Muslim society. Today in different countries, people are involved in armed movements, and discussion on the media about terrorist and terrorism often labelling Islam and Muslims negatively; in an analysis study of western media, conclusions have been framed on Islam and Muslims which is summarized as “The Muslim mind is incapable of rationality and science, Islam is inherently violent; The West spread democracy, Islam brood terrorism”, hence with such negative reservations about Islam and Muslims, how could we reduce or completely combat and eradicate terrorism from our lives? What are the causes of terrorism/violence? What are the dangers of terrorism/violence? What roles does *Du'at* (Islamic propagators) have to play in combating and eradicating terrorism/violence in Nigeria? And what are the possible solutions to terrorism/violence in Nigeria? This paper seeks to explore the possible ways of combating and eradicating terrorism /violence from the Nigerian community, and to propose the possible roles that *Du'at* (Islamic propagators) can play to eradicate terrorism in Nigeria so as to reawaken them to their duty of working together to achieve the unity, peace and harmonious life. This is injunction of Allah (SWT) who created us (human beings) with differences in our thinking, culture, way of life and many other ways. He, Allah says:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ

أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾ الحجرات: ١٣

O mankind! Verily We (Allah) have created from you a male and a female and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who is the most pious of you. Verily, Allah is All-Knowing, All-Aware. (Surat Al-Hujurat 49:13)

The Qur'an further affirms that human being are not created to be one single race or nation and that each group would be satisfied with its ways of doing things. Allah says:

﴿ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ ﴾

المائدة: ٤٨ ﴿

If Allah had willed, He would have made you one nation, but that (He) may test you in what He has given you; (Surat Al-Ma'idah 5:48)

He Allah also says:

﴿ قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا ﴾

الإسراء: ٨٤ ﴿

Say (O Muhammad ﷺ) 'to mankind) each one does according to Shakilatihi (i.e. his way or religion), and your Lord knows best of him whose path (religion) is right (Surat Al-Isra' 17:84)

The Sunnah (tradition) of the Prophet Muhammad ﷺ also teaches a means of resolving issues through dialogue in many instances. For example, the case of the Treaty of Hudeibiyyah (*Sulhul Hudaybiyyah*) which was used to avert another confrontation that could have led to a war between the Muslims and the unbelievers of Makkah. Therefore, based on the inferences from the Qur'anic verses, and traditions of Prophet Muhammad ﷺ, *Du'at* (Islamic propagators) should try to propagate to the people the general and fundamental message of Islam, which is contrary to terrorism and violence, first and foremost, Islamic message promotes peace, cooperation, tolerance, justice and equality. Equally the main objectives of Islamic law (مقاصد الشريعة الإسلامية) are protection of religion, life, property, intellect and dignity.

Nevertheless, Islam with respect to any matter promotes moderation not extremity, peace not violence, love and harmony not hatred and aversion, inviting people to the way of merciful God. And this paper will determine the causes of terrorism in Nigerian society, Sensitize the people on the danger of terrorism and propose solutions to the problem of violence and terrorism in Nigeria. Therefore, *Du'at* (Islamic propagators) are in better position and have an important role to play in combating terrorism because of their unique positions of authority, credibility, institutional resources and ties with communities.

Concept Of *Da'wah* And *Du'at*

The term *Da'wah* means different things to different people as the origin of the term is disputed⁽¹⁾. In the past and in recent years numerous books have been

⁽¹⁾ Albayanuni, Muhammad Abull-Fatith, *Al-Mudkhal ila Ilm al-Da'wah* (An introduction to the science of *Da'wah*), muassah Al-risalah P:14 , 1412A.H.

published on *Da'wah* and the missionary activities in Islam have reshaped the meaning and the concept of *Da'wah*. The concept is so broad and wide and its appearance so protean and fluctuating that nobody can succinctly describe it fully. Therefore, to attempt to describe Islamic propagation (*Da'wah*) results what would look like the description of an elephant by the blinds, the Rumi's famous parable of an elephant and the blind men holds that; When they were made to touch an elephant, each described it according to the part of the body his hands had touched: to one the elephant appeared like a throne, to another like a fan, or like a water pipe, or like a pillar. For the one who touched its nose it is as soft as sofa. But none of them was able to imagine what the whole animal would look like.⁽²⁾ However, they all described the elephant though partially. Therefore, pertaining to the term *Da'wah* scholars such as Alfayrouz Abadi argue that:

The terms "Da'wah" دعوة "and" Du'a دعاء "are noun and have the same connotation as both derive from the Arabic verb "Da'a دعا" which connotes "he called" past tense "yad'u يدعو" "he is calling (present tense), "ادع" call" (Demand). It also means to attract attention of someone towards Allah⁽³⁾.

Equally, Adetona argues that;

Da'wah has various interpretations and that its derivatives emanate from a number of Meanings which are interrelated in their lexical composition which in general revolve around themes such as enjoining, encouraging, directing, inviting, driving or yearning unto a path converging, congregating and enacting aloud voice. All these can be summed up as Da'wah being an act of calling people to the faith of Islam and standing firmly by it.⁽⁴⁾

Etymologically, *Da'wah* has various meanings like many of the Arabic words. The semantic analysis of this word as presented by the famous Arabic linguist, Ibn Manzur in his lexicographical work entitled; *Lisan al- Arab* gives reference to usage of this term in the Qur'an in many places including suratul Baqarah (2:23, and 2:186). Thus:

Several words spring out from this root and are all used differently. These are Da'wah, Di'aya and Du'au. They all simltenously imply the same meaning: to call, to request, to demand or to invite, depending on the usage⁽⁵⁾.

⁽²⁾ Schimmel, Annemarie *Mystical dimensions of Islam*, University of North Carolina press, united states of America.p:3. 1975

⁽³⁾ Alfayrouz Abadi, *Al-Qamus Al-muhit, Mu'assah al-Halaby Al-Qahirah*, vol.1, pp: 329-330 (n.d.) and see also Muhammad Bin AbiBakr Abdulkadir, *Muktar Al-sihah, Da'irah Al-ma'ajim* Beirut Lebanon. 1987

⁽⁴⁾ Afolabi, Adetona, *winning souls: A Guide to Effective Communication for Islamic propagators*, Lagos Pioneer publishing, Nigeria. p:19, 2008.

⁽⁵⁾ Ibn Manzur al-Ifriqi, *Lisan al-Arab*, vol. 6, p. 492, printed by Dar Sader in Beirut, 1997c.e and also Al-Zubaidi, Murtada *Taj al-Arous min Jawahir al-Qamus* -, vol. 20, p. 314, *Tahqiq* Ali Shatti, printed by Dar

The person responsible for *Da'wah* is referred to as *Da'i* داعي, meaning the actor or somebody who makes *Da'wah* or invites people. And by extension any actor or cause for action is called *Da'i*, while *Da'iyah* داعية is the feminine gender of *Da'i*. It connotes a Caller المودن but it is sometimes used as a neutral – referring to both genders- the Prophet is *Da'iyah*, *Du'at* دعاة is the plural of *Da'iyah*⁽⁶⁾. Allah says:

﴿ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴾ ﴿٤٦﴾ الأَحْزَابُ: ٤٦

And as one who invites to Allah by His leave, and as a lamp spreading light (Surah al-Ahzab 33: 46)

﴿ يَنْقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَءَامِنُوا بِهِ، يَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُجِزَّكُمْ مِّنْ عَذَابِ

الْأَحْقَافِ: ٣١ ﴿٣١﴾

Oh our people answer (with obedience) the Allah's caller and believe in him... (Surat Al Ahqaf 46:31)

The term also appears with this meaning in several *ahadith* of the Prophet ﷺ such as the one which was reported by Jabir Bin Abdallah that:

فَقَالُوا: مَثَلُهُ كَمَثَلِ رَجُلٍ بَنَى دَارًا، وَجَعَلَ فِيهَا مَأْدُبَةً وَبَعَثَ دَاعِيًا، فَمَنْ أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَأَكَلَ مِنَ الْمَأْدُبَةِ، وَمَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَأْكُلْ مِنَ الْمَأْدُبَةِ.

They said: His likeness is like that of a man who built a house, held a banquet in it, and sent an inviter. Whoever responded to the inviter entered the house and ate from the banquet, and whoever did not respond to the inviter did not enter the home and did not eat from the banquet⁽⁷⁾.

Moreover, Hamad Bin Nasir opined that: any matured person that striving and devotes his life on guiding people towards Allah can be regarded as a *Da'iyah*⁽⁸⁾. Technically, scholars have multiple perceptions on etymological root and diverse connotations of the word *Da'wah*. Similarly, in Islam, scholars define the concept distinctly. Some see it as a field of study and social science (theoretic), while others perceive *Da'wah* as religious and social activity

al-Fikr, 1414 AH..

⁽⁶⁾ Al-Tuwayrr, Hassan Mas'ud *Al-Da'wah ala zau'I al-Kitab wa al-Sunnah, Dar qutayba* Beirut, PP:57-58, 1992.

⁽⁷⁾ Albukhari No: 7281

⁽⁸⁾ Hamad Bin Nasir Al-ammar. *Sifat alda'iyah (Chraacteristics of da'iyah)* p:12

(practical). Therefore, in technical definition of the word, it could be categorized as follows:

***Da'Wah* as a Field of Study and Social Sciences (Theoritic)**

Muhammad Al-ghazali in his book, "Ma'a Allah as cited in Al-bayaanouni sees *Da'wah* as: a complete program of study that comprises general knowledge which mankind needs to know the ultimate goal of their life and through which they come to be acquainted with the way to straight path⁽⁹⁾.

Adam Abdullahi Al-Ilory while discussing the importance of theoretical knowledge of *Da'wah* posits that:

Islamic Da'wah should be an independent course which a learner should undergo before embarking on it as a practice. He further maintains that it should also be a science that stands on its own, which text books should be available for like other Islamic science courses, such as Hadith (science of Prophet ﷺ traditions), Fiqh (Islamic jurisprudence) Tafseer (Qur'anic exegesis) and Usool Alfiqh (principles of Jurisprudence)⁽¹⁰⁾

Ahmad Galosh in his book *Al- Da'wah Al-Islamiyyah* refers the Islamic *Da'wah* as:

A science through which all the technical and the skills needed for the dissemination are known, which consist of Al-Aqeedah (faith) Shari'ah (Islamic law and Al-Akhlaq (Islamic moral ethics)⁽¹¹⁾

***Da'Wah* as Religious and Social Activity (Practical)**

Muhammad *khidr* Hussein and Ali Mahfouz both viewed Islamic *Da'wah* as: "An act of persuading people to the righteousness and straight path and enjoining what is good and forbidden evil in order to prosper both here and hereafter."⁽¹²⁾

The *Da'wah* and *Irshad* wing of the Islamic research institute of pakistan puts it thus:

Da'wah implies exerting oneself to the utmost to disminate the word of Allah and to make it supreme and remove all the impediments in

⁽⁹⁾ Albayaanouni, Muhammad Abdul-Fatith, *Al-Mudkhal ila Ilm al-Da'wah* (An introduction to the science of *Da'wah*), *muassah Al-risalah*, Beirut Shari' Suraya, p:15, 1412A.H.

⁽¹⁰⁾ Muhammadul-Awwal, O, Y, *effectiveness of Muslim Ummah of south west Nigeria* (MUSWEN)'s *Da'wah* in south west Nigeria, M.A. Dissertation faculty of leadership and management, Islamic Science University of Malaysia.P:14. 2014

⁽¹¹⁾ Galosh, Ahmad Ahmad, *Al- Da'wah Al-Islamiyyah Usooluha wa Wasaa'iluha*, Printed by Dar Al-Kitab Almisriy - Cairo- The second edition, P:10, 1407 AH.

⁽¹²⁾Albayanouni, Muhammad Abu alfatah, *Almudkhal Ila Ilm adda'wah* (Introduction to the Science of *Da'wah*), 1st edition, Al-Risala Foundation, Beirut, p: 15. (1412A.H.)

the way of its observance, be that through the tongue, or the pen or moral persuasion.⁽¹³⁾

Ra'uf Shalabi defines Islamic *Da'wah* as : “Activities of reviving the devine system which Allah (SWT) revealed to the seal of the Prophets Muhammad ﷺ”. According to Ahmad Abdulhalim Ibn Taymiyyah it is : “an invitation to having faith in Allah (SWT), believe in what his Messengers had brought and to obey their instructions⁽¹⁴⁾,”

In light of the above explanations of the concept *Da'wah*, it linguistically can be referred to urging and inviting to something, whereas in Islam can be seen as systematic way of disseminating message of Allah (SWT) and inviting others to His correct path. Regarding to the *Da'wah* as a field of study and social sciences (theoretic) and *Da'wah* as Religious and Social Activity (Practical), browsing into the Prophet's ﷺ life will definitely reveal that the Prophet Muhammad ﷺ is worthy of emulation as he ﷺ taught, trained and mentored his Sahaba (Companions) for the science of *Da'wah*; its techniques, strategies and methodology. He also demonstrated the act of *Da'wah* practically in his private and public lives.

Types of *Da'Wah*

Some scholars have categorized *Da'wah* in broader perspectives. For instance, Al-mu'taz categorizes *Da'wah* into two categories 1, Intra-ummaic *Da'wah* and 2, Extra-ummaic *Da'wah*. He makes a clear distinction between the two forms of *da'wah*. The extra-ummaic *da'wah*:

Is the grounding da'wah (Da'watu taasis) and the intra-ummaic da'wah “the da'wah of renewal and correction (da'wah tajdid wa tahsis).” In other words, the Extra-ummaic da'wah addresses non-Muslims (recent converts could also be included in this category), while the intra-ummaic da'wah confines itself to Muslims⁽¹⁵⁾.

Building on Al-Mu'taz's categorization of *Da'wah* Racijs puts it more categorical, thus:

The intra-Ummaic Da'wah targets fellow Muslim in helping them either to rediscover Islam in case they go astray, or to improve their way of worship (Ibadat), for receiving more knowledge on Islam⁽¹⁶⁾

⁽¹³⁾ Meaning and Significance of Da'wah ilallah (a guide to the propagation of Islam) Da'wah and Irshad wing Islamic Research institute, Islamabad, Pakistan. P:11, 1981

⁽¹⁴⁾ Abdullahi hawshaani. Manhaj Ibn Taymiyyah fidda'wah, 1st edition, Dar Ashbiliyya, Alriyadh, p: 199. 1417AH

⁽¹⁵⁾ Al-Mu'taz, 'Abdullah Ibn Muhammad. *Manhaj Ahl al-Sunna wa al-Jama'a fi al-Da'wa ila Allah Ta'ala*. Riyadh: Dar al-Islam.p:18. 2002

⁽¹⁶⁾ Such Muslim “reformers” as al-Ghazālī, Ibn Taymiyya, Ibn 'Abd al-Wahhab, and more recent ones like

while extra-Ummaic Da'wah⁽¹⁷⁾ refers to the kind of Islamic Da'wah towards non-Muslim either to convert them to Islam or disseminate information on it or to correct some misunderstanding and bad notions about Islam⁽¹⁸⁾,

In his categorization of *Da'wah*, Alqadiri, M.Zaki generally categorizes *Da'wah* into two distinct types different from that of both Almu'taz and Racijs: Firstly, *Da'wah* (Invitation) to righteousness and virtues and, Secondly *Da'wah* (invitation) to evil.⁽¹⁹⁾ And he bases his argument on the Hadith of the famous companion of the Prophet ﷺ, Abu-Hurairah رضي الله عنه who narrated that the Prophet ﷺ said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا.

He who called people to righteousness there would be for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. And he who called (people) to error, he should have to carry (the burden) of its sin, like those who committed it, without their sins being diminished in any respect⁽²⁰⁾

This implied that *Da'wah* is a vehicle for spiritual and social purification of the world and Duat are the one that are doing this work they are the good ambassadors of prophet ﷺ that propagate his teachings.

The Concept of Terrorism and Violence

Terrorism is a contested concept, as there have been many national and regional definitions of it, as such there is no universal definition of the terrorism, even though several attempts have been made since the 1980s to reach agreement on

al-Afghani, 'Abduh, and Rida are argued to have been *da'is* in the intra-ummaic sense. See Nufal, 1977: 13. In Racijs P:150, 2004

⁽¹⁷⁾Example of extra *Da'wah*: Ahmad deedat for more on his writings See Racijs, Edunus p:135, 2004 and such kind of *Da'wah* includes *Da'wah* of Dr. Zakir Naik, Yusuf Estes, Hamza Tzortzis, Dr. Shabir Ally, Abdullah Kunde, Abdullah al-Andalusi, Shadid Lewis, Sheikh Ibrahim of Kenya, Adnan Rashid and others, either through interfaith debate/dialogue or through street *Da'wah* and other means.

⁽¹⁸⁾ See Racijs pp:111-157. He used the term *Ummah* in accordance with the Islamic tradition, which holds that all Muslims make an exclusive entity, called *Umma*. He further states that," Though many Muslims themselves have questioned the existence of such an entity in the history of Islam, I abstain from discussion of the ideal versus the historic *Umma* and use the word rather as a generic term, see Racijs p:6, 2004

⁽¹⁹⁾ Alqadiri, Salah M. Zaki , faculty of leadership and management, Universiti Sains Islam Malaysia (USIM), Abad sinergi Sdn.bnd Selangor, Malaysia p:10..

⁽²⁰⁾ Muslim I.H, *Sahih Muslim*, Translated by A. Siddiqui. Dar-us- Salam Publication House., Vol.IV, No:6470

an academic consensus definition,⁽²¹⁾ to an extent that both words (terrorism and violence) are viewed as interchangeable, however some defined terrorism as:

The physical violence or threat employed by terrorist which involves single-phase acts of lethal violence (such as bombings and armed assaults), dual- phased life-threatening incidents (like kidnapping, hijacking and other forms of hostage-taking for coercive bargaining) as well as multi-phased sequences of actions (such as in ‘disappearances’ involving kidnapping, secret detention, torture and murder)”. Terrorism also refers to” a doctrine about the presumed effectiveness of a special form or tactic of fear-generating, coercive political violence and, on the other hand, to a conspiratorial practice of calculated, demonstrative, direct violent action without legal or moral restraints, targeting mainly civilians and non-combatants, performed for its propagandistic and psychological effects on various audiences and conflict parties⁽²²⁾

While much has been written on *jihadism* and even more on terrorism⁽²³⁾, the question of the relationship between these two concepts is still a source of confusion. Islamists sometimes claim to be opposed to terrorism but when one refers to a particular act of violence perpetrated by Islamists that is widely understood as an act of terrorism, they claim that is part of a legitimate *jihad* (effort or struggle on God’s way to ensure the supremacy of Islam) and therefore, cannot be possibly labeled terrorism.⁽²⁴⁾ Those battles that are being fought in the name of Jihad without meeting the conditions of Jihad cannot be termed as Jihad⁽²⁵⁾. According to the Qur’an:2:190, Allah commands Muslims not to go to the extreme by saying:

﴿ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴾ البقرة: ١٩٠

Do not transgress the limit (Surat Al-Baqara 2:190)

A situation of war is no excuse to go beyond boundaries. Islam teaches the avoidance of blind retaliation and terrorism.

⁽²¹⁾Perspectives on Terrorism: *journal of the Terrorism Research Initiative and the Center for Terrorism and Security Studies* ISSN 2334-3745 (Online)retrieved 12.12.2023

⁽²²⁾ Perspectives on Terrorism: *journal of the Terrorism Research Initiative and the Center for Terrorism and Security Studies* ISSN 2334-3745 (Online)retrieved 12.12.2023.

⁽²³⁾Alex P. Schmid, ed. The Routledge Handbook of Terrorism Research, 2011.

⁽²⁴⁾ For instance, “Jihad is not Terrorism. Jihad is our Life”, is a slogan of Jaish-e-Mohammed, an Islamist extremist group in Peshawar, which “subscribes to an interpretation of jihad in which it is the duty of all Muslims to use any means necessary to ensure worldwide expansion of Islamic rule”. Cecile Van de Voorde, Lemma “Jihad”, in Jeffrey Ian Ross (ed.). Religion and Violence: An Encyclopedia of Faith and Conflict from Antiquity to the Present, p.401, 2011

⁽²⁵⁾Maulana Muhammad Ali, *The Religion of Islam*. Ripon printing press Ltd. Bull road Lahore.1971.

Distinguish the Perspective of Jihad in Islam from that of Terrorism to Avoid Conceptual Confusion

It is part of their role as *Du'at* (Islamic propagators) to elucidate and amplify to the people the wide and distinct differences between Jihad in Islam and the terrorist violence, the word 'Jihad' is an Arabic word: which has its derivation from the root word (جهاد *Juhd*), which means 'to strive' or 'to struggle'. It denotes the exertion of oneself to the utmost, to the limits of one's capacity, in some activity or for some purpose. This is how the word is understood in Arabic grammar.⁽²⁶⁾ Also fighting against one's enemies is one form of this effort or striving, it is therefore, sometimes referred as Jihad. However, fighting with one's enemies is something that might happen only occasionally or exceptionally.

However, Jihad, as technically understood, is a continuous action or process that animates every day and night of the life of the true believer. Such a person does not let any hurdle affect his life, including desire for gain, the pressure of customs, the demands of pragmatism, lust for wealth, etc. All these things serve as hurdles in the path of doing good deeds. Overcoming these hurdles and yet abiding by the commandments of God is the true jihad⁽²⁷⁾, and this is the essential meaning of the concept of Jihad⁽²⁸⁾. There are many references to Jihad, as understood in this way, Jihad, in essence, is a form of peaceful action or activism. This peaceful activism can take the form of inviting others to the path of truth. The Qur'an advises us not to obey those who champion falsehood, and tells us to engage in Jihad with them. This means that one should respond to them by inviting them to the path of the truth (Allah), hence Jihad in this context refers not just physical warfare. Rather, reference here is to intellectual and ideological activism⁽²⁹⁾. In short, it means refuting falsehood and advancing the cause of the truth using peaceful means as a great scholar Abul aala al maududi in his paper *Jihad in Islam*, postulated that:

Now 'Jihad' only refers to waging war with the tongue and pen. To fire cannons and shoot with guns is the privilege of your honour's

⁽²⁶⁾ For a conceptual discussion on jihad see: Al-Zubaidi, Murtada Taj al-Arous min Jawahir al-Qamus -, book of Jihad, vol. 7, p. 537, Tahqiq Ali Shatti, printed by Dar al-Fikr, 1414 AH. See also Alrazy, Ibn abi hatim (D327) Tahqiq Muhammad tayyeb 3rd edition, Maktaba Nazar Mustapha Albaaz-almamlaka al-arabiyya alsaudia. P:341, 1419AH.

⁽²⁷⁾ See Alqurtubi, Muhammad bin Isa (D620AH), *Al'injaad fi abwabil Jihad wa tafseel fada'ilihi wasunanihi waziki jumalin min Aadaabihi walahiqa ahkaamihi*, Tahqiq mashhoor bin Hassan Aali-sulayman and Muhammad Abu Ghazy, dar Al-Imam Maalik linnashar P:10-11. And Ibn Manzur al-Ifriqi, Lisan al-Arab, vol. 3, p. 134, printed by Dar Sader in Beirut, 1997c.e.

⁽²⁸⁾ قال الشاعر: أشد الجهاد جهاد الهوى # وما كرم المرء إلا التقى .
وأخلاق ذي الفضل معروفة # ببذل الجميل وكف الأذى

⁽²⁹⁾ Qur, an surat al furqan :52 see books of Tafseer of this and other verses: فلا تطع الكافرين وجاهدهم به جهادا كبيرا:

government and wagging tongues and scratching with pens is our pleasure⁽³⁰⁾

It is part of their role and responsibilities as *Du'at* (Islamic propagators) to make distinction between Jihad in Islam and terrorist violence, conflict and other crisis - more especially to the youth and new convert to Islam - so that they will be able to separate the grain from the chaff; putting them in the right basket- as we all know that jihad has some criteria, conditions, rules and regulations and it has to be under Islamic leadership⁽³¹⁾ and it is only call Jihad when it is against the unbelievers in an effort to make them embrace Islam and with sole purpose of elevating the word of Allah and in His cause,

On the other hand, the recent terrorist violence victimized more Muslims than non-Muslims⁽³²⁾, Children and women were killed and raped, *Masaajid* and churches were demolished, banks and markets were robbed. However, the Qur'an says that in the face of intimidation by the enemy, individual Muslim should not take any action on their own, but, instead, should turn to those in charge of their affairs so that the leaders can understand the matter in a proper perspective and take an appropriate and necessary steps; this means that individual members of the public may not decide issues of war on their own. This is something left to the authority to handle. This also means that war and defense must always be left to the rulers/government to manage,⁽³³⁾

Today, in various part of the world some people are involved in armed movements in the name of 'Islamic jihad'. However, simply by calling it as a 'jihadi' movement by its perpetrators and culprits can't actually make it to be considered as Islamic jihad. No action can be considered as a legitimate jihad unless it fully meets the conditions laid down by Islamic law (Shari'ah).

Moreover, on this issue of Jihad in the Islamic juridical tradition" scholars unanimously agreed that war/Jihad can only be declared by an established government. Subjects or citizens of a state do not have the right to do so"⁽³⁴⁾

⁽³⁰⁾For brief discussion see:Abul A'la maududi(1980) *Jihad in Islam الجهاد في سبيل الله* A paper presented at international Islamic Federation of Student Organization ,Salimia-kwait ,the holy Quran publishing house ,Beirut ,Lebanon page:3

⁽³¹⁾ Aldumayjee, Abdullah bin Umar, *Al-Imaamat Al-uzma enda Ahalsunnah waljama'ah*, Dar taybah linnashar wattauzii shaari' Aseer, Alriyadh, Mamlakat al-arabiyya alsaudia, p:81-85 (undated)

⁽³²⁾Abdikadir Ibrahim, "The Harmful Effects of Extremism" Islamic civil society of the America.

⁽³³⁾ Aldumayjee, Abdullah bin Umar, *Al-Imaamat Al-uzma enda Ahalsunnah waljama'ah*, Dar taybah linnashar wattauzii shaari' Aseer, Alriyadh, Mamlakat al-arabiyya alsaudia, p:81-85 (undated)

⁽³⁴⁾ Alqurtubi, Muhammad bin Isa (D620AH), *Al'injaad fi abwabil Jihad wa tafseel fada'ilih wasunanih waziki jumalin min Aadaabihi walahiq ahkaamihi*, Tahqiq mashhoor bin Hassan Aali-sulayman and

those battles that are being fought in the name of Jihad without meeting the conditions of Jihad cannot be termed as jihad. Rather, they are strife or conflict.

***Du'at* (Islamic Propagators') Role in Peace Maintenance**

Du'at (Islamic propagators) have a vital role to play in peace maintenance or conflict resolution which is one of the tested and trusted way of countering, and eradicating terrorism, it is equally the best way for settling violence that may lead to war. Violence is known to be natural causes of wars. And wars always affect all parties of the conflict regardless of their ability or capacity to win. Allah the most high said: 'Fear trouble, as it will not befall only those who are wrong' (Surat Al- Anfāl 8:25)

﴿ وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾ ﴿٢٥﴾ الأنفال: ٢٥

In order to prevent or avert violence, crises and wars, Allah the most wise also in another verse says: '... and make good the settlement of (issues) among yourselves' (Surat Al-Anfāl 8:1)

﴿ يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴾ ﴿١﴾ الأنفال: ١

The Sunnah (tradition) of the Prophet, Muhammad ﷺ also teaches a means of resolving issues through dialogue in many instances and occasions. For instance, the case of the Treaty of *Hudeibiyyah* (*Sulhul Hudaybiyyah*) which was used to avert another confrontation that could have led to a war between the Muslims and the unbelievers of Makkah. It could be workable if *Du'at* (Islamic propagators) play their role and serve as mediators between perpetrators and the general public or Nigerian government.

***Du'at* (Islamic Propagators) and Education**

Du'at (Islamic propagators) can use knowledge and education in varieties ways to combat and prevent violence and terrorism by promoting peace and tolerance through corrective interpretations of religious dogmas, via both formal and informal religious curricula, daily lessons (تعليم), lectures and preaching. *Du'at* can most effectively present counter-narratives within their own specific faith tradition, it widely believes that with guns, terrorists could be killed, whereas with education terrorism and violence can be eradicated.

Spread the General Message of Islam (Peace and Harmony)

A *Du'i* (Islamic propagator) should try to promulgate and propagate to the people the general and fundamental message of Islam which terrorist missed and go contrary to it, the stand of Islam in any matter is moderation not extreme, peace not violence, encouraging love and harmony not instilling hatred and abhorrence, inviting people to the Merciful God, and foremost, the message is about tolerance, cooperation, justice, equality, moreover, the main objectives of Islamic law (مقاصد الشريعة) are protection of religion, life, property, intellect and dignity etc.⁽³⁵⁾

Technology as a Tool for Du'i (Islamic Propagator) to Make Effort in Combating and Eradicating Terrorism

Advancement of technology (Internet) provides many new avenues for the *Du'at* (Islamic propagators) to disseminate the Islamic message⁽³⁶⁾, interact and influence the masses. In the past days, conveying and disseminating the message was conducted primarily via print media and broadcasting media, followed by film and television. Today, communication sources are nearly unlimited, allowing for greater public engagement and attracting the masses attention⁽³⁷⁾. Technological advancement of internet and social networks give ample opportunities for *Du'at* (Islamic propagators) to play their role online. some claims that the power of traditional way of disseminating the message (communication) has been paralyzed and suggest that the Da'wah activities is now more active and its role continue on the internet, more especially in electronic bulletin boards, Facebook, WhatsApp, Twitter, Skype, telegram to mention but few. The *Du'at* can play their vital role reciprocally; this will minimize and reduce the number of the people given fatwa (Islamic edict) rampantly without due consideration and enough required knowledge.

Enlightenment on the Danger of Violence and Terrorism

Du'at (Islamic propagators) for this cause has to work at two levels: first level, they have to condemn violence and terrorism totally in unambiguous terms. They must tell the perpetrators of such acts that their actions go against both divine reason and human reasoning (النقل والعقل). No positive result is going to come out of it- War does not bring peace-. On the other hand, they (*Du'at*) must present the

⁽³⁵⁾ For more see: Al-Shatibi, Abu Is-haq Ibrahim bin Musa. *Al-Muwaafaqaat* , Dar Ibn qaayyoom, p:19-21 and Ibn Qayyeem, 'I 'laamul muwaqqi'in ean rabi alealamin) *Informing the signatories about the Lord of the Worlds*(Dar Alfikr Beirut, 2nd edition Vol.1.. p., 1397AH

⁽³⁶⁾ سلسلة التنمية البشرية (1)المعهد العالمي (Training guide for Islamic workers هشام الطالب (١٩٩٥): دليل التريب القيادي للفكر الإسلامى. هيرندن/فيرجينيا- الولايات المتحدة الأمريكية. ص ٦٧

⁽³⁷⁾ http://en.wikipedia.org/agenda-setting_theory#cite_note-63

peaceful teachings of the Qur'an to those who are under the influence of violence (especially the youth and new convert). For example, the Prophet once said: 'God grants to gentleness/peace what He does not grant to violence/harshness

عن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم قال: «إن الله رفيق يحب الرفق ويعطي على الرفق ما لا يعطي على العنف، وما لا يعطي على ما سواه»⁽³⁸⁾

Similarly, they must inform them of past events which clearly point out that violence has only carved out a history of death and destruction. All relevant facts show that war and violence are not options for Muslims. Any individual or group having a target can succeed in achieving it by only following the peaceful course of action. No positive goal has ever been attained through violence or terrorism. This enlightenment and awareness can be done in various ways, for instance: daily teachings (*Ta'lim*) in *Madarasa*, *Khutba al-Juma'ah* (Friday sermon) organizing symposium lectures for the youth and new convert to Islam who are predominantly influenced by terrorists⁽³⁹⁾.

Illustrate to the People Choosing an Easiest Way in Option

In this regard, *Du'at* should illustrate and narrate the simple life style of the prophet Muhammad ﷺ as a role model, a statement attributed to mother of believers Aisha رضي الله عنها serves as a guiding principle. This statement is contained in the Sahih Muslim, she said that whenever the Prophet was faced with two choices, he would always opt for the easier one⁽⁴⁰⁾. This means that he would prefer the easier option and would ignore the harder option. This principle of the Prophet applies not only to routine affairs of life but also to serious matters such as war, which is itself a difficult option. A reading and narration of the life of the Prophet صلى الله عليه وسلم exposes that he صلى الله عليه وسلم never initiated fighting for his personal reason. Whenever his foes sought to force him into battle, he would always try to seek some means to avoid physical combat. He engaged in fighting only when all other options were closed. Thus, as the Prophet's صلى الله عليه وسلم practice reveals, offensive war is forbidden in Islam. Islam allows only for defensive war, and that too only when this becomes absolutely unavoidable.

Conclusion and Recommendations

In analyzing Muslims societies today, one can no longer ignore the impact and influence of the drastically changing religious picture on the geo-political

⁽³⁸⁾ Sahih Muslim.

⁽³⁹⁾ For example See recommendation no:8 of this paper

⁽⁴⁰⁾ Sahih Muslim No:2327

situation of countries and regions, rights, economy, personal life, international relations to mention but few, all these elements are in one way or another marked as the consequences of the actions of some group of people in the name of religion. The rise of terrorism and violence in many of our societies is one phenomenon which not only postures a strong danger and threat to people's lives and security, but has also reached such an amplitude where terror reigns and solutions have become even more difficult to achieve, the paper suggested some of the measures which if taken and adopted, the peace will reign in Nigeria in particular and all over the globe in general. Before the coming of Prophet Muhammad صلى الله عليه وسلم, into the midst of Arabs, they were recurrently engaged in warfare and fighting for a frivolous reason. Then Islam offered them a message of peace, which reengineered their minds and they became peaceful. Reference to this incident has been given in a verse of the Quran. (3:103). This paper will substantially add to the existing materials that will facilitate combating violence and terrorism as well as peaceful and harmonious coexistence in Nigeria which will equally serve as a green light for Nigerian leaders and policy makers in such a way that *Du'at* should be considered pertaining to any policy making in the future.

The paper recommends the following:

1. *Du'at* (Islamic propagators) should interact directly with the youth and new convert to Islam so as to straighten and correct the misunderstanding and misinterpretation of religious dogmas.
2. People should put more emphasis on the role of knowledge and education in the eradication and prevention of terrorism.
3. *Du'at* should collaborate with other developmental Organizations to carry on in fighting for peace and security, love and affection, equality and unity of the people.
4. They should be empowered and supported so as to carry their duties hitch free of guiding the people in their various communities away from violence, terrorism and other social vices.
5. The Government should provide enabling environment and institutions to ensure equal access to the resources of life and social amenities.
6. Islamic council of scholars (Ulama) should regulate and stipulate the conditions for delivering fatwa (religious verdict).
7. When using dialogue as a mean of reaching better understanding and living together, one should address all the dimensions of the person, and not only the religious dimension.

8. *Du'at* have important roles to play in schools for combating and preventing terrorism and violence through teaching the students the dangers of terrorism and violence, caring and monitoring the students and the school should be organizing lectures/seminars, workshops, conferences and symposia on terrorism and violence. Just as the research project (workshop) sponsored by TETFUND which organized by some erudite scholars from university of Ibadan, Bayero university, Kano, etc held at Cigid Buk last year 2023 which comprises different faiths affiliation and from different places; enlightened the attendees through dialogue (preponderantly youth) on the importance of peaceful coexistence and national integration as citizenries that what we have in common is much than our differences.

Bibliography

- Al-Qur'an Al kareem- Holy Qur'an. English Translation of the Meanings and Commentary* (Medina: King Fahd Holy Qur'an Printing Complex, 1411 AH)
- Abul A'la maududi *Jihad in Islam الجهاد في سبيل الله* A paper presented at international Islamic Federation of Student Organization ,Salimia-kuwait, the holy Quran publishing house ,Beirut ,Lebanon 1980.
- Abdikadir Ibrahim, 'The Harmful Effects of Extremism" Islamic civil society of the America
- Ad-Dimaijy, Abdullah Bun Umar Bun Sulaiman. *Al-Imamah Al-'Uzma inda Ahlu-Sunnah walJama'ah*. Daru-Tayyibah Publishers, Asiir Street, Riyad, K.S.A. 1403 AH)
- Aldumayjee, Abdullah bin Umar, *Al-Imaamat Al-uzma enda Ahalsunnah waljama'ah, Dar taybah linnashar wattauzii shaari' Aseer, Alriyadh, Mamlakat al-arabiyya alsaudia, (undated)*
- Alex P. Schmid, Ed. *The Routledge Handbook of Terrorism Research* (2011)
- Ali Bun Muhammad. (1393 A.H.). *Al-Ahkam Al-Sultaniyyah*, Page 5, 3rd Edition. Mustapha Al-Baabiy Al-Halbiy Printing Press, Cairo, Egypt.
- Al Khudrawi *Deob (2009) Dictionary of Islamic terms ENGLISH- ARABIC, Al Yamama for printing and Publishing, Damascus Beirut.*
- Al-Mu'taz, 'Abdullah Ibn Muhammad. *Manhaj Ahl al-Sunna wa al-Jama'a fi al-Da'wa Ilallah*. 2002
- Alqurtubi, Muhammad bin Isa (D620AH), *Al'injaad fi abwabil Jihad wa tafseel fada'ilihi wasunanihi waziki jumalin min Aadaabihi walahiqa ahkaamihi, Tahqiq mashhoor bin Hassan Aali-sulayman and Muhammad Abu Ghazy, dar Al-Imam Maalik linnashar*

- Alrazy, Ibn abi hatim, Tafseer alqur'an al-azeem Tahqiq Muhammad tayyeeb 3rd edition, Maktaba Nazar Mustapha Albaaz-almamlaka al-arabiyya alsaudia, 1419AH.
- Al-Shatibi, Abu Is-haq Ibrahim bin Musa. Al-Muwaafaqaat , Dar Ibn qaayyoom, 2003
- Alzaid, Zaid Abdulkarim Awlawiyyat al-Da'wah fi manhaj Al-anbiya' Alaihimussalam (Priorities of Da'wah in the methodology of Prophets (may Allah be pleased with them) Dar al-asimah linnashar wattawzi' 1422 AH.
- Al-Zubaidi, Murtada Taj al-Arous min Jawahir al-Qamus -, book of Jihad, vol. 7, Tahqiq Ali Shatti, printed by Dar al-Fikr, 1414 AH.
- Boulding E (1976). *Recent Advances in Peace and Conflict Research: A Critical Survey*. USA, California, Sage Publications.
- Burton J (1990). *Conflict: Resolution and Prevention*. New York, St. Martians Press.
- Franklin S. Haiman. 1951. *Group of Leadership and Democratic Action*. Cambridge, Mass: Houghton Mifflin Co. http://en.wikipedia.org./agenda-setting_theory#cite_note-63
- Ibn Raji, Abdul Fattah, A manual of Da'wah; a guide to the propagation of Islam throughout the world, Al-Mustaghfirun foundation, Sabo Yaba, Lagos state, Nigeria. 2002.
- Ibn Qayyeem, 'I 'laamul muwaqqi'in ean rabi alealamin) Informing the signatories about the Lord of the Worlds(Dar Alfikr Beirut, 2nd edition Vol.1.1397AH
- Kumar, D. (2008). Framing Islam: media constructions of the Middle East post-9/1 (Top Paper) in The framing of Islamic-related world News by international news agencies in Malaysia in an English mainstream newspaper:
- Mazni, B. Nur Kareelawati, et al (2010) *Portrayal of Islam in the Media*. Malaysia: Nilai: USIM.
- Lemma (2011), "Jihad", in Jeffrey Ian Ross (Ed.). Religion and Violence: An Encyclopedia of Faith and Conflict from Antiquity to the Present
- Maulana, M.A, (1971) *The Religion of Islam*. Ripon printing press ltd. Bull road Lahore.
- Mitychell CR (2002). Beyond Resolution: What Does Conflict Transformation Actually Transform? *Peace and Conflict Studies*, 9(1).

- Mohd Faizal kasamani, M. B., & Muhammad Khairi B.mahyuddin: Dakwah content and its method: an analysis on Islamic websites, Islamic Science University of Malaysia (Usim).
- Muslim I.H, Sahih Muslim, Translated by A. Siddiqui. Dar-us- Salam Publication House.
- Perspectives on Terrorism: *journal of the Terrorism Research Initiative and the Center for Terrorism and Security Studies* ISSN 2334-3745 (Online) retrieved 12.12.2023
- Racius, Edunus.: *The multiple nature of Islamic Da'wa (Academic dissertation, faculty of Arts at the University of Helsinki, institute of Asian and African studies,2004* retrieved November 2023 from <http://ethesis.helsinki.fi/julkaisut/hum/asia/vk/racius/themulti.pdf>.
- Schriesheim, C. A., Tolliver, J. M. and Behling, O. C. (1978). Leadership theory: Some implications for Managers. *MSU Topics*, Summer (26): 35
- Tarekegn A (2005). *Post-Conflict Peace Building and Prospects for Democracy with Reference to Africa*. Uppsala, Sweden, Life and Peace Institute.
- هشام الطالب (١٩٩٥): دليل التريب القيادي (Training guide for Islamic workers) سلسلة التنمية البشرية (١) المعهد العالمي للفكر الإسلامى، هيرندن/فيرجينيا- الولايات المتحدة الأمريكية.

THE ROLE OF SHARI'AH COURTS IN COMBATING VIOLENCE IN NIGERIA

By

Ibrahim Abubakar Muhammad

PhD Student, Department of Islamic Studies and Shari'ah
Bayero University, Kano

Abstract

This paper centrally focuses on the complex relationship between Islam, law and violence in Nigeria. It provides the scope and historical overview of shari'ah implementation in Nigeria; past and present, the structure of shari'ah courts and their jurisdiction in treating violence cases and also discusses how the Islamic legal system has been used to address issues of violence and conflicts. The paper also examines the challenges and limitations of shari'ah in addressing violence and explores the role of other legal and social institutions in combating violence in Nigeria. Finally, it suggests possible recommendations to the unearthen problems of violence in Nigeria.

Introduction

Nigeria as a human society as well as a sovereign state is facing a lot of challenges in managing and combating violence. The issue of violent conflicts in the country has been complicated by the dearth of accurate and reliable data on the incidence and impacts that violence resulted. Violence management actors including the shari'ah courts often do not get access to accurate information on the number of incidence of violence, number of casualties and the number of property lost as a result of violence, as study revealed.⁽¹⁾ Thus, many a times the measures taken to combat violence in Nigeria are based on assumptions and speculations about such numbers.

Like every human society, Nigeria is a collection of people, with different background and culture, who have agreed to live, work and share their benefits and burdens of life together in their efforts to realize the goals of their well-being. Some of the citizens have realized that the goals of their well-being are easier and better attained in their joint efforts than in their separate efforts, while others do not. So, human society (Nigeria inclusive) came into being solely to help its members to achieve their individual and collective goals. The overruling goal is that of their well-being. Their well-being is the sense of their coming together to live and work for its attainment. Their well-being constitutes their needs such as

⁽¹⁾Akhir N. S. M., & Ibrahim N. "Analysis of Violent Act from the Islamic Spiritual Perspective", *International Journal Academic Research Business and Social Sciences*, Vol. 9, Issue 3,

peaceful atmosphere, access to basic needs like food, shelter, clothing, health, education, security, self-expression, just society; opportunities to work, etc and avoid violence for it destruct all such efforts. The result of the failure of some of the citizens to accept and appreciate this fact, is the mother of many violent actions and is also the key factor that most of the efforts to resolve the violence in Nigeria are not yielding the desired results. Therefore this paper intends to examine the role shari'ah courts are playing in combating violence among Nigerian citizenries and to highlight to the general public the potentiality of Islamic law in eradicating, and preventing violence.

The Concepts Islam, Shari'ah and Violence

Islam as an Arabic word which means peace or submission of one's will to the will of Allah I. it is a monotheistic religion that teaches the oneness of the divine being I, one supreme Creator and Sustainer of the universe.⁽²⁾ It is the true and last religion that Allah I revealed to humanity, it is the religion practiced by billions of people worldwide, as such; it is a universal religion which is being practiced by anyone at any time and in every place. Islam is centrally a religion that teaches total submission to the will and commandments of Allah I and follows the teachings of His Prophet Muhammad S.A.W.

Islam, therefore, is a complete and holistic way of life that covers every aspect of living. The religion leaves no stone unturned as it teaches mankind on how to behave in every aspect of life; individual, social, material, spiritual, moral, ethical, legal, educational, cultural, political, economic and global.

With respect to Shari'ah, many books on Islamic Law and Jurisprudence (*Al-Fiqh*) are dotted with the meaning of Islamic Law (*Shari'ah*). Some of the definitions given by the jurists are going to be considered in this paper. Kamaldeen Abdullateef has defined Shari'ah; Islamic Law as:

The body of those institutions which Allah has ordained to guide the individuals in his relationship to Allah, his fellow Muslims, his fellow men and the rest of the universe⁽³⁾

In his opinion M.A. Ambali defined Shari'ah as:

The word "Shari'ah" is adopted by jurists of Islamic law for the ordinances that Allah ordains for His worshippers so that they may

⁽²⁾<https://www.mymasjid.ca-understandingislamandmuslims> accessed on 5th January, 2024

⁽³⁾Abdullateef K., An Overview of the Jurisdiction of Shari'ah Courts, A paper presented at the Workshop for Area and Shari'ah Court Judges, organized by National Judicial Institute, Abuja Nigeria, 3rd – 5th April, 2017 p. 3

be faithful and striving towards where lies their salvation here in this life and hereafter.⁽⁴⁾

Abdullah Shehu Sokoto, as quoted by Sadiq, opined that Shari'ah is defined as:

...an act of rules which regulate the conduct and affairs of people for settling all differences and avoiding all disputes⁽⁵⁾

Looking at the above definitions and many other more, it can be deduced that Shari'ah literally is a path or way. Technically, the key words that appear in almost all the definitions, defines it as the law(s) prescribed by Allah l that guide man to the attainment of His pleasure, it is the way that lead to success in world and beyond, thus, it is the totality of Islamic teachings and system, which was revealed to Prophet Muhammad n in the Qur'an as well as deducible from the Prophetic divinely guided lifestyle known as the *Sunnah*. It thus indicates that all the different commandments of Allah l to mankind are part of Shari'ah.

The relations between Shari'ah and national law in Nigeria, especially when it comes to combating violence, have varied widely from time to time and from place to place within the country, which after all was first brought under a single administration only in 1914. The complex history of Shari'ah courts in northern Nigeria is sketched in some books, culminating in the programmes of Shari'ah implementation that began in 1999 in twelve of Nigeria's northern states. Some concentrate thematically upon the present day.

Violence on the other hand has been explicitly identified as a significant public health problem. Collins English dictionary defines it as (a) behaviour involving physical force intended to hurt, damage, or kill someone or something (b) strength of emotion or of a destructive natural force.⁽⁶⁾ Violence is define by the World Health Organization as "the intentional use of physical force or power, threatened or actual, against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation."⁽⁷⁾ In 1996, the 49th World Health Assembly declared violence a major and growing global public health problem.⁽⁸⁾ Violence therefore is the use

⁽⁴⁾ Ambali, M.,A., *The Practice of Muslim Family Law in Nigeria*, 2nd edition, Tamaza Publishing Company Ltd, Zaria Nigeria, 2003, p.202

⁽⁵⁾ Yusahu S., *A History of the Application of Islamic Law in Nigeria*, Palgrave Macmillan, Forth Worth, Texas, U.S.A 2017 p. 8

⁽⁶⁾ <https://www.collinsdictionary.com/dictionary/english/violence> accessed on 5th January, 2024

⁽⁷⁾ Krug E., Dahlberg L., Mercy J. et al *World Report on Violence and Health*, Geneva: World Health Organization, 2002 P. 676-680

⁽⁸⁾⁽⁸⁾ World Health Assembly WHA49.25 *Prevention of Violence: A Public Health Priority*, Forty-Ninth World Health Assembly, Geneva; WHO, 1996

of physical force so as to injure, abuse, damage, or destroys and harms a person or a property.

The Islamic Research Academy of the al-Azhar al-Sharif defines violence from the point view of Islam as “threatening those who live in peace, damaging their interests and elements of life, property, dignity, freedom and decency with the goal of doing damage and destruction on the face of the earth”⁽⁹⁾. Violence from the Islamic perspective can be measured by going away from the concept of *wasatiyyah*. The term *wasatiyyah* is a noun derived from the root word *al-wasat* which means the middle. In the glorious Quran, the Muslims are said to be the *ummatanwasata*, Allah I says:

Thus We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad and his Sunnah (legal ways)], a just (and the best) nation, that you be witnesses over mankind...(Surat Albaqara2:143

The guidelines for humankind to always be in the *wasatiyyah* position are available in the glorious Quran and the Sunnah of the Prophet n. Hence, any forms of act or situation that fall short of the directives of the holy Quran and the Sunnah is categorized as extreme and may lead to violence. The terms relating to violent acts which are often polemicized are *irhab* and *jihād*.⁽¹⁰⁾ The term *irhab* in the glorious Quran means barrier to enemy assault. Allah I says:

And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of All fill and your enemy, and others besides whom, you may not know but whom All fill does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly. (Q8:60)

Jihad on the other hand literally mean to strive and struggle, while in its technical sense it means the efforts of a Muslim to counter evil, be it in the tangible form of human beings, devils and negative desires. Allah I says in Suratul Hajj:

And strive hard in Allah's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey Message of Islamic Monotheism to mankind by inviting them to His religion of Islam), and has not laid upon you in

⁽⁹⁾Akhir N. S. M., & Ibrahim N. “Analysis of Violent Act from the Islamic Spiritual Perspective”, *International Journal Academic Research Business and Social Sciences*, Vol. 9, Issue 3, P.1298–1306. <http://dx.doi.org/10.6007/IJARBS/v9-i3/5797> accessed on 5th January, 2024

⁽¹⁰⁾Akhir N. S. M., & Ibrahim N. “Analysis of Violent Act from the Islamic Spiritual Perspective”, *International Journal Academic Research Business and Social Sciences*, Vol. 9, Issue 3, P.1298–1306.

religion any hardship; it is the religion of your father Ibrahim (Q22:78)

From the key words of the above definitions, both the conventional and Islamic point views, we can see that before a happening be called violence, emphasis must be paid on the intention of a person or group of people who use force or power against another person or group, if a person or group of people injure or harm someone or a group unintentionally, thus it is not a violence. The definitions also clarify that violence involve not only the use of physical force, but also include threatened or actual power. Violence is also seen from the definitions not only as resulting in physical injury but as being present where psychological harm, underdevelopment or deprivation occurs, acts of omission or neglect, and not only of commission, can therefore be categorized as violent.

Scholars and writers adopt different ways in categorizing violence in to different classes. However, for the purpose of our discussion here, we are going to consider WRVH division. The world report on violence health (WRVH)⁽¹¹⁾ divides violence into three categories according to who has committed the violence: self-directed, interpersonal or collective; and into four further categories according to the nature of the violence: physical, sexual, psychological or involving deprivation or neglect.

Scope of Shari’ah

Shari’ah as explain earlier is a comprehensive system of law ordained by Allah 1 in order to guide humans how to live a successful life in this world and beyond, the sources of these laws are being deduced from two major categories of sources; the primary and secondary sources. Under the former, there are two sources; the Qur’an and the Sunnah of the prophet n while under the latter the different derivative means of sourcing for the law are classified the secondary sources of Islamic Law. They include the following:

- i. *Ijma’*: the consensus of reputable Islamic scholars on rulings on new issues that are deduced from their efforts in the understanding and interpreting the texts of the Qur’an and *Sunnah*.
- ii. *Qiyas*: the analogical deductions by Jurists on new issues that have their similar ruling in either the Qur’an or the Sunnah of the prophet SAW.
- iii. *’Urf*: custom, norm and traditions of the people (which are not in contravention of the provisions of the Qur’an and *Sunnah*).

⁽¹¹⁾Akhir N. S. M., & Ibrahim N. “Analysis of Violent Act from the Islamic Spiritual Perspective”, *International Journal Academic Research Business and Social Sciences*, Vol. 9, Issue 3, P.1298–1306.

- iv. *Istihsan*: juristic preference.
- v. *Istishab*: presumption of continuity.
- vi. *Masalih Al-Mursalah*: consideration of public interest.⁽¹²⁾

There are five (5) major objectives of Shari'ah: protection of life, protection of property, protection of health, protection of religion and protection of dignity.⁽¹³⁾

The general aims and objectives of Shari'ah can succinctly be put as follows:

- i. The realization of benefits to the people concerning their affairs both in this world and in the hereafter.
- ii. To pilot and protect the affairs of Muslims in their daily activities.
- iii. To safeguard peoples' interests and preventing them from violence in this world and the next.
- iv. To prescribe punishment for criminals in order to serve as detriment to others and ensure peace, harmony and tranquility within the society.
- v. It is an instrument to ensure the greater good of the society where everyone lives a peaceful life without depriving anybody of his rights.
- vi. Through the process of Shari'ah the relationship of man with his Creator and with fellow beings is highly regulated; this is the reason why Shari'ah and Islamic ethics are inseparable.
- vii. To guide Muslims in all inter-personal transactions hence the Islamic Laws of Contract, Banking and Finance, Evidence, Marriage, Inheritance, Property, Human Rights and so on.⁽¹⁴⁾

The Shari'ah covers all aspects of human life, as mentioned earlier, among its major divisions are:

- i. The law of faith and worship. ii)
- ii. The law of good conduct and ethic.
- iii. Family and matrimonial life.
- iv. Inter personal relations.
- v. Social and political matters.
- vi. Contracts and business transactions.
- vii. Crimes and punishments.
- viii. International laws.
- ix. Way-fare matters.⁽¹⁵⁾

⁽¹²⁾ <https://www.qeh.ac.uk/shariacourts> accessed on 28th October, 2023

⁽¹³⁾ <https://www.qeh.ac.uk/shariacourts> accessed on 28th October, 2023

⁽¹⁴⁾ Hauwa I., et al "Reflections on the New Shari'ah Law in Nigeria" spectrum Books Ltd, Ibadan, Nigeria, 1997

⁽¹⁵⁾ Kaura J.M., *lecturenote* delivered on 27th April 2009, at Umaru Musa Yar'adua University, Katsina

Brief Historical overview of Shari'ah Implementation in Nigeria

Going by history, Shari'ah has been in operation in Hausa land, what today constitutes Northern Nigeria, as early as the 11th century when Islam first came to the area bringing along with its culture to Hausa people, and has been recognized as part of the Nigerian legal system since the inception of the country, with particular reference to Northern Nigeria. Through different legislative enactments during the colonial era and after independence, the application of Islamic law in Nigeria was restricted only to civil and personal status laws, thus ousting the application of Islamic criminal law throughout the country prior to 1999.⁽¹⁶⁾

However, despite the restriction of its application to personal laws, there have been a series of serious debates about the implementation of Shari'ah in Nigeria over the years. The most vigorous of such debates was ignited by the re-introduction of the full implementation of Shari'ah in 1999 when one of the states in Northern Nigeria, Zamfara State, officially launched the commencement of the full implementation of the Shari'ah including Islamic criminal law in the State on 27 October 1999.

Not long after that, 11 other Northern States, namely Bauchi State, Borno State, Gombe State, Jigawa State, Kaduna State, Kano State, Katsina State, Kebbi State, Niger State, Sokoto State, and Yobe State followed suit, bringing the number of Shari'ah implementing States in the country to 12 by the end of year 2000. This re-introduction of the full implementation of Islamic law in Northern Nigeria quickly attracted heated debates, nationally and internationally, about its constitutional legality and human rights implications in relation to Nigeria's international human rights obligations. October 27, 2022 marked the twenty third anniversary of the re-introduction of the full implementation of Shari'ah by the Zamfara State government.⁽¹⁷⁾

After all the attempts between the protagonist and antagonist of Shari'ah in Nigeria, one can understand that, within twenty years between 1979 and 1999 two types of attempts were made by Muslims to repair the damages made by the antagonists of Shari'ah implementation, both within and outside the country. A new field of constitutional litigation was opened up, focused on the Shari'ah Courts of Appeal. New pressure had been put on Shari'ah Court of Appeal

⁽¹⁶⁾ N.S.R.P., N.R.N., Shari'ah Implementation in Northern Nigeria Over 15 years of Policy, Brief No. 1; The Shari'ah Courts, published by the British Council, 2016, p. 276

⁽¹⁷⁾ Obande, F. O., Understanding the Concept of Jurisdiction in the Nigerian Legal System, Snaap Press Ltd, Enugu Nigeria, 2008 p. 2-3

jurisdiction because judges of the Shari'ah Courts of Appeal no longer sat on the Appellate Division of the High Court.⁽¹⁸⁾

This meant that Muslims litigating, for instance, contract, tort, or land cases under Islamic law in the Area Courts (successors in the North to the Native Courts), who wanted specifically Muslim jurists to examine the matter on appeal, had no choice but to try for the Shari'ah Courts of Appeal. But the trouble now was that the possibility of extending Shari'ah Court of Appeal jurisdiction to such cases at the instance of the parties had been cut off.

Consequently, as the constitution of the federal republic of Nigeria is being against them, the Muslims turned their attention to amending the constitution. The first attempt, decreed by General Babangida in 1986, deleted the word 'personal' wherever it occurred, in the constitution, after the word 'Islamic' in the sections of the 1979 constitution touching on Shari'ah Court of Appeal jurisdiction. This theoretically should have done the trick, but the courts held otherwise, finding the amendment to be 'of no jurisdictional consequence and in practical terms [to have] achieved nothing'.⁽¹⁹⁾ Under the regimes of Babangida and Abacha's constitutions, the crucial section was therefore redrafted and simplified, unequivocally extending the jurisdiction of the Shari'ah Courts of Appeal to all 'civil proceedings involving questions of Islamic law where all the parties are Muslims' however, neither the Babangida nor the Abacha's constitution ever came into force.

A minor setback was recorded in the history of Shari'ah implementation in the country when General Abdussalami Abubakar when he assumed leadership and tried to return Nigeria to civilian rule in 1999. He disregarded the Babangida and Abacha's regimes constitutions almost entirely, simply reinstating the 1979 constitution; with some amendments not affecting our point here. His position looked somehow hopeless.

It was short after, the country returned to civilian/political administration with the coming of Olusegun Obasanjo as the elected President in the year 1999. It was at this point that Alhaji Ahmad Sani, the then newly elected executive Governor of Zamfara state, came into the picture. He won the governorship election held on 9 January 1999, the first such elections after sixteen years of military rule. Zamfara

⁽¹⁸⁾Michael, J. O., "Shari'ah Incorporated" A Comparative overview of the Legal System of 12 Muslim Countries in Past and Present, published by Leiden University Press, April 2010, p. 327

⁽¹⁹⁾ Michael, J. O., *ibid* p. 421-423

State, in Nigeria's far north, has a predominantly rural population of about three million, of which 90 percent or more are Muslim.⁽²⁰⁾ Governor Sani was its first elected governor, the state only having been created, out of Sokoto State, in a new round of state-creation decreed by Sani Abacha in 1996. Governor Sani says during his election campaign:

In any town I went to, I first started with Takbirat, which is chanting Allahu Akbar thrice. Then I always said, 'I am in the race not to make money, but to improve on our religious way of worship, and introduce religious reforms that will make us get Allah's favor. And then we will have abundant resources for development' (Tell Magazine, 15 November 1999: 19).⁽²¹⁾

This promise was little noticed outside Zamfara during the campaign. But after his inauguration on 29 May 1999, Governor Sani proceeded to make it real, at least as to the religious reforms, and thus began a new chapter in the history of Shari'ah implementation which is the dream of all Nigeria's practicing Muslims. This movement that he brought did not mean the reforms of the religion of Islam. But he meant reforms of the laws and institutions of Zamfara State, to bring them more into conformity with Islam teachings and in particular with Islamic law.

Shari'ah implementation, as the reforms quickly came to be called, has been effected primarily by legislation at the state and local government levels, aimed at making the legislating jurisdictions, in various ways, more Shari'ah compliant than they had formerly been. After Zamfara showed the way, eleven other states – Bauchi, Borno, Gombe, Jigawa, Kaduna, Kano, Katsina, Kebbi, Niger, Sokoto and Yobe followed with similar legislative programmes. Here is a summary of what has been done, as contained in the work of Mashood A. Baderin:

1. The principal point here is that, Muslims exerted their efforts in the Settlement of 1960 issues conceals by the antagonist of Shari'ah in the country's constitution against Shari'ah implementation; the abrogation of Islamic criminal law has been reclaimed. Muslim leader relied on their constitutional power to and legislate on criminal matters, and their constitutional right to freely practice their religion, all Shari'ah states have reinstated Islamic criminal law, in the form of new Shari'ah Penal and Criminal Procedure Codes applicable to Muslims.

⁽²⁰⁾ N. P. C., *Nigeria Demographic and Health Survey*, Rockville Maryland, USA, 2013

⁽²¹⁾ Mashood, A. B., "Review of Shari'ah Implementation in Northern Nigeria 1999 – 2006" in *Muslim World and Human Right, A Journal of School of Oriental and African Studies, University of London*, Vol. 5 No. 1 article 6, 2008

2. They also relied on their constitutional power and regulate their own court system; all Shari'ah states have established inferior Shari'ah Courts, with original jurisdiction to apply the full range of Islamic law, civil and criminal, to Muslims.
3. They deviate in the constitutional language defining Shari'ah Court of Appeal jurisdiction until 1999 little noticed all Shari'ah states have extended the jurisdiction of their Shari'ah Courts of Appeal to all matters, civil and criminal, decided in the inferior Shari'ah Courts. This move simply bypassed all the litigation relating to Shari'ah Court of Appeal jurisdiction, and all the attempted constitutional amendments, of the previous twenty years.
4. A wide range of other legislation has been enacted aimed at particular social vices and other acts that temper with Muslims' ethical values, like the consumption of alcohol, gambling, prostitution, unedifying media, and the excessive mixing together of unrelated males and females. Two states; Zamfara and Kano, uniquely among all Nigerian states, have even tackled the pan-Nigerian problem of corruption, setting up their own statutory Public Complaints and Anti-Corruption Commissions in accordance with Islamic principles.
5. Other institutions have been established, Shari'ah Commissions and Councils of Ulama with important advisory and executive functions; boards for the collection and distribution zakat, hisbah boards to monitor and try to enforce Shari'ah compliance, but also to engage in mediation and conciliation within the society and others.
6. All with the aim of deepening and enforcing the application of Shari'ah law in the lives of the Muslims of the states that have established them.⁽²²⁾

The Structure of Shari'ah Courts and their Jurisdiction in Nigeria

Jurisdiction is the power or authority of a court of law or tribunal to go into a matter and deliver a binding judgment.⁽²³⁾ Basically and conventionally, jurisdiction is crucial, fundamental, radical and pivotal to adjudication. If it is missing, then everything in the adjudicatory process would be equal to nothing. Jurisdiction is desired for any court and cause and for the former to properly entertain the latter. It is not conferred on courts by mere orders of trial courts or agreement of the parties; it is either constitutionally or statutorily vested in a court. In legal parlance, jurisdiction consists in the competence, authority or power of a court, including a tribunal, to deal with matters in controversy, whether

⁽²²⁾<http://www.sharia-in-africa.net/pages/publications/shariaimplementation-in-northern-nigeria.php>

Accessed on 3rd August, 2022

⁽²³⁾Kamaldeen, A., Op cit p. 2

civil or criminal or hybrid of both of them, subjected before it by parties thereto from inception to judgment.

Therefore, for a court to have jurisdiction the following must be present:

- a. The proper parties are before the court.
- b. The subject matter falls within the legal limits or areas for the court to adjudicate upon.
- c. The composition of the court as to members and qualifications.
- d. The suit commenced by due process of law and upon fulfillment of any conditions precedent to assumption of jurisdiction.⁽²⁴⁾

Having said that, it is important at this point to note that, the issue of jurisdiction whether limited or not is not new to Islamic Law. It has long been acknowledged as a valid functional aspect of Islamic Jurisprudence and is therefore crucial, basic and fundamental to the adjudicatory process under Islamic Law. Thus Islamic law provides for jurisdiction over territory, period, parties and subject matter.

Jurisdiction over subject-matter is classified into Criminal and Civil matters. As contained in the words of Dr. Abdulkareem Zaydan. The former further breaks down into *Al-Hudud* (offences with fixed punishment) and *Al-Qisas* (retaliation). In the same vein, the jurisdiction such as family law, contract and commercial causes, juvenile causes, specific/periodic causes and so on, is primarily to allow for specialization of courts and enhance speedy dispensation of justice.⁽²⁵⁾

One of the prerequisites of a court in the exercise of its jurisdiction is that the subject-matter of the action must be within its jurisdiction and there should be no feature in the case which prevents the courts from exercising jurisdiction. Where therefore the subject-matter is not within the jurisdiction of the court, then there is nothing to adjudicate and as such all the proceedings and any decision reached in the absence of jurisdiction is a nullity.⁽²⁶⁾

Jurisdiction of Shari'ah Courts in Nigeria

Shari'ah Court Laws of the Northern States Shari'ah Judicial System confers original jurisdiction in all civil and criminal matters in Shari'ah courts including violent acts. So also is the jurisdiction to hear and determine civil matters and causes where all the parties are Muslims. Where one of the parties is a non-

⁽²⁴⁾ibid p. 9

⁽²⁵⁾AbdulKareem, Z., "Nizam Al-Qada' fi Ash-Shari'ah Al-Islamiyyah", published by MakatabatulBatha'ir, Oman, 1989, p. 46-47

⁽²⁶⁾AbdulKareem, Z., Op cit as quoted by Kamaldeen A., p. 4

Muslim, no jurisdiction is to be exercised unless he gives a written consent. Likewise in criminal cases where the accused are jointly Muslims and non-Muslims, the jurisdiction of the court is limited to the Muslims only.⁽²⁷⁾

Upper Shari'ah Courts Jurisdiction

Upper Shari'ah Courts have dual jurisdiction; as courts of first instance and also as appellate courts with powers to entertain appeals arising from the decision of Shari'ah Courts.⁽²⁸⁾ It is pertinent to remind at this juncture that twelve states, primarily in the north, have adopted (since 1999) the new Shari'ah legal system: Zamfara, Jigawa, Bauchi, Gombe, Kaduna, Katsina, Yobe, Niger, Kano, Sokoto, Kebbi, and Borno. The Shari'ah courts in these states have jurisdiction over several new offences beyond personal law, including theft, unlawful sexual intercourse, robbery, defamation and drinking alcohol. The Shari'ah courts may impose punishments, pursuant to the provisions of the Shari'ah Penal Code Law (SPCL), that include death; forfeiture and destruction of property; imprisonment; detention in a reformatory; fine; caning (flogging); amputation; retaliation; blood money; restitution; reprimand; public disclosure; boycott; exhortation; compensation; closure of premises; and warning, among others.⁽²⁹⁾

Shari'ah Court of Appeal

The Shari'ah Court of Appeal was first established as a Northern Regional Court of Appeal to determine appeals emanating from the decisions of Upper Area Courts in questions of Islamic personal law. It was created by the *Laws of Northern Nigeria, Cap 136 of 1960*. This creation was further confirmed subsequently by the Constitution of the Federal Republic of Nigeria, 1979 and later the Constitution of the Federal Republic of Nigeria, 1999 (as amended).⁽³⁰⁾ However, by the provisions of *Section 6(5) (f) & (g)* of Constitution of the Federal Republic of Nigeria, 1999 (as amended), the jurisdiction of the court is wholly an appellate court.

Shari'ah courts of appeal shall, in addition to such other jurisdiction as may be conferred upon it by the law of the state, exercise such appellate and supervisory jurisdiction in civil proceedings involving questions of Islamic personal law

⁽²⁷⁾Abdulummini, A. O., "The Sharia Court of Appeal in Northern Nigeria: The Continuing Crises of Jurisdiction" in *The American Journal of Comparative Law*, Vol. 52 No. 4, Published by Oxford University Press, 2004, P. 859-900

⁽²⁸⁾Abdulummini, A.O., *ibid* p. 867

⁽²⁹⁾ *Ibid* p. 889

⁽³⁰⁾ <http://kwarashariacourts.gov.ng> accessed on 11th September, 2022

which the court is competent to decide in accordance with the provisions of subsection (2) of the Nigerian Constitution, which states,

The Shari'ah Court of Appeal shall be competent to decide any question of Islamic personal law regarding a marriage... relating to family relationship or the guardianship of an infant; ...any question of Islamic personal law regarding a wakf, gift, will or succession where the endower, donor, testator or deceased person is a Muslim; ...where all the parties to the proceedings, being Muslims, have requested the court that hears the case in the first instance to determine that case in accordance with Islamic personal law, any other question

From the above provisions of the Constitution and for the purpose of emphasis, the jurisdiction of Shari'ah Court of Appeal is limited to issues relating to Islamic personal law which are as follows:

- i. Marriage (*Nikah*)
- ii. Dissolution of Marriage/Divorce (*Talaq*)
- iii. Custody of Children or Guardianship (*Hadanah*)
- iv. Maintenance (*nafaqah*)
- v. Inheritance/succession (*mirath*)
- vi. Will (*wasiyya*)
- vii. Endowment (*waqf*)
- viii. Gift (*hibah*)

The Role of Shari'ah Courts in Combating Violence in Nigeria

Shari'ah courts play a significant role in violence combat in Nigeria. The country set and put relevant legal provisions in fighting against violence, the following are some of the relevant statutes and their codes provided by Nigeria to its courts in punishing those found guilty of committing one form of violence or the other.

1. Violence Against Persons (Prohibition) Act (2015)(VAPPA): Overarching statute to be implemented at state level. This act provides protections from domestic violence in general regardless of gender. This federal law applies only to domestic violence offences committed in Nigeria's federal capital territory Abuja.
2. Nigeria criminal Code Act, 1990 (Criminal Code): The Nigerian Criminal Code Act is an act of the National Assembly (the federal legislature under Nigeria's federal system of government). All the 36 states in Nigeria have a state version of the Criminal Code Act promulgated as a Criminal Code Law (for states comprising the old Western Region of Nigeria). The provision of these state laws and the federal criminal code act are very similar.
3. State-level Domestic Violence Legislation such as the protection Against Violence law of States 2007: This law provides protection against violence

- and for connected purposes of Lagos State (2007), chapter (18), s 1(h) (Nigeria). This has so far only been implemented in 9 States; Lagos, Osun, Ondo, Ekiti, Bayelsa, Edo, Cross Rivers, Rivers and Anambra.
4. Child Right Act 2004: Child Right Act, Chapter 50, Laws of the federation of Nigeria (2004) (Nigeria).
 5. Violence cases are dealt with by different Shari'ah courts, depending on the nature of the case and State in which the case is brought. Nigeria is a federal republic of 36 States and one federal capital territory:
 - a. In the first instance, jurisdiction is given to district courts in northern Nigeria, magistrate courts in southern Nigeria or the relevant region of the country.
 - b. If this is escalated in that jurisdiction, jurisdiction is given to upper shari'ah or high court (state or federal) in northern Nigeria. High courts (state or federal) in southern Nigeria and federal capital territory. Both civil proceedings and criminal penalties (imprisonment) can be brought against abuser.

Conclusion

In conclusion, we have seen the concepts Islam, Shari'ah, and violence from the conventional and Islamic perspectives, situation of the Shari'ah courts in northern Nigeria both in the past and present, we have also seen the Shari'ah implementation programmes enacted in 1999-2001 had three main aspects; to replace the old Area Courts with Shari'ah Courts, to bring back Islamic criminal law, abrogated since 1960, for application in the Shari'ah Courts to Muslims and to direct all appeals from Shari'ah Courts, in both civil and criminal matters, to the Shari'ah Courts of Appeal. The paper also examines the main features of the enactments of the Shari'ah states by which these changes were legislated, and many details, and how the legislated changes have developed over twenty years. The paper also summarizes the role of shari'ah courts in the combat of violence in Nigeria; challenges faced and finally offer some few recommendations to implement for positive result in the country.

Recommendations

Many intellectuals have gone into recommending the solutions to the problems of violence management in the world at large and in Nigeria in particular. But the desired result can only be achieved if Nigerians start acting on the recommendations; otherwise the result will be the same of yesterday and today. The followings actions are recommended to the shari'ah courts in violence management:

1. Tackle the challenges of corruption by any stake holder in the administration of justice in violence combat. Corruption must first be addressed effectively in the society at large and in the shari'ah courts.
2. Government should redress the process of employment in the judiciary. The issue of half-educated Judges and inexperienced ones will be wiped out.
3. Shari'ah court Judges should take hold of opportunities available to them to frown at executive intimidation, interference and suppression, they will drive home the point that the independence of judiciary is attained.
4. Emphasis must be put on conventional ethical values and professional ethics on the part of law students so that decent and free-corrupt lawyers and judges are going to be graduated by the universities.
5. The use of virtual conference should be greatly encouraged because with the identification of variant of the challenges in other places will assist in redressing many problems and as the world is changing virtual shari'ah court proceedings will be achieved.

Bibliography

- AbdulKareem, Z., *Nizam Al-Qada' fi Ash-Shari'ah Al-Islamiyyah*, Published by Makatabatul Batha'ir, Oman, 1989
- Abdullateef K., *An Overview of the Jurisdiction of Shari'ah Courts*, A paper presented at the Workshop for Area and Shari'ah Court Judges, organized by National Judicial Institute, Abuja Nigeria, 3rd – 5th April, 2017
- Abdulumuni, A. O., "The Sharia Court of Appeal in Northern Nigeria: The Continuing Crises of Jurisdiction" in *the American Journal of Comparative Law*, Vol. 52 No. 4, Published by Oxford University Press, 2004,
- Akhir N. S. M., & Ibrahim N. "Analysis of Violent Act from the Islamic Spiritual Perspective", *International Journal Academic Research Business and Social Sciences*, Vol. 9, Issue 3,
- Ambali, M.,A., *The Practice of Muslim Family Law in Nigeria*, 2nd edition, Tamaza Publishing Company Ltd, Zaria Nigeria, 2003
- Dasuki, Muhammad Jumat, *Challenges facing Shari'ah courts in Nigeria*, Islamic Welfare Organization, Ilorin, Nigeria, 2015
- Hauwa I., et al, *Reflections on the New Shari'ah Law in Nigeria*, spectrum Books Ltd, Ibadan, Nigeria, 1997
- Kaura J.M., *lecture note* delivered on 27th April 2009, at Umaru Musa Yar'adua University, Katsina
- Krug E., Dahlberg L., Mercy J. et al *World Report on Violence and Health*, Geneva: World Health Organization, 2002
- Michael, J. O., *Shari'ah Incorporated: A Comparative overview of the Legal System of 12 Muslim Countries in Past and Present*, Published by Leiden University Press, April 2010

Muhammad Taqi-ud-Din al-Hilali and Muhammad Muhsin Khan, *The Noble Qur'an Translation of the Meanings and Commentary*, King Fahd Complex for the Printing of the Holy Qur'an, Madina K.S.A

N. P. C., *Nigeria Demographic and Health Survey*, Rockville Maryland, USA, 2013

N.S.R.P., N.R.N., *Shari'ah Implementation in Northern Nigeria Over 15 years of Policy, Brief No. 1; The Shari'ah Courts*, Published by the British Council, 2016

Obande, F. O., *Understanding the Concept of Jurisdiction in the Nigerian Legal System*, Snaap Press Ltd, Enugu Nigeria, 2008

World and Human Right, *A Journal of School of Oriental and African Studies*, University of London, Vol. 5 No. 1 article 6, 2008

World Health Assembly WHA49.25 *Prevention of Violence: A Public Health Priority*, Forty-Ninth World Health Assembly, Geneva; WHO, 1996

Yusahu S., *A History of the Application of Islamic Law in Nigeria*, Palgrave Macmillan, Forth Worth, Texas, U.S.A 2017

<https://www.mymasjid.ca-understandingislamandmuslims> accessed on 5th January, 2024

<https://www.collinsdictionary.com/dictionary/english/violence> accessed on 5th January, 2024

<https://www.google.com/url?q=https://iwf.com.ng/coin-2015-papers/challenges-facing-shariah-courts> accessed on 5th January, 2024

<http://kwarashariacourts.gov.ng> accessed on 11th September, 2022

<http://www.sharia-in-africa.net/pages/publications/shariaimplementation-in-northern-nigeria.php> Accessed on 3rd August, 2022

<http://dx.doi.org/10.6007/IJARBSS/v9-i3/5797> accessed on 5th January, 2024

<http://dx.doi.org/10.6007/IJARBSS/v9-i3/5797> accessed on 5th January, 2024

<https://www.qeh.ac.uk/shariacourts> accessed on 28th October, 2023

<https://www.holybooks.com> - <https://www.holybooks.com/download-the-quran-in-english/>

**UNDERSTANDING *JIHAD* IN THE QUR'ANIC CONTEXT:
AL-QITAL (JUST WAR) OR *AL-UNF* (VIOLENCE)**

By

Shamsudeen Magaji, PhD

Department of Shari'a and Civil Law

Dr. Yusufu Bala Usman Daaura,

Smagaji86@gmail.com

08036946280

and

Idris Abubakar al-Hassan, PhD

Department of Islamic Studies

Umar Musa Yar'adua University, Katsina

08036958146

Abstract

This research paper aims to provide a comprehensive understanding of the concept of jihad in the Qur'anic context, particularly focusing on the term al-qital. The paper examines the various literal and technical meaning of jihad and religious significance of jihad in Islam. It also delves into the various interpretations of chapters 22: 39, 2:190, and 8:60 respectively explaining jihad in the true context of the verse in relation to contemporary discourse. By analyzing these key Qur'anic verses and traditional Islamic sources, the paper seeks to clarify the true meaning and purpose of al-qital in the context of jihad, and to dispel misconceptions surrounding the concept where it is mostly interpreted as violence (unf). Furthermore, the paper explores the nature of al-Qital in Islam and its compatibility with modern understanding of peace, justice, and human rights as against the acclaimed violence attributed to Islamic jihad. Ultimately, this research aims to contribute to a more clear and informed understanding of jihad al-qital in the Qur'anic context, and its rules of engagement.

Key words: *Jihad*, *al-Qital*, Violence, *al-Unf*.

0.1 Introduction

Jihad is not only legitimate in Islam but fundamental for its existence and proliferation. The term *jihad* is an Arabic word which literally means to strive or to work hard and in the technical sense, it means striving to promote Islam in oneself or the community in the light of certain rules regulations and etiquettes provided in the *Qur'an* and the *Sunnah*. On the other hand, armed violence refers to the use or threatened use of weapons to inflict injury, death or psychosocial harm.⁽¹⁾ Legitimate *jihad* has been misconstrued by many including some

⁽¹⁾ <https://www.oecd.org>, Breaking Violence: Key issues in Armed Violence Reduction. Retrieved 3/1/2024

Muslims for the term armed violence or even considered to be synonymous. The importance of explaining these differences between the two concepts is very important in curtailing the phobia against Islam as propagated over time by the western media which resulted to the islamophobia in the west today and the world at large. Al-Hadad states:

However, a new understanding of jihad emerged in the West, especially after 2001, which can be called the Islamophobic approach. The core interpretation and assertion of this approach is that jihad denotes violence, terror, and warfare. In other words, the advocates of the approach regard the term of jihad as the source of terrorist acts and violent attacks”.⁽²⁾

This is a gross injustice to the legitimate *jihad* of *Islam*. The two concepts are entirely different. Now, questions to be attempted by this paper are: What is the true interpretation of the term *jihad* in *Islam*? What is its authority from the Sources of *Islam*? What is violence and what is its link with *jihad*?

This paper aims therefore, at discussing the concept of *jihad* as used in the *Qur'an* drawing a contrast thereof from the acclaimed violence in the mischievous interpretation of the term. To achieve these, the paper is divided into five parts as follows: Introduction, the Concept of *Jihad* in Islam, Authority for Legitimate *Jihad* (*al-Qital*) in Islam, Justification of *Jihad* (*al-qital*) in Islam, The Concept of Violence and Its link with *Jihad* (*al-qital*) and a Conclusion.

0.2 The Concept of *Jihad* in Islam

The term *jihad* is an Arabic word which literally means striving, or doing one's utmost⁽³⁾ in words and action. According to Ibn Mandhuur, it is the fight against an enemy. It is exerting one's ability to the fullest in words and in action.⁽⁴⁾ Technically it is defined as striving and doing one's utmost in fighting the unbelievers to glorify Islam.⁽⁵⁾ It is also used to mean striving to attain self-restrain (*mujahdat al-nafs*), striving against *shaitan* and transgressors. Striving to attain self-restrain refers to acquiring religious knowledge, putting it into practice and teaching it to others; Striving against *shaitan* means restraining one's self from his temptation; but striving to fight against the unbelievers involves the use

at 8:32 pm

⁽²⁾ Al-Hadad, A. (2019), Perception and interpretation problems of Contemporary Approaches of the Concept of Jihad, Journal of Education in Muslim Societies and Communities, p. 21, retrieved from <http://talimdergisi.com/>, 5/1/2024 at 7:09 am.

⁽³⁾ Al-Manawi, M. A. (1410 A.H), *al-Tauqeef ala Muhimmat al-Ta'arif*, vol. 1, Dar al-Fikr al-Mu'asir, Beirut, p. 260

⁽⁴⁾ Ibn Mandhuur, (1414 A.H), *Lisaan al-Arab*, Dar Sadir, Beirut, vol. 7 p. 537

⁽⁵⁾ Al-Zuhali, W. (2011),

of the hand, tongue, wealth and heart.⁽⁶⁾ Therefore, *jihad* means devoting the fullest efforts and ability to get through difficult and serious problems. In this case, the *jihad* also means delivering the right advice before tyrants.

In addition, he (PBUH) widened the scope and meaning of the term of *jihad*, and used in the multi-meanings, to illustrate: purification of soul/heart from evils this is established in a *hadith* reported by Fadalah bin ‘Ubaid narrated that the Messenger of Allah (PBUH) said: “The Mujahid is one who strives against his own soul.”⁽⁷⁾ So also to communicate Islam and to utter the truth, Abu Sa’eed Al- Khudri narrated that the Prophet (PBUH) said: “Indeed, among the greatest types of *Jihad* is a just statement before a tyrannical ruler.”⁽⁸⁾ Also fulfillment of *Hajj Mabruur* (for women), as it is reported that Aisha (RA) narrated that she asked the Prophet Muhammad (PBUH): “O Allah’s Messenger! We consider *Jihad* as the best deed. Should we not fight in Allah’s Cause?” He said, “The best *Jihad* (for women) is Hajj-Mabruur (i.e. Hajj which is done according to the Prophet’s tradition and is accepted by Allah).⁽⁹⁾ Also serving of needy parents are regarded as an act of *jihad*. It is reported in a *hadith* that Abdullah bin ‘Amr narrated that a man came to the Prophet (PBUH) asking his permission to take part in *Jihad*. The Prophet (PBUH) asked him, “Are your parents alive?” He replied in the affirmative. The Prophet (PBUH) said to him, “Then exerts yourself in their service.”⁽¹⁰⁾

Pipes concludes therefore, *Jihad* in its truest and purest form, the form to which all Muslims aspire, is the determination to do right, to do justice even against your own interests. It is an individual struggle for personal moral behaviour. Especially today, it is a struggle that exists on many levels: self-purification and awareness, public service and social justice. On a global scale, it is a struggle involving people of all ages, colors, and creeds, for control of the Big Decisions: not only who controls what piece of land, but more importantly who gets medicine, who can eat.⁽¹¹⁾

From the above one can conveniently say that *jihad* does not necessary involve use of arms or force. To establish this, reference can be made to the Qur’an on the matter. The term *jihad* has been used in the Qur’an to refer several

⁽⁶⁾ Ibn Hajar al-Asqalani (1379 A.H), Fath al-Bari sharh Sahih al-Bukhari, Dar al-Ma’arifah, vol. 1, p.319 and al-Shawkani, M. A. (1413 AH), Nayl al-Awtar, Dar al-Hadith, Egypt, vol. 7, p. 94

⁽⁷⁾ Tirmidhi, Hadith Number: 1621

⁽⁸⁾ Tirmidhi, Hadith Number: 2174

⁽⁹⁾ Sahih al-Bukhari, Hadith Number: 2784

⁽¹⁰⁾ Sahih al- Bukhari, Hadith Number: 3004 and Sahih Muslim, Hadith Number: 2549

⁽¹¹⁾ Pipes, D. (2006), Jihad and the Professors” Commentary 114, no. 4 (Nov. 2002): 17-22. EBSCO Host, p.17.

approaches and without any use of physical force. For example, the Qur'an states in *Surah al Furqan*:

So, obey not the disbelievers, but strive against them (by preaching) with utmost endeavor, with it (the Qur'an). Al-Furqan: 25

According to al-Tabari, the verse simply means that the Messenger SAW should not obey the disbelievers in what they are calling him to of worshipping their idols lest Allah will punish him with humility in this life and the hereafter, but strive against them and their call using the Qur'an until they submit to the commandments of Allah in it and they worship him and accept to use it as their guide in whatever they do by will or by force.⁽¹²⁾ Al-Tabari further stated that Allah used the term *jihad* in the verse but He meant that the Messenger hold hard on them with the Qur'an and not engage in any physical combat with them.⁽¹³⁾ In another verse Allah says:

As for those who strive hard in Us, (Our Cause), We will surely guide them to our paths (i.e. Allah's religion – Islamic monotheism). And verily Allah is with the Muhsinun (good doers).” (Qur'an 29:69). According al-Hasan, commenting on this verse, he says the best of jihad is going against one's desire. It also means patience in obedience to Allah. According to Fudail, the verse means those who strive in the quest for religious knowledge, Allah will guide him on how to practice what he has learnt. Sahal bn Abdullah also interpreted the verse as thos who strive in practicing the sunnah Allah shall guide them to paradise.⁽¹⁴⁾

From the above interpretations of the verse, the term *jihad* has been interpreted to mean striving, patience, quest for knowledge and obedience. Therefore, *jihad* may not always mean fighting or physical combat. Al-Hadad concludes by quoting Haykal who said:

The word jihad holds a remarkable and significant place in the Holy Quran. It is mentioned, with all its derivations and occurrences thirty-two times in three main meanings: verbal struggle, doing good actions, and fighting against infidels for the sake of Allah. To elaborate on it, verbal struggle refers to communicate Islamic beliefs, rules, values, norms, and to contend and persuade ignorant individuals and unbelievers with knowledge. Doing good actions refers to obey Islamic laws, rules, and norms in every aspect of life,

⁽¹²⁾ Al-Tabari, M. J. (1420 A. H.), *Jami' al-Bayan fi Ta'aweel al-Qur'an*, Mu'assasatu al-Risalah, vol. 19, p.281

⁽¹³⁾ AbdunNaseer, M. R. (2020), *Mafhum al-Jihad fi Rihab al-Qur'an wa al-sunnah wa Tatbiqatihi inda al-Aqalliyya al-Muslimah*, Internationa lJournal for Umranic Studies retrieved from www.unissa.edu.bn/Ijus on 4/1/2024 at 9:14 am

⁽¹⁴⁾ Al-Bagawi, H. M. (1420 A. H.), *Tafseer al-Bagawi*, Dar Ihya' al-Turath al-Arabi, Beirut, vol.3, p.568

and stay away from all kind of evils and bad actions. Fighting against infidels refers to a military fight against unbelievers in the path of Allah. Nevertheless, most of the Quranic verses are open to warlike interpretation, praising and encouraging fighting in the way of Allah.⁽¹⁵⁾

Hence, the term *jihad* generally refers to any struggle to promote individual and communal spirituality in accordance with the teachings of Islam as against the unjust interpretation of the word to mean military warfare only.

0.3 Authority for Legitimate *Jihad (al-Qital)* in Islam

The legal basis of *jihad (al-qital)* came in an unequivocal term in defense for life, human dignity and the Islamic creed. Thus, Allah revealed:

Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged and surely, Allah is able to give them victory (22:39)⁽¹⁶⁾

Historically, this verse was the first to be revealed on *jihad* and permission to the believers to fight the unbelievers for self-defense. This is as a result of the incessant hostilities of the non-Muslims against the believers. Therefore, the permission to fight the unbelievers was granted for self-defense and safeguard for their lives, dignity and religion using all means possible, their lives, wealth and tongue.⁽¹⁷⁾

Jihad with life is an armed one (*harb*) with the aim of defending any attack from the enemy without any transgression. Allah says:

And fight in the way of Allah those who fight against you, but transgress not the limit. Truly, Allah likes not the transgressors. (2:190)

These show that attacks in *jihad* is only carried out when necessary without excesses and carried out only in the interest of Islam, establishment of the truth and debunking falsehood.

Jihad with wealth means expending in the cause of Allah by using it to buy what is required for the fight. Allah says:

And make ready against them all you can of power, including teeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of

⁽¹⁵⁾ Al-Hadad, A. (2019), Perception and interpretation problems of Contemporary Approaches of the Concept of Jihad, Journal of Education in Muslim Societies and Communities, retrieved from <http://talimdergisi.com/>, 5/1/2024 at 7:09 am

⁽¹⁶⁾ Translation by Muhsin Khan and Taqi-ud-din al-Hilali

⁽¹⁷⁾ <http://www.habous.gov.ma> Mashrooiyyat Al-jihad wa Fadlihi, retrieved on 5/1/2024 at 11:41 am

Allah and your enemy, and others besides whom Allah does know. And whatever you shall spend in the cause of Allah shall be repaid unto you, and you shall not be treated unjustly. (8:60)

The preparations shall be accomplished by using wealth to buy necessary things to ensure victory against the enemy. Thus, Allah warned the Muslims not be stingy in spending in the cause of Allah lest they throw themselves into destruction by doing that. Allah says;

And spend in the cause of Allah (jihad of All Kinds) and do not throw yourselves into destruction (by not spending your wealth in the cause of Allah) (2:194)

Jihad with the tongue will be with the use of speech and writing and all forms of media. It means declaring and propagating the truth and exposing falsehood. This will include the political and diplomatic *jihad*. It is reported in *hadith* that the messenger SAW said: The best of *jihad* is saying the truth before an tyrant leader. This will also include proclaiming the truth against any unjust policy.

0.4 Justification of Legitimate *Jihad (al-qital)* in Islam

Generally speaking, the conditions of *al-qital* in the Qur'an are explained in verses that reveal three broad reasons which al-Islam compels Muslims to engage enemies in *al-qital* according to ibn Taimiyyah, the key question in Islamic just-war theory is the issue of *illah* (legal justification) of *jihad*. What conditions determine when warfare is an appropriate response? According to Ibn Taymīyah, *jihad* is a legitimate reaction to military aggression by unbelievers and not merely religious difference with them. There is no evidence in the source texts of Islam that permits Muslims to attack or kill civilians or invade non-hostile nations for political or ideological motives alone. He asserts that this was the view of the majority of Muslim scholars.⁽¹⁸⁾

Below are explanations of some of the verses that explain the legal justification of *al-qital* in Islam

- a. The first reason is to fight back the aggression of those who attack them, and the Qur'an says:

Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged and surely, Allah is able to give them victory (22:39)

⁽¹⁸⁾ Parrot, J. *op. cit.*

The principle established here is that non-aggression is the general rule but retaliation is permissible if necessary, to resolve an unbearable injustice. Muslims were now allowed to fight back as a direct response to prolonged religious persecution and violent threat, whereas previously they had been told to remain patient. This verse also establishes an inherent right of individuals to defend themselves, if they are unjustly attacked in their places of worship. Such places must be considered safe zones as long as their occupants stay out of the fighting. The righteous Caliph Abu Bakr (RA) would say, “No doubt, the monk in his monastery may not be killed.”⁽¹⁹⁾

Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors’ (2:190).

This is for those who do not surrender, but those who surrender or opt for truce of peace it is obligatory for the Muslims to cease the *qital*. In this light, Mostfa comments that this verse is not a declaration of war against the unbelievers, but against the aggressors. It is a moral stance against the oppressors, whether Muslims or unbelievers, and against injustice. From this perspective, the mechanism of *al-jihad* does not seem to involve the question of faith, hence the obligatory nature of *al-jihad* to repel oppression (*zulm*) by the means available to Muslims. Consequently, commanding what is right and forbidding what is wrong.⁽²⁰⁾

The key phrase “do not transgress” in the verse, governs both when a war may be rightly declared and within what limits a military may prosecute it.

AbdAllah ibn Abbas (RA), the cousin of Prophet Muhammad (SAW) and one of the earliest authorities in Qur’anic exegesis, interpreted this verse as prohibiting aggression against all categories of peaceful people, “Do not kill women, children, old men, or whoever comes to you with peace and he restrains his hand (from fighting), for if you did so, you would have certainly transgressed.”⁽²¹⁾

The Caliph Umar ibn Abd al-Aziz interpreted the protected classes of people in this verse in a manner consistent with what we call ‘civilians’ today, “(Do not transgress) regarding women, children, and whoever is not waging war against you among them.”⁽²²⁾

⁽¹⁹⁾ Parrot, J. (2016), Jihad in Islam: Just war in the Qur’an and Sunnah, retrieved from <http://yaqeeninstitute.org/read/paper/the-prophesies-of-prophet-Muhammad> on 5/1/2024 at 5:20 pm

⁽²⁰⁾ Mostfa, A. (2021), Violence and Jihad in Islam: From the War of Words to the Clashes of Definitions. Religions 12: 966. <https://doi.org/10.3390/rel12110966>, Retrieved 5/1/2024 at 5:20 pm

⁽²¹⁾ Abu Ja’afar Al-Tabari (2000), Jami’ al-Bayan an Ta’ wil al-Qur’an, Muassasat al-Risalah, Beirut, Lebanon, vol. 3, p. 563

⁽²²⁾ Abu Ja’afar Al-Tabari (2000), Jami’ al-Bayan , p. 562

The interpretations of these two major figures are clear evidence that the verse is still legally operative. In their opinion, it has not been nullified or cancelled by later verses, as explained by al-Ṭabarī, “Nothing from the ruling of this verse has been abrogated.”⁽²³⁾

Thus, there are three lessons to be learnt under this verse

1. Qital is legislated in the cause of Allah to repel aggression, protect preaching of Islam and freedom of divine religion
2. The legislation is meant to promote truth and justice devoid of any form of transgression against anyone unleashing unnecessary terror or subjugating any one, Thus noncombatant among the enemy are exempted to include women children, the aged, monks, the sick and the elderly. Crops and fruits are not destroyed nor animals slaughtered except for food. All these are not mere understanding from the verse but a clear pronouncement in an authentic *hadith* and instructions of the righteous caliphs.
3. Qital is not to be employed for compelling people to embrace Islam, as freedom of belief is authorized by the Qur'an and more so, he who submits to Islam without true conviction is not a true Muslim.

The Qur'an further explains that those non-Muslims who are not willing to fight and are willing to live peacefully with the Muslims should be given the peace they opt for and remain in their religion. thus:

You will find others who wish to obtain security from you and [to] obtain security from their people. Every time they are returned to (the influence of) disbelief, they fall back into it. So, if they do not withdraw from you or offer you peace or restrain their hands, then seize them and kill them wherever you overtake them. And those—We have made for you against them a clear authorization. (Qur'an, 4:91)

This is a fight against non-Muslims which include, the mushrikoon, the Ahl-al-kitab and fought for the protection of the Islamic creed. People who identify themselves as Muslims but indulge in practices of non-Muslims may be subjected to qital by the Islamic state.

- b. The second reason is to protect the most vulnerable through *qital*; according to the Qur'an (4:75), fighting to save the life of the most vulnerable people

⁽²³⁾ Abu Ja'afar Al-Tabari (2000), *Jami' al-Bayan*, p. 561

among Muslims and non muslims alike is an obligation that must be carried out.

And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, 'Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?'. (Qur'an, 4:75)

Interestingly, for this stated reason, even Muslims may not be spared if found wanting on this ground *qital* can be declared against them.

c. The third reason is to prevent sedition and discord (*fitnah*):

And fight them until there is no fitnah and [until] the religion, all of it, is for Allah. And if they cease, then indeed, Allah is Seeing of what they do. (Qur'an, 8:39).

Over the centuries, *fitnah* and the need to preserve the unity of the Muslim religion and community has become even more important because the Muslim memory remains deeply marked by the schism between Sunnis and Shiites. At the very beginning of Islam, discord divided the *al-ummah al-Islamiyah* (the Islamic community), provoking deep trauma that has led jurists to confirm the principle of the use of weapons to preserve the unity of Muslims as being just and authorized. It then became very easy to proclaim any war aimed at ending dissension in the Muslim community to be legitimate. Legal theory offers an absolutist vision of power and any form of rebellion and political opposition potentially opens the way to armed repression. Jurists invoke a Qur'anic passage that condemns all forms of sedition:

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. (Qur'an, 49:9)

On the above, the verse explains that it also allows the use of force against other Muslims in certain circumstances: If two groups of the believers fight each other, seek reconciliation between them. And if one of them commits aggression against the other, fight the one that commits aggression until it comes back to Allah's command. So, if it comes back, seek reconciliation between them with fairness, and maintain justice. Here again permission is given to fight aggressors.⁽²⁴⁾

⁽²⁴⁾ Niaz A. S (2013), The Use of Force under Islamic Law, *European Journal of International Law*, Volume 24, Pages 343–365, <https://doi.org/10.1093/ejil/cht013>

In the 10th and 11th centuries, when a change in the meaning of *jihad* was revealed to be concerned more with the struggle against one's ego, even if the criteria for a just war were met, war did not seem to be desirable. In this conception, *jihad* is equally defensive and offensive. Founded during the glorious era of conquests, the legal framework of the *jihad* includes an assumed belligerent dimension.⁽²⁵⁾

In conclusion, *jihad (al-qital)* is a religious obligation that must not be doubted as it is established in the Qur'an the *Sunnah* and consensus of the Muslims. But the fight is any of the three reasons stated above, in defense of the aggression of the enemy against Muslim Ummah, in defense of the vulnerable ones in world at large, or in defense of the unity of the Muslim Ummah.

0.5 The Concept of Violence and Its link with *Jihad*

Literally violence means the use of physical force so as to injure, abuse, damage, or destroy. It also means an instance of violent treatment or procedure.⁽²⁶⁾

Violence is defined by the World Health Organization in the WRVH as “the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community that either results in or has a high likelihood of resulting in injury, death, psychological harm, mal-development or deprivation”.⁽²⁷⁾

This definition above emphasizes that a person or group must intend to use force or power against another person or group in order for an act to be classified as violent. Violence is thus distinguished from injury or harm that results from unintended actions and incidents. This definition also draws attention not only to the use of physical force but also to the use of threatened or actual power. Such power or force may be used against oneself, against an individual or against a group or community, as in gang violence or repression of ethnic groups. Violence is here defined not only as resulting in physical injury but as being present where psychological harm, mal-development or deprivation occurs; acts of omission or neglect, and not only of commission, can therefore be categorized as violent.

⁽²⁵⁾ Mostfa, A. *op. cit.*

⁽²⁶⁾ <https://www.merriam-webster.com/dictionary/violence>

⁽²⁷⁾ Krug E., Dahlberg L, et. al, World Report on violence and health, Geneva: World Health Organization, <https://www.ncbi.nlm.nih.gov/pmc/article/pmc26522990/#ref4> retrieved on 7/1/2024 at 6:45 am

Islam's real or supposed link to violence is a subject that is intertwined more than ever in ideological circles where two essentialist discourses confront each other in a continuous and unproductive dialogue. For some, Islam is fundamentally violent, aggressive, or even totalitarian, and the proponents of this vision ground their arguments on the recent terrorist attacks targeted at both Muslim and non-Muslim citizens in various parts of the world. The proponents of the *jihadist* ideology advocate armed *jihad* to fight the polytheists until they say, 'there is no god but Allah and that armed *jihad* is to be carried out until all lands are liberated from unbelievers and when all unbelievers submit to the rule of Islam. By contrast, for others, it is a form of spirituality and a message of peace.

From the latter perspective, the reasons for violence in Islam may be exogenous: political (e.g., the Israeli–Arab conflict), cultural (e.g., rebellion against Western cultural colonialism) or even social (e.g., globalization, alienation, and poverty). However, the difficult question to be addressed is whether the Islamic tradition carries within it the seeds of violence and a narrative of extremism.⁽²⁸⁾

The theme of violence in the Qur'an is an interesting case study since many studies raise this issue through lexicons that convey extremely wide, yet specific, semantic fields. The different situations that involve violence are specified in the Qur'anic text with precise terminology and refer to situations that imply violence as self-defence against acts of aggression as explained under the verses above. The expressions used by the *Qur'an* are words as *zulm*, (injustice, tyranny), *tugyan*, (outrage), *bats'h* (physical violence), and *I'tida'* (legal abuse). They refer to illegitimate actions and provide very precise information on the nature and the degree of the act of violence that is committed. Those categories that refer to violence as *unf*, whether in the meaning of *qital*, *harb*, *jihad*, or *nafar* have been defined in the Qur'an and the *hadith*. These have been conceptualized by theologians and Muslim philosophers from medieval times through to the present day. If *harb* and *qital* allude to what is commonly known as war, then *jihad* describes a much wider precept, only one component of which points in the direction of violence.⁽²⁹⁾

According to Al-Farabi and Ibn Khaldun, wars and conflicts have been distinguished from the phenomenon of violence because they were considered to be political power struggles. In this context, *jihad*, which is often loosely used to

⁽²⁸⁾ Mostfa, A. *op. cit.*

⁽²⁹⁾ Mirbagheri, S. M. Farid. (2012). *War and Peace in Islam, a Critique of Islamic/ist Political Discourses*. London: Palgrave Macmillan.

translate all these nuances related to violence, has two meanings: the first is moral equivalent to self-perfection. The second is physical, as it is related to a defensive action directed against the invader or the occupier. However, both meanings are based on the lifelong effort, energy, and self-discipline that Muslims must deploy, either to purify themselves or to defend their faith and religion in the event of a threat. It is very important, however, to stress that the second meaning whether directly or indirectly related to the notion of war does not put forward the act of fighting or killing as much as self-discipline, with the aim of generating through effort the good deed. It is a perspective that clearly distinguishes *jihad* from war in the Arabic and the Qur'anic meanings of *harb* and *qital*, as Islam permits only *jihad* and not *harb*.⁽³⁰⁾

An approach to warfare regulated by the *Qur'an* has been instituted through a variety of verses that impose rules and limitation to *jihad* as discussed earlier. As peace and *sulh* are regarded as the general rule, the *Qur'an* surrounds the action of *qital* with a form of exceptionality. Specific laws and rules to safeguard against acts of indiscriminate violence and "war crimes" have progressively reinforced the exceptionality of war. It is precisely in this sense that the notion of *jihad* in the *Qur'an* develops a meaning that would reflect the defensive action of Muslim fighters and their exemplary attitude during the war. Accordingly, *jihad* goes beyond the action of violent and material warfare; the notion also aims to completely change the purpose of war and its ultimate perspective. From this point of view, the war in the *Qur'an* is proclaimed for non-religious reasons, meaning that it is not intended to impose conversions to Islam, 'Let there be no compulsion in religion, for the truth stands out clearly from falsehood' (Qur'an 2:256). Paradoxically, the verse 'Kill them where you arrest them, and drive them out from where they drove you out' (Qur'an 2:191) shifts the violent and gratuitous act of war on the defensive line to sustain the survival of the young Muslim community of the time. In the Islamic context, the theologians of the Middle Ages considered the issue of violence within a specific paradigm that interrelated a community spirituality, a political project, and a military strategy. The objective was to determine whether it was possible to organize the exercise of a central power in order to guarantee peaceful coexistence within the Islamic community, without transforming power into illegitimate violence ('*unf*'). In this context, the concept of legitimate violence emerges out of rules and regulations. The goals of the actions are directly linked to two dogmas: order and reconciliation (*islah*) in conformity with Islamic law. In other words, an ethical

⁽³⁰⁾Noor, M (1985) The Doctrine of Jihad: An Introduction. Journal of Law and Religion. Cambridge University Press, vol. p. 381-398, retrieved from <https://www.jstor.org/stable/1051182> at 3:29 pm.

framework must accompany an act of power to counter illegitimate violence and corruption (*fasad*). The Qur'anic vision is, thus, held between these two poles of tension *islah* and *fasad* and any exaggeration on one side can tip the life of the community on the other side to cause disorder or discord (*fitnah*). Discord leads to strife and violence, from which Muslims must seek protection.

0.6 Conclusion

In conclusion, this research paper has sought to provide a comprehensive understanding of the concept of jihad in the Qur'anic context, specifically focusing on the dimension of *al-qital* or violence. It has examined the multifaceted nature of jihad in Islam, emphasizing its spiritual, moral, and defensive aspects. Additionally, the paper has explored the authority of legitimate jihad, highlighting the conditions and ethical considerations that govern the conduct of armed struggle.

Furthermore, it has addressed the complex issue of justification for *qital*, shedding light on the circumstances under which armed conflict is deemed permissible within Islamic teachings. By analyzing these subtopics, the research underscores the nuanced and context-specific nature of jihad, dispelling misconceptions and promoting a more informed and nuanced understanding of this critical aspect of Islamic faith and practice.

References

- AbdunNaseer, M. R. (2020), Mafhum al-Jihad fi Rihab al-Qur'an wa al-sunnah wa Tatbiqatihi inda al-Aqalliyya al-Muslimah, Internationa lJournal for Umranic Studies retrieved from www.unissa.edu.bn/Ijus on 4/1/2024 at 9:14 am
- Abu Ja'afar Al-Tabari (2000), Jami' al-Bayan an Ta' wil al-Qur'an, Muassasat al-Risalah, Beirut, Lebanon, vol. 3.
- Al-Bagawi, H. M. (1420 A. H.), Tafseer al-Bagawi, Dar Ihya' al-Turath al-Arabi, Beirut, vol. 3.
- Al-Hadad, A. (2019), Perception and interpretation problems of Contemporary Approaches of the Concept of Jihad, Journal of Education in Muslim Societies and Communities, p. 21, retrieved from <http://talimdergisi.com/>, 5/1/2024 at 7:09 am
- Al-Manawi, M. A. (1410 A.H), al-Tauqeef ala Muhimmat al-Ta'arif, vol. 1, Dar al-Fikr al-Mu'asir, Beirut.
- Al-Tabari, M. J. (1420 A. H.), Jami' al-Bayan fi Ta'aweel al-Qur'an, Mu'assasatu al-Risalah, vol. 19,
- Ibn Hajar al-Asqalani (1379 A.H), Fath al-Bari sharh Sahih al-Bukhari, Dar al-Ma'arif, vol. 1.
- al-Shawkani, M. A. (1413 AH), Nayl al-Awtar, Dar al-Hadith, Egypt, vol. 7.

- Ibn Mandhuur, (1414 A.H), Lisaan al-Arab, Dar Sadir, Beirut, vol. 7.
- Krug E., Dahlberg L, et. al, World Report on violence and health, Geneva: World Health Organization, <https://www.ncbi.nlm.nih.gov/pmc/article/pmc26522990/#ref4> retrieved on 7/1/2024 at 6:45 am
- Mirbagheri, S. M. Farid. (2012). War and Peace in Islam, a Critique of Islamic/ist Political Discourses. London: Palgrave Macmillan.
- Mostfa, A. (2021), Violence and Jihad in Islam: From the War of Words to the Clashes of Definitions. Religions 12: 966. <https://doi.org/10.3390/rel12110966>, Retrieved 5/1/2024 at 5:20 pm
- Niaz A. S (2013), The Use of Force under Islamic Law, *European Journal of International Law*, Volume 24, Pages 343–365, <https://doi.org/10.1093/ejil/cht013>
- Parrot, J. (2016), Jihad in Islam: Just war in the Qur'an and Sunnah, retrieved from <http://yaqeen.institute.org/read/paper/the-prophesies-of-prophet-muhammad> on 5/1/2024 at 5:20 pm
- Pipes, D. (2006), Jihad and the Professors" Commentary 114, no. 4 (Nov. 2002): 17-22. EBSCO Host,17.
- Sahih al- Bukhari,
Sahih Muslim.
Sunan al-Tirmidhi,
- Noor, M (1985) The Doctrine of Jihad: An Introduction. Journal of Law and Religion. Cambridge University Press, vol. p. 381-398, retrieved from <https://www.jstor.org/stable/1051182> at 3:29 pm.
- <http://www.habous.gov.ma> Mashrooiyyat Al-jihad wa Fadlihi, retrieved on 5/1/2024 at 11:41 am
- <http://www.oecd.org>, Breaking violence: Key issues in Armed Violence reduction. Retrieved 3/1/2024 at 8:32 pm
- <https://www.merriam-webster.com/dictionary/violence>

ALMAJIRCI SYSTEM REFORM AND ITS CONTRIBUTION TO PEACEFUL COEXISTENCE: A CASE STUDY OF KANO STATE

Dr. Ibrahim Ilyasu Adam⁽¹⁾
cicidconference@buk.edu.ng

Abstract

This paper examines the menace of Almajirai System and the threat it poses to peaceful coexistence in the country assessing its historical evolution in Northern Nigeria with a special reference to Kano state. The paper reviews government's policy in relation to the abrogation of the Tsangaya Qur'anic schools in the state, and critically analyzes it from multiple perspectives. It further appraises government's decision and provides a proposal that will serve as a framework for reforming the Tsangaya system rather than banning it. Years ago, some states in Northern Nigeria have formally outlawed the traditional Qur'anic system of education, otherwise known as the Tsangaya system, following what the government described as the on-going abuse which the students in the system (al-Majirai) are subjected to. According to the Governors of these states, the proscription of the Tsangaya system has become necessary to enable under privileged children enlisted in the almajirai system to be integrated into the conventional western education system. In Kano state for example, within one month, over 1000 Almajirai have been repatriated to the state from various states across Northern Nigeria. In the same vein, Kano had also received about 1172 Almajirai evacuated to the state from the neighboring states within the same period noting that 723 of the evacuees have been reunited with their families. The decision of government sparked wide uproar and condemnation in the state. This paper argues that the Tsangaya system should not be abrogated but must be reformed by introducing measures that provide conducive atmosphere and enabling environment for learning the noble Qur'an in a manner that corresponds with the culture and socio-economic realities. It concludes by providing a proposal for Kano State Government on how to support, finance and maintain the Tsangaya Qur'anic Schools through appropriate empowerment and funding rather than abolishing the Tsangaya system. It concludes that implementing these proposals will pave way for peaceful coexistence not only in Kano but in Nigeria at larger scale.

Introduction

⁽¹⁾ Dr Ibrahim Ilyasu holds PhD in *Tafsir* and Islamic Family Law. He is an Alumnus of Islamic University of Madina, KSA (B.A.2002), the University of Manchester, UK (M.A. Chevening Fellow, 2006), and International Islamic University, Malaysia, IIUM (PhD, 2015). He won the best PhD student award of the faculty. He published two books on Muslim Feminists' Hermeneutics and Principles of Tafsir, and various peer-reviewed journals. Similarly, he attended several local and international conferences. He can be reached at abunauwas2012@gmail.com and mobile, +2349025715524. He dedicates his blog www.ibrahimilyasu.wordpress.com to propagating the pristine teachings of Islam and social justice.

Examination of a historical origin of the Almajirci System as well as the Tsangaya Qur'anic schools in Northern Nigeria is critical in order to have a better understanding of the issue under review and to contextualize a formidable framework for addressing the problem. Like any other traditional system of education in other parts of the Muslim world, the Almajirci System in Northern Nigeria used to be a decent and reputable scheme that produced eminent scholars and policy makers in the past (NCWD 2001: Odumusu, 2013: Isiaka, 2015).

According to Maigari (2017), the system back then got support and solidarity from all stakeholders and propelled the nation to enviable status in literacy, social, diplomatic and economic spheres, to mention a few. The system, however, was completely bastardized and its prominence took a nosedive with the arrival of the British colonialists who invaded Muslim lands and hijacked their administrative power and eventually relegated all religious and traditional institutions to the lowest ladder of priority (Okonkwo & Ibrahim, 2014). Consequently, this paved the way for all forms of adulteration and degradation smeared on the system and its holistic structure in subsequent years. Numerous social vices are being linked to the managers and pupils of the scheme, which inevitably provoked calls for its abolition from some quarters (Okonkwo & Ibrahim, 2014).

Three years ago, Kano State government sought to abolish the Tsangaya Qur'anic schools for the above mention reasons and perhaps to contain the spread of Covid-19 Pandemic. This formed the basis of this study. The study holistically examines the traditional Tsangaya Qur'anic schools and its scheme, and scrutinizes its operations, viability and sustainability for the modern world. It frames its analysis on historical, religious and cultural context, exploiting both logical and philosophical methods in offering practicable suggestions on how the scheme could be properly managed and integrated into the modern system of education to realize its objectives, rather than abolishing it altogether.

Contextual Framework: The Evolution of the Tsangaya Qur'anic Schools

Islam regards knowledge as the pedestal of civilization and foundation of human development in both physical and spiritual realms. Hence, significance of knowledge acquisition cannot be over emphasized and this was evidently demonstrated when Allah the Almighty instructed Prophet Muhammad SAW to seek knowledge before entrusting him with His Message to the entire humankind. The Qur'an reads:

*Read! in the name of your Lord, Who has created (all that exists),
Has created man from a clot (a piece of thick coagulated blood).
Read! And your Lord is the Most Generous, Who has taught (the
writing) by the pen, Has taught man that which he knew not. (Qur'an
96:1-5).*

Every society/people has its own way of living and its culture forms a significant part of this way of living. Man is the vicegerent of Allah SWT on planet earth, and for this reason he is enjoined to acquire knowledge for proper understanding of his religion as well as for adequate preparation for challenges of his existence. Prophet Muhammad PBUH emphasized the importance of searching knowledge saying: *“The search for knowledge is obligatory upon every Muslim.”* He was also reported to have said:

“Wisdom (knowledge) is the lost property of the believer, wherever he sees it, he picks it up.”

Indeed, seeking for knowledge is among the core values in a Muslim's life and this explains why the Quran emphasizes that no similitude can be drawn between the possessor of knowledge and one who is dispossessed of knowledge, and that those who have knowledge are the ones who truly fear Allah the Almighty. To demonstrate the gulf between knowledge and ignorance, the Qur'an asks this rhetorical question: *“Are those who know equal to those who know not?”* (Qur'an 39:9).

More specifically, learning and teaching the noble Quran occupies a center stage in Islam. Abu Amamah, a Companion of the Prophet, for example, narrated that the Messenger of Allah had said *“Read the Qur'an, for it will come as an intercessor for its reciters on the Day of Resurrection.”* Furthermore, the Prophet PBUH equally mandated the believers to disseminate whatever they have acquired to benefit mankind observing that; *“The best amongst you are those who learn the Qur'an and teach it to others.”* In response to this clarion call, Muslims across the world, over the centuries, have left their homes and migrated hunting for knowledge while putting in their best to educate themselves and disseminate the knowledge they acquired. Their efforts in this connection gave birth to the *Kuttab* or *madrasah* in the Arab world, North Africa, and part of Asia, the *Pondok* in Malaysia, the *Pesantren* in Indonesia, the *Tsangaya* or *al-Majiri* System in Nigeria and other numerous systems in other parts of the Muslim world (Isiaka, 2015; Maigari, 2017).

Technically speaking, the term *almajiri*, is derived from an Arabic word *al-muhajir*, which relates to a person who leaves his hometown, village, city or even country in search of knowledge. This goes to show that the culture is rooted in Islamic intellectual tradition, heritage and knowledge acquisition. The Almajirci System in Northern Nigeria begun around 11th century in Kanem-Borno and was later replicated in the Sokoto Caliphate after the triumph of the Jihad led by Sheikh Uthman Bin Fodio (1754-1817). These two empires promoted the Tsangaya system and supported it with the state resources (Isiaka, 2015; Maigari, 2017).

In addition to recognition and promotion from the authorities, the scheme also enjoyed the support of other major stakeholders, such as the community, the parents and the pupils themselves. In other words, the stakeholders regarded the scheme as their own collective project, which must not be left at the mercy of circumstances or to whom it may concern (Yusha'u et al., 2013). The products of the system, in addition to their role as teachers, Imams and preachers, formed the crop of elites that manned various government organs and parastatals in the pre and post-colonial era in Northern Nigeria. Similarly, they played significant roles during the Indirect Rule introduced by the colonial authorities in the region, as the *Ajami* (writing and reading of Hausa language in Arabic Alphabet) was widely used throughout the region for communication and administrative purposes. For this reason, the British colonialists recruited them as clerks and office attendants, in their daily colonial activities in the area (Yusha'u et al., 2013).

However, the prosperity of the Tsangaya System took a nosedive as the British colonialists relegated it to the background by starving it to a comatose state, claiming that promotion of religious education was not the Government's priority (Yusha'u et al., 2013). This claim was inaccurate, as the same state funds were used to propagate Christianity. Indeed, the demonization of the scheme was predicated upon the double standard exhibited by the imperialists. Giving the fact the state funds were no longer there to fund the system, the whole project crumbled and its admirers and sympathizers were rendered helpless (Isiaka, 2015; Maigari, 2017). The teachers and their pupils of the Tsangaya were subsequently degraded as a bunch of illiterates, due to their lack of familiarity with the newly introduced formal literacy order otherwise known as *karatun boko*, (Western education). In order to make ends meet and pursue their traditional education system, pupils of the Tsangaya schools were subsequently forced to embrace street begging as an alternative for seeking shelter and support from the populace;

this formed the origin of the Al-Majirici in Northern Nigeria (Zakir et al., 2014, Aliyu, 2015).

The Tsangaya Qur'anic Schools: The Learning System

It would be fair to say that, over the years, the traditional Qur'anic schools in Northern Nigeria have unwritten undocumented curriculum comprised of beginner, intermediary and advanced stages of studies (Odumusu et al, 2013). According to Babajo, (2008), there are five stages for students to go through before graduation. The basic stage was designed for beginners to learn the alphabets, recitation and writing, while the higher level is the step for the Memorization of the Qur'an, as well as the capacity to inscribe it from the heart. Collectively, the five stages involved in the Tsangaya Qura'nic scheme include;

1. *Babbaqu*: This is the first stage where Qura'nic alphabets and vowels are introduced to the beginner of four to five years of age. The children are taught the recitation and memorization of the shorter chapters of the Quran, as well as the diacritical symbols for the ability to conjure up letters and read.
2. *Farfaru*: This is the level where dictation is introduced to the pupils, to prepare them to master the inscription from the recitation of the teacher. Essentially, the emphasis is given in the detection and identification of the differences between the comparable words that are difficult to make a distinction.
3. *Zube*: In this step the learners are permitted to copy and recite the entire Qur'an in fraction, usually from the lower chapter to the upper ones without memorization. The objective here is to convert the recitation of the Qur'an into softer, create an easy flow and to upgrade the writing ability of the pupils.
4. *Haddatu*: Typically, not all the pupils get to this level. It is worthy to mention that only the boarding apprentice or exceptional pupils can reach and maintain this advanced level. At this stage, the students memorize the Qur'an by heart. Notably, two steps are involved here; firstly, the students begin with copying on the slate; secondly, the memorization of some segments, and presenting it to the teacher for observations, edition and corrections. When an error is identified, the learner would withdraw the presentation and represents it over and over again until the inscription and the recitation is perfected, before moving to the next segment. The teacher has the autonomy to reject voluminous writing when it is too large for the pupil's comprehension. Afterwards, the students would move on to the chronological memorization until the whole Qur'an is memorized.

5. *Satu*: This is the concluding stage and the highest grade in the Tsangaya Institution. At this stage, the honesty of the student marks a significant feature, because it is at this stage the scholar writes portions of the Holy Qur'an from his memory without looking the written text of the Qur'an. The scholar reads out aloud to the audible range of his teacher and other invited experts for orthography inscription and recitation. When the inscription and recitations are found immaculate, the scholar is allowed to write the full Qur'an from the heart on the manuscript, and that serves as the final dissertation project. Thereafter, a student is considered a "graduate" (Odumusu et al, 2013).

Moreover, the above five stages explain the class level and the provable ages of the pupils. The first group of the pupil is called "*Kolo*" it consisted children between 4 and 11 years of age. The second group is called "*Titibiri*" consisting of teenagers who are habitually between 12 to 16 years range. "*Gardi*" is the third group depicting pupils from 17 years and above. The fourth group is referred to as "*Alaramma*", which consists pupils from 18 years and above. The fifth and the last group is called "*Dangaran*" It consists scholars from 20 years and above (Odumusu et al, 2013).

The Tsangaya System in Recent Times: Its Constitutionality and Peace of the land

In 2008, UNESCO realized that some countries would not be able to meet the millennium development goals (MDG). It was discovered that those countries had a large population density and had relatively similar challenges in the sector of education, with most of them practicing either the *Madrasah* (Traditional Qur'anic school) or the Tsangaya System of education. Some of these countries grouped by UNESCO to be E-9 countries were; Nigeria, Indonesia, Pakistan, Bangladesh, Brazil, Mexico, India, China and Egypt.

It must be noted however, that The Constitution of the Federal Republic of Nigeria (1999), Chapter III, Section 309 stipulates that:

"Notwithstanding the provisions of Chapter III of this Constitution but subject to Section 28 thereof, any person who became a citizen of Nigeria by birth, registration or naturalization under the provisions of any other Constitution shall continue to be a citizen of Nigeria under this Constitution.

Furthermore, section 41(1) states that:

“Every citizen of Nigeria is entitled to move freely throughout Nigeria and to reside in any part thereof, and no citizen of Nigeria shall be expelled from Nigeria or refused entry or exit therefrom. With these developments, one can observe that the fundamental rights to freedom of movement, like other rights under the 1999 Constitution, might be derogated from or abridged in defense of public health, public safety or public morality.” (1999 Constitution).

In the light of the above, it is clear that the decision of Kano State government to forcibly repatriate the students of the Tsangaya Qur’anic Schools and to abolish the Al-majirci System is at best erroneous. For one, the *almajirai* are citizens of Nigeria and therefore they should not be expelled from any state or refused entry or exit therefrom (Isiaku, 2016).

Similarly, the Universal Basic Education (UBEC) ACT 2004 stipulates that it is the responsibility of the Government to provide compulsory free universal basic education to its citizens, including “*Almajirai*’ (the Students of Tsangaya Schools). Section 15 (1) contains the interpretation of terms or special words used in the Act. It defines these words or terms so that there is no doubt as to what they mean in the context of the Act.

Furthermore, Section 16 contains the proper meaning of the Act stating that:

“Basic Education” in the context of the Law, bears a restrictive definition in Section 15 (1) to mean, early childhood care and education and the nine years of formal schooling, adult literacy and non-formal education, skills acquisition programs, and the education of special groups such as nomads and migrants, girl-child and women, Almajirai, street children and disabled groups (UBEC, 2004).

In addition, under this provision of the Law, the UBEC funds are supposed to be used to fund the Al-majirci system of Education and to provide tuition for the students. It is clearly stated in Section 15 (1) of the Act that the services that include books, instructional materials, class rooms, furniture and lunch (UBEC, 2004).

In sum, Tsangaya Qur’anic schools faces a wide range of challenges because of the neglect and failure to comply with the provision of the law that stipulates

funding them and providing necessary educational tools and infrastructure for their sustenance. It must be clear that the *Almajiri* is not an out-of-school child. Rather, he is an under privileged young man left at the mercy of circumstances and continually suffered neglect and bastardization which has over time resulted in his adulteration.

Recent Federal Government Integration Program: An Intervention to Maintain Peace

Recently, a bill was signed by the Buhari administration to establish a commission to address the challenges of *Almajiri* and out of school children in Nigeria. Consequently, the National Commission for *Almajiri* and Out of School Children Education was established. The objective of the commission are to formulate policy and issue guidelines in all matters related to *almajiri* education and out of school children in Nigeria. It also include provision of funding of research and capacity building, reform of *Almajiry* system, development of programs, construction of class rooms and other facilities. However, I argue that for the commission to be successful there has to be effective in monitoring and evaluation of the activities of the agencies concerned with *almajiris* at various levels. Moreover, the commission should regulate and provide the template to work with and ensure that it is implemented. So far, the commission has faced the problem of ostracisation and categorization of the students and teachers in the system as illiterates something that put them at a great disadvantage.

It would be fair to say that efforts of reforming the *Almajiri* system at federal level is not entirely new. Years ago, the Federal Authority, during the administration of Good luck Jonathan, the former President of the Federal Republic of Nigeria, sought to demonstrate a special interest in integrating the *Al-Majirci* System into the mainstream educational system in the country. In this regard, the National Policy on Education and Transformation Agenda was formally signed into law and presented to the National Economic Council in July 2013. On that occasion, the then Minister of State for Education, Nyesom Wike reiterated that the authority had set up the National Committee on Implementation of *Al-Majiri* Education Program to ensure that the pupils are provided with opportunities to access Basic Education (Isiaka, 2015). According to him, the program would also involve acquisition of various skills to enable them participate more positively in the development of their immediate environment and the nation at large. Indeed, this was a commendable gesture that demonstrated the willingness of the Federal Authority to improve the plight the *Almajiri* System in the country. .

Similarly, Federal Government's intervention through the Tertiary Education Trust Fund (TETFund) and Universal Basic Education Commission, which culminated in the provision of lodging, feeding and infrastructure to ameliorate the plight of the *Almajirai* was a classic example of its commitment. In addition, Classroom blocks were constructed across the Northern parts of the country where the system was practiced. For smooth implementation of the program, the Federal Authority sometimes used to collaborate with the state authorities by providing infrastructures while the states take care of staffing and pupils' enrolment. Among the benefiting states in this intervention were Niger, Jigawa, Zamfara, Sokoto, Kebbi, Kaduna, Plateau, Taraba, Yobe, Adamawa, Bauchi and Katsina. It is worthy to note that Kano State was not part of the beneficiaries in spite of its position as the center of commerce and learning as well as been the hotspot for *Almajiri* System in Northern Nigeria (Isiaka, 2015; Maigari, 2017).

In many ways the efforts of the Government succeeded in setting a stepping stone for repositioning the *Almajiri* System in some of the Northern States and in providing enabling environment and necessary facilities for the *Al-Majiri* pupils to be properly educated. However, the efforts of the Government were not complimented and the gesture was not properly maintained and sustained by the authorities and the parents of those children. This explains why the scheme was starved after the short euphoria of groundbreaking and commissioning ceremonies. In order to change the status quo with regard to the *Al-Majiri* situation in Nigeria today, all stakeholders must work together to stop the embarrassing situation. Similarly, Muslim scholars and leaders in the affected areas have a vital role to play in encouraging Muslim parents to accord upbringing and education of their children adequate attention. It is their Islamic obligation and a Divine duty (Isiaka, 2015).

Thanks to the recent intervention of the Federal Government for creating a new National Commission For *Almajiri* and Out of School Children Education. Contrary to what some misinformed elements among the Muslim community harbor in their minds that western education is sinful, parents must be properly educated that Islam challenges Muslims to seek knowledge of any sort, so long as it does not contravene the principles and teachings of Islam. Moreover, caution should be exercised before entrusting their children to relatives and caregivers. In a situation where sending the children out to live with a relative or caregiver is inevitable, the guardian should be adequately supported, especially when he is not financially buoyant (Maigari, 2017).

Kano State's Tsangaya Model Schools: An Appraisal of Almajirci Reform

In the strength of the foregoing, it is obvious that the Tsangaya System is an ancient scheme with a formidable structure that must be sustained rather than abolished. For one, the pupil in the traditional Tsangaya schools undergoes various stages of rigorous technical training before graduation. It is indeed regrettable, however, that he does not get a recognition he deserves, neither from the Government nor from his immediate community.

In light of the findings of this research, it is obvious that Kano State government has a policy of reforming Tsangaya System in place. As a matter of fact, over the last five years, the State Government has built 12 Tsangaya Model Schools in the state under the auspices of Qur'anic and Islamic Schools management Board. The board is responsible for annual admission of students and their registration in their respective schools. The research has found that 10 schools out of 12, are boarding schools with 2810 students, situated at Ganduje, Kanwa and Dan Dinshe among others. Needless to say, the students comfortably enjoy three square meals a day, which is highly commendable. There are also other students in Kiru, Gaya, and Abdullahi Bayero College who also receive western conventional and Islamic training in these Tsangaya Model schools.

Furthermore, it is also observed that, 3 additional Tsangaya Model Schools were created in Bunkure, Bagwai, Kanwa 1&2 and Madobi with 300 students in each. There are also other Tsangaya schools created by the Government in Garo, Madobi and Dala with 200 students in each. Additionally, there is another one in Dawakin Kudu which hosts 300 females. It is also observed that some 976 *almajiris* were returned to Kano after repatriation of 1000 *almajiris* to other states.

After abrogation of traditional Tsangaya system in Kano, the Government promised to recruit any *Alaramma* who is so interested to teach in newly created Tsangaya model schools in the state. Giving the size of the population of Kano State, deep religiosity of its people, their sentimental attachment to Islam and quest for Qur'anic knowledge, the Tsangaya Model schools created by the government are at best insufficient to cater for the need of the populace. Alternatively, the Government should support and finance the existing Traditional Tsangaya schools run on charity voluntarily by Tsangaya teachers to complement its effort of repositioning Qur'anic education system in the state. It is hoped, therefore, the decision of the Government to abolish the Tsangaya System

in spite of its huge advantages will be quickly reversed (Isiaka, 2015; Isiaku, 2016).

Almajirci Reform: Proposals/Recommendations

This study has identified the following problems as the major obstacles facing traditional Qur'anic schools in Northern Nigeria; shortage or lack of funding, lack of conducive environment for learning, disregard and lack of recognition from the government and society, vague career prospects, absence of career-orientated curriculum, lack of employability, social and financial insecurity, vulnerability to criminality and insurgency, lack of immunity and protection against social vices, susceptibility to abuse and molestation, lack of remuneration for the teachers, lack of certification for the graduating students, and absence of specific duration set for the completion of the Quranic learning/teaching program (Zakir et al., 2014).

After a critical examination of the problems under review, the researcher has made several recommendations for the Kano state government with a view to finding lasting solution to the lingering almajirci menace in the state (Maigari, 2017). As a matter of fact, the government should appreciate the fact that every Nigerian is entitled to the kind of education he deserves be it conventional western, or an Islamic. To do justice to its subjects, the government must ensure that it provides necessary logistical and infrastructural support to everyone regardless of their career choices.

The government should also appreciate the fact that everyone is entitled to live in any part of the country of their choice as enshrined in the constitution of the Federal Republic of Nigeria. Advisably, any decision that government takes, should reflect the culture, tradition, heritage, religion and the size of population of the good people of Kano. Given the fact that Kano is predominantly Muslim state, and arguably the second largest state in the country; the religious sensitivity and sentimentality of the people of the state should not be underestimated. With that being said, it will only be right if the governments reforms the Tsangaya system rather than taking decision of abrogating or scrapping it. As a matter of urgency, parents must be sensitized and forced to take responsibility of catering for their children while they are at traditional Tsangaya Schools. They must be reminded that it is their Islamic duty to do so.

The state government should have a strong coordination and collaboration with traditional institutions, religious clerics, parents and Tsangaya teachers otherwise

known as Malaman Allo to ascertain the level of *Almajiri* predicaments and the gravity of the danger of leaving the Tsangaya system unfunded, or scrapping it altogether. To have an in-depth analysis of the *Almajirci* menace and the danger it represents, the government must be organizing roundtable discussions every 4 months with stakeholders, clerics, government officials, politicians, NGOs, Tsangaya teachers and representatives across 44 local governments of the state with a view to having a consensus on a lasting solution for the problem. Moreover, the members of the State House of Assembly must be actively and strategically involved in the *almajirci* reform campaign and must be encouraged to sign a bill that will safeguard the Tsangaya system and the interest of the vulnerable children studying in it.

Indeed, it would be fair to say that the state government has taken various measures to reform the *almajirci* system of education in the state, but it needs to do more. As a matter of fact, the government must establish at least 20 additional Tsangaya Model Primary schools in the state. Similarly, their curriculum must be Islamic-based and career-orientated. As a pilot project, in addition to Quranic memorization, the students must be trained on western and Islamic education. The school should set a target of producing 400-600 *huffaz* annually.

In the same vein, the government must also establish additional 20 Tsangaya Model Secondary Schools. Similarly, its curriculum should be Islamic-based and career-orientated. In addition to Qur'anic memorization, the students will undergo western and Islamic training, periodic seminar on soft skills acquisition, empowerment, job training as well as entrepreneurial skills. The school should set a target of producing 600-800 *huffaz* annually. Upon graduation, the students can have a choice of shaping their career in various fields such as engineering, medical profession, law and so on. Furthermore, the government must at least establish five comprehensive Tsangaya model schools in each of three senatorial districts that will cater for at three thousand students. Collectively, in three senatorial districts, 9,000 students will receive both Islamic and Western conventional training. The target is 4 000 students, expected to be graduated as *huffaz* after an interval of every two years.

Indeed, it is high time for Kano state government to have a strong coordination/collaboration with other state governments in Northern Nigeria, that already have a formidable structure and goal-orientated blueprint, for sustaining Tsangaya models school in the wake of banning/Covid-19 Pandemic, like Yobe State, for example. Similarly, the government should collaborate with

Muslim scholars, prominent Quranic clerics (who had Tsangaya education background) as well as local and International NGOs to provide everlasting solution to *Almajiri* menace in Northern Nigeria rather than banning the system altogether.

To mobilize adequate resources for efficient management and financing of proposed Quranic model schools, the Muslim community should develop crowd funding methods. The *Waqf* institution must be greatly strengthened to finance Islamic education in general and Tsangaya Qur'anic schools in particular. Furthermore, the government must collaborate with philanthropists, donor agencies and NGOs to improve the welfare of the *Almijirai* and their teachers by funding the institutions, financing their projects, offering logistic supports and providing formidable infrastructure for sustaining the Tsangaya system in the state.

The educational policy needs to be revised in a pragmatic way, such that irrespective of which type of school a child attends, he should have the opportunity to attain higher education in any field of his choice. The current curriculum of the *Tsangaya* Quranic schools is by no means career-orientated, hence it must be reviewed. It must include skills acquisition techniques, soft skills, empowerment, and entrepreneurial skills for job training. This will shape student's career prospects and equip them for labor market after graduation (Isiaka, 2015; Maigari, 2017).

In sum, the existing Tsangaya Qur'anic schools in Northern Nigeria are in pathetic states bedeviled with serious challenges; hence, all stake holders must be responsible for this predicament. As a matter of expediency, the government needs to reform the Tsangaya system to be compatible with challenges of modern era. Many countries in the Muslim world have managed to gradually reform their system of Qur'anic education and in many ways their efforts succeeded; our authorities need to copy them and do the same. They can do that!

Concluding Remarks

Northern region of Nigeria which is home to numerous social and political entities had an established culture since time immemorial. This culture was predominantly Islamic in nature. It would be fair to say that Northern Nigeria was never considered as a primitive society long before the advent of colonialism as it had all the features and potentialities of a civilized society. In addition, the Muslim people living in the North were literate, conversant in the Qur'an and

Islamic literature. In those days, the Tsangaya system was the formal training and well-structured educational system prevalent, and the Qur'an was source of knowledge and inspiration. This perhaps explains why the colonialists upon their invasion of Muslim lands opted to administer the society through what they called indirect rule. Nevertheless, Colonial administration deliberately turns its back to the Tsangaya system because it dreaded any form of civilization to exist with it side by side. It fought the system, and left it grossly underfunded. Consequently, the traditional Qur'anic system of learning collapsed into a state of coma on which it has never recovered.

At some in the past, Kano state government had sought to ban the Traditional Qur'anic schools otherwise known as the Tsangaya schools as part of its measure to contain the Covid-19 Pandemic on the one hand, and to modernize Qura'nic education system in the state, on the other hand. The decision of government sparked wide uproar and condemnation in the state. This paper argues that the Tsangaya system should not be abrogated but must be reformed by introducing measures that provide conducive atmosphere and enabling environment for learning the noble Qur'an in a manner that corresponds with the culture and socio-economic realities of our time. It concludes by providing a proposal for Kano State Government on how to support, finance and maintain the Tsangaya Qur'anic Schools through appropriate empowerment and formidable funding rather than abolishing the Tsangaya system altogether.

References:

- Aliyu, M. A. (2015). *Socio-Economic Effects of Almajiri Deucation System: A case Study of Gombe Metropolis*. Federal University Kashere: Department of Religious Studies
- Babajo, H.H. (2008). Socio-economic Menace of Almajiri Syndrome: The way out. *Journalof Religions Education, Languages and General Studies. (JORELGS)*, 2(1), 39-45.
- Goodluck, I. I., & Juliana, J. I. (2012). Provision of Formal Education to Almajiris: The Role of Libraries. *European Scientific Journal*, 8(15).
- Isiaka, T. O. (2015). A pilot study of the challenges of infusing Almajiris educational system into the universal basic educational program in Sokoto, Nigeria. *Journal of Education and Practice*, 6(16), 10-16.
- Isiaku, Wada Bashir, (2016) *Introduction to Citizenship Education: A Handbook for Teachers and Students*, SM Graphics, Kano.

- Jungudo, M.M., & Ani, J. K. (2014). *Justice and Human Dignity in Africa: A Collection of Essays in Honor of Professor Austin Chukwu*. Oxford, African Books Collective. 40-55.
- Khan, Abdul Muhsin, (2002), *The Translation of the Noble of Quran*, Darus Salam Publication, Riyadh.
- National Council for the Welfare of the Destitute. (2001). *Almajiri and Qura'nic Education. Kaduna*. Nigeria: Rishab Printing Press.
- Maigari, Yakubu Tahir, (2017), The ALmajiri Palaver in Northern Nigeria: How Islamic Saudi, *Journal of Humanities and social sciences*, 2 (5), pp.396-404.
- Odumosu, O., Odekunle, S. O., Bolarinwa, M. K., Taiwo, M., Ajala, A., Alonge, S. K., & Akujobi, C. (2013). *Manifestations of the Almajirai in Nigeria: Causes and Consequences*. Ibadan: University press Nigeria.
- Okonkwo, H. I., & Ibrahim, M. A. (2014). Contemporary issues in nomadic minority & Almajiris education problems and prospects. *Journal of Education and Practice*, 5(24), 19-27.
- Onosaye, D. (2010). Effective methods of combating street begging in Nigeria as perceived by panhandlers. *Journal of Study and Community Sciences*, 4(2), 109-114.
- The Constitution of the Federal Republic of Nigeria, 1999.
- Yusha'u, M. A., Tsafe, A. K., Babangida, S. I., & Lawal, N. I. (2013). Problems and prospects of integrated almajiri education in Northern Nigeria. *Scientific Journal of Pure and Applied Science*, 2(3), 125-134.
- Zakir, A., Abubakar, U., Lawal, U. S., Imrana, H., Habibu, I. T., Hassan, I. H., & Harande, M. M. (2014). The practice of almajiri: Prospect and socio-medical challenges in northern part of Nigeria. *Journal of African Studies and Development*, 6(7), 128-131.

**APPLICATION OF WISDOM AND GOOD ADVICE IN CALL TO ALLAH :
(LUQMAN THE WISE AS A CASE STUDY)**

By

Uthman Shehu Gambo

PhD Student, Bayero University, Kano
Email: uthmangambo@gmail.com
Phone Number: 08033418404

and

Alhaji Baba Muhammad

PhD Student, Bayero University, Kano
Email: abukhadijahdj@gmail.com
Phone Number: 07036056825

Abstract

The paper attempts to find out and examine the application of using Wisdom and sound approaches while propagating Islam within and outside the Muslim community. It also explores the Wise approaches Luqman used to his son as a lesson to all Da'i as stated in the Glorious Qur'an and Prophetic sayings as well as the Prophet (SAW) exemplified to his Companions. Islam as a total way of life, laid down laws that covers every aspects of our lives such as Da'awah. Islam regards propagating Islam to ones fellows Muslims and non- Muslims to apply Islamic ethics as an acts of Ibadat as long as you follow it in a proper manner so that you achieve it directly or indirectly. The paper adopted qualitative approach which includes the descriptive, comparative and analytical approaches. The research found out that most of the Muslim scholars acknowledged the Luqman plans as the methods used by all Messengers arose on the earth were they started with Tauhid (Unity of Allah) at first and top position of their Da'awah. It found out that Da'wah now adays needs to combine both the previous and presence approaches in order to address those internal and external forces approaching Muslims all over the world. Therefore, the work found out that there is needs of interfaith dialogue, use of social media and exercising patience and perseverance while under taking the Da'wah with hope to prosper attainment of God's reward here and after. The paper concludes that the use of Islamic principles and guidelines at any circumstances of Spreading Islam will serve as best way. It is also recommends the need to establish department of Da'awah since from undergraduate level to PhD programme specifically specialized on Da'awah at Universities that will enabling towards reducing violence amongst the communities.

Introduction

The main purpose of human being Creation is to attain the knowledge of Allah, the Exalted. But as soon as he steps into material life, man naturally forgets his

real purpose and this process has been going on since the beginning of Mankind. The Devil (Shaidan) the outcast had taken the burden of misleading men, so it was not permissible to keep man unrestrained in this world. That is why Allah Almighty appointed some special servants from among men, whose responsibility is to guide people to their original destination and spread the call and propagation of Islam throughout the world. The people living in the world are reluctant. The callers (Da'i) responsibility to be aware of the various forms of invitation in order to facilitate his work and he should also direct his invitation to everyone, including his immediate family, relatives, neighbours and friends

The Concept of Da'wah all to Allah

According to Zeinab Hasan Ashry: The word Da'wah is an Arabic term derived from the verb "Da'a" which means "To call; to invite; and to supplicate, that is, to call on God". It is used to refer to the act of conveying or calling people to the message of Islam. In that context, it is a contraction of the phrase Adda'wah illallah (calling to Allah)⁽¹⁾

Allah (SWT) says:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

Say (O Muhammad S.A.W) "This is my way; I invite unto Allah i.e. to the oneness of Allah – Islamic monotheism) with sure knowledge. (Yusuf: 108)

Virtues of Da'wah

Muhammad Ali Sabuni opined:

Human intelligence alone is sufficient to distinguish between right and wrong. Since there are important matters of the unseen that man cannot know except through revelation or through a divine code like belief in Allah and His attributes, belief in Angels and resurrection and other unseen things, the Creator decreed, in His wisdom, to send the noble prophets to the creation, there by denying man an argument against Allah on the day of Judgement⁽²⁾. Allah (SWT) says:

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِنَاسٍ لِّئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيمًا حَكِيمًا﴾ (١٦٥)

⁽¹⁾ Zeinab Hasan Ashry

⁽²⁾ Muhammad Ali Sabuni

(Messengers as bearers of good news as well as of warning in order that mankind should have nobles against Allah after the messengers. And Allah is all powerful, all Wise) (An-Nisa : 165).

There to be sure the prophets were also sent to be guides for man in their speech, actions and also praise worthy characteristics; Allah (SWT) said

﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فِيمُهَدَاهُمْ افْتَدَاهُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ﴾

(They are those whom Allah had guided for this (the Qur'an). it is only a reminder for the Alamin (mankind and Jinns)''(Al-an'am:90).

Following the straight path mankind need to be called and informed on what is good; he must to have a guide who will lead him to true guidance and knowledge.

The Duties of the prophets: Ali Sabuni

The duties of the prophets of Allah, and those who followed their footsteps are;

1. Inviting people to the worship of Allah the one. There is no thought the messengers of Allah, surely is their fundamental duty and greatest assignments, to call man, and to introduce the creation to their Creator, i.e calling them to believe in His Oneness and to total devotion of worship to Him and none but Him⁽³⁾.

Allah the Exalted said:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ إِنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾ (٢٥)

(And We did not send any messenger before you (O Muhammad S.A.W) but We inspired (saying) La ilaha Illa Ana (None has the right to be worship but I (Allah); so worship Me (Alone and none else). (Al-Anbiya : 25).

And another verse Allah the Exalted said:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسَبِّحُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ﴾ (٣٦)

(And verily, We have sent among every ummah (community, nation) a messenger (proclaiming): "Worship Allah (Alone), and avoid (or

⁽³⁾ Ali Sabuni

*keep besides Allah).” Then of them were some whom Allah justified.
(An-Nahl: 36).*

Allah has made the conveying the message a distinguishing mark of the prophets and those who followed their footsteps. Abdullahi Muhammad Zin 1990.

Why the need of Da’wah

Some reasons, here are some few of the need for the Muslim Umma to conduct Da’wah.

Abdulsalam (2000): Introducing truth and calling to people to accept the religious, moral and social responsibility of every Muslim who knows the truth and has already accepted it. Each and every Muslim is a member of humanity. He essentially has love, sympathy and compassion towards every member of the human society. This is also a sincere well-wisher of all human beings irrespective of their caste, creed, race, colour, language or nationality. Hence he has to share with them his knowledge of the path that can lead them to eternal happiness and guide them against the eternal punishment of Allah. Every Muslim believes that there is only one path that leads to heaven, a Muslim believes that there is only one path that lead to please Allah and consequently to Jannah, that the truth path that Allah calls to, every Muslim can enlighten the deviant, that this is the right way to *Aljannah*.

Allah, The Lord of Universe, is not the Lord of any single group, community or nation. He is the Lord of the entire Mankind. So no Muslim have any right to claim any monopoly over the Islamic religion and the message sent by Allah is for benefit of whole of Humanity.

The Methodology of Da’wah

The methodology of Da’wah will not be clearly understood without discussing the ways the prophet (S.A.W) used during his preaching and Da’wah, because Allah the Exalted said;

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا﴾ (٢١)

(Indeed, in the messenger of Allah (Muhammad (S.A.W) you have a good example to follow for him who hopes in (the meeting with) Allah and the last day and remembers Allah much. (Al - Ahzab: 21).

This verse will serve as a guide, follow his footstep in conveying a Da'wah as the ways he deed.

According to Fatmir Shehu 2017:

1. Al – Da'wah bil Hikmah⁽⁴⁾ (Wisdom): At the beginning, prophet Muhammad (S.A.W) used Al – Hikmah in his personal and secret communication of Islamic message to his people later on (S.A.W) was commanded in another revelation to preach to his close relatives:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ (٢١٤)

(And warn your tribe (O Muhammad S.A.W) of near Kinded) Ash-Shu;ara :24).

Al Hikmah (Wisdom) is attained from the mastery learning of the faith from the Islamic sources; Al- Qur'an and Sunnah certainly, Muslim scholars unanimously agree that they are the most important sources of wisdom. And also "Al – Hakim is one of the names of Allah, The Exalted, this indicate that all whatever the prophet said, did approved all were done based on wisdom. So we can equally said that the prophet Muhammad (S.A.W) way of Da'wah is based on wisdom and guidance of Allah the Exalted. (Fatmir Shehu 2017).

2. Al – Da'wah bil Mau'izah Al – Hasanah⁽⁵⁾:

The methodology Al–Da'wah bil Mau'izah Al – Hasanah (beautiful preaching or delivering of the message)This dimension is related to the manifestations that develop close relationships between the Da'i (caller) Audience while promoting the teachings of Islam in a polite and moderate manner and awakening of the intention. Good advice and counselling Fatmir shehu 2017.

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ (٣٣)

(And who is better in speech that he who (says "my Lord is Allah believes in His Oneness)" and then stands straight (act upon His orders, and invites (men) to Allah's (Islamic monotheism) and does righteous deeds, and says "am one of the Muslims". (Fusillat : 33).

This verse shows how to approach others while entering with them into religious conversation. The prophet Muhammad (S.A.W) as seal of all prophets, was kind and compassionate. He has been described by the

(4)
(5)

Almighty Allah in the Qur'an as Ra'uf (Kind), Rahim (Merciful) and Rahma tal lil –Alamin (a mercy for all creatures). Allah the Exalted said:

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ
رَحِيمٌ (١٢٨)

Verily there has come unto you a messenger) (Muhammad S.A.W) from amongst yourselves (i.e whom you know well). It grieves him that you should receive any injury or difficulty.

He (Muhammad S.A.W) is anxious over you (to be rightly guided. To repent to Allah, and beg him to pardon and forgive your sins, in order that you may enter paradise and be saved from the punishment of the Hell – fire), for the believers (he S.A.W) is full of pity, kind and merciful (At - Taubah:128).

3. Al – Jidal bil- latihya Ahsan⁽⁶⁾:

The Qur'an Kareem came up and introduces the best way to be followed by every da'i in his da'wah. Al-Jidal is presented in such a way that the best and amicable and can also used in conveying the truth in a form of mutual respected order and understanding, where Da'i will be intimately engaged with someone in discussion or debate (Fatmir Shehu 2017). Allah the Exalted said:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ... ١٢٥

(Invite (mankind) O Muhammad S.A.W) to the way of your Lord (i.e Islam) with wisdom ... (Al- Nahl:125)

Abdullah Muhammad Zin, mentioned in his PhD thesis 1990, Cited Ibn Kathir explains this verse by saying there are those who need to be dealt and argued with, it should be done in the best manner of gentleness, Kindness and good speech. The verse emphasizes the advantages of gentleness and kindness in gaining supporters and consequently in advancing Da'wah⁽⁷⁾.

This is one of the best ways of presentations in Islamic Da'wah and it will serves also a standard for Islamic diplomacy. To use the method Muhammad zin 1990, by dint of his (da'i) character he must have the courage to speak the Truth fearlessly in every congregation and in every society. That is, he should not feel in

⁽⁶⁾

⁽⁷⁾

his mind any complex that might restrain him from saying the right thing in all circumstances.

Foundations of Da'wah

A. Da'i (Islamic missionary): The person who has responsibility of da'wah is a human being. To be an Islamic missionary does not change that human nature. Thus the role of Da'i (The prophet S.A.W) was a human being. But he excelled by controlling his human desires. To be a Da'i one must possess some noble qualities. According to Abdullah Muhammad Zin 1990: made mentioned that according to Abu Al – A'la Maududi, Islamic morals are based on basic human morals. The basic human morals include all those qualities that form the basics of man's existence as a moral being. These contain all the qualities necessary for man's success in this world whether he works for good or evil, whether or not a man believes in God, revelation, Prophethood or the Day of Judgment, whether or not he has purity of soul and good intentions does not come into this question. That is to say, if a man is able to be effective, he should possess the attributes of straight will, power of decision, ambition and determination, courage, preparedness and diligence, a love for his goal and readiness to make sacrifices for it. Whatever be the demands in time, money or even his own life, etc. The most desirable qualities are; self – control, generosity, sympathy, a sense of justice, breadth of vision, truthfulness, trustworthiness, integrity, respect for pledges and commitments, fair mindedness, moderation, courtesy, purity and discipline. The work of Da'wah is not an easy task, therefore, there is need of groups and associations among the Muslims ummah who are having the gifted and ability of such work. Allah the Exalted said;

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ (١٠٤)

(Let there arise out of you a group of people inviting to all that is good (Islam), enjoining ma'ruf (i.e Islamic monotheism and all that Islam orders one to do) and forbidding Al – Munkar (polytheism and disbelief and all that Islam has forbidden. And it is they who are the successful) (Al -Imran: 104).

It is clearly from the above verse the verse that is another group of the Islamic missionaries among the Muslims who have the virtues of both Scholarship and goodness.

B. Those called to Islam (Mad'u):

All nature and intelligent persons are called to accept Islam regardless of their nationalities, races, tribes, males and females, and so on. We know that among those who believed in prophets Da'wah are of different people like Arabs, black Africans and some are even Persians like Salman, rich, poor, men, women and Children. In a note shell, the call to Allah in general include everyone, as the Qur'anul Kareem stated:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ (٢١)

(O Mankind worship your Lord (Allah), who created you and those who were before you so that you may become At – Muttaqun (the pious) (Al-Baqarah: 21).

The word “Mankind” (An- Nas) refers to everyone, so it is very clear that the call to Islam is directed to all human beings⁽⁸⁾.

C. Da'wah content (Mawdu' Al – Da'wah)

The Islamic point of view, Islam as brought by the Prophet Muhammad (S.A.W), is not a new religion, but it is the eternal message of Allah the Exalted. The fundamental message that was given to the first Prophet, Adam (A.S), who was also the first man, was the same as that given to the last Prophet, Muhammad (S.A.W). Hence the Da'wah content or the real object of the invitation to Islam is proclaim it as the religion of Allah which was brought by the Prophet Muhammad (S.A.W), the Qur'an is the book of Allah which is for all Mankind and forever. Another thing which Islamic missionary have to keep in mind is that Islam is a complete way of life. Allah the Exalted said:

﴿أَفْتُمُونَنَّا بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ

فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾

(٨٥)

(Then do you believe in a part of the scripture and reject there rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world and on the Day of Resurrection, they shall be consigned to the most grievous torment. And Allah is not unaware of what you do.) (Al -Baqarah: 85).

(8)

And the saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾ (٢٠٨)

(O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of the (Islamic religion and follow not the footsteps of shaitan. Verily! He is to you a plain enemy.) (Q2: AlBaqarah: 208).

Furthermore, the most important part of the da'wah content; is the Tauhid because is the basic fundamentals of Islamic ideology. Abdallah Muhammad Zin 1990:

What is meant by Tauhid? It is not just the conviction that Allah exist or that He is one, but that He alone is the Creator, Master, Ruler and Controller (Lord) of all the exists but total devotion to worship Allah The One⁽⁹⁾. Allah the Exalted said;

﴿وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾ (٣٦)

(And Verily Allah is my Lord and your Lord. So worship Him (alone) that is the straight path. (Allah's Religion of Islamic monotheism which He did ordain for all His Prophets). (Maryam: 36)

The position and views of scholars upon the Luqmans will verses

The surah Al-Luqman is the number thirty one (31) serially from surah Al-Fatiha, and the Surah is one of the Makkan surah. It has thirty four (34) verses.

A brief about Luqman (The wise)

According to the Tafseer of Ibn Kathir. The Salaf differed over the identity of Luqman; there are two opinions: was he a prophet or just a righteous servant of Allah without the Prophethood.⁽¹⁰⁾

The majority favored the latter view, that he was a righteous servant of Allah without being a prophet. Sufyan Ath-Thawri said, narrating from Al-Asháth, from Ikrimah, form Ibn Abbas “Luqman was an Ethiopian slave who was a carpenter⁽¹¹⁾. Abdullah bin Az-zubayr said “I said to jabir bin Abdullahi : what

(9)

(10)

(11)

did you hear about Luqman? He said: he was short with a flat nose and came from Nubia⁽¹²⁾”

Yahya bin said Al-ansari narrated from Saïd bin Al- Musayyib that “luqman was from the black people of (southern) Egypt and had thick lips. Allah gave him wisdom but withheld prophet hood from him”

Al-Awzaï said, “Abdur-Rahman bin Harmalah told me; A black man came to said bin Al-Musayyib to ask him a question and said bin Al-Musayyib said to him: “do not be upset because you are black, for among the best of people were three who were black: Bilal, Mahja the frued slave of Umar bin Al-Khattab and Luqman the wise, who as a black Nubian with thick lips.””

Ibn Jarir recorded that Khalid Ar-Rabaï said “Luqman was an Ethiopian slave who was a carpenter.

Some of Luqman’s Wisdom

His master said to him, slaughter this sheep for us; so he slaughtered it” (his master) said: bring the best two pieces from it, so he brought out the tongue and the heart, then time passed, as much as Allah willed and (his master) said: bring the worst two morsels form it, so he brought out the tongue and the heart. His master said to him, I told you to bring out the best two pieces, and you brought these, then I told you to bring out the words pieces and you brought these. Luqman said, there is nothing better than these if they are good and there is nothing worse than these if they are bad”

The Wisdom lessons contained in Luqman’s wills verses

The wisdom lessons that are in the Luqman’s wills verses are very voluminous but ten will be only discourse in this research work, hence it covers many wisdom in da’wah issues that we need them to assist our Islamic peachers, they are as :

- 1 Do not associate partners with Allah the exalted
- 2 Be good to your parents
- 3 Obedience to Allah paramount
- 4 Do not be little your deeds
- 5 Observe your daily Salat (prayer)
- 6 Be a good Ambassador
- 7 Always be patient
- 8 Don’t be arrogant

⁽¹²⁾

9 Always be moderate

10 Lower your voices

Luqman the Wise and the Wisdom of Call to Allah, Wills Verses

Allah the exalted started with noticing that he bestowed wisdom upon his servant Luqman that is he should be gratitude to His creator, but if he does not is left to anybody that refused to accept what his Lord gave him. We can understand that clearly that how someone will show his gratitude to Allah is not by only mere saying rather by praising Allah, but addition to that is to thank him with performing good deeds and even the soul must feel. Prophet Suleiman may peace be upon him said through saying of Allah the Exalted:

﴿فَتَبَسَّ مِمَّنْ ضَاحِكًا مِنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ﴾ (سورة النمل: ١٩)

“So he smiled, amused at her speech; and he said: "O my Lord! so order me that I may be grateful for Thy favours, which thou hast bestowed on me and on my parents, and that I may work the righteousness that will please Thee: And admit me, by Thy Grace, to the ranks of Thy righteous Servants.” (An-Naml:19)

The beginning verse which contained the wills started with a very crucial issue which is monotheism, the first thing that Allah commands and obligates upon human being, also the first prohibition is associating Allah with any other things in His worshiping, Allah the Exalted said:

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ (سورة البقرة: ٢٥٦)

“Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things.” (Al-Baqarah:256)

Another verse in another chapter in the Qurán said:

﴿حُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَفَهُ الطَّيْرُ أَوْ تَهْوَىٰ بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ﴾ (سورة الحج: ٣١)

“Being true in faith to Allah, and never assigning partners to Him: if anyone assigns partners to Allah, is as if he had fallen from heaven

and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place.” (:31)

I'm to say such Qur'anic verses are multi specifically discussed on this gigantic issue (i.e. shirk) and some verses you will find that they emphasis and admonished the Muslim not move towards what will even attracted them to shirk so that it may not happen to them what will happen to those participated in the act Allah said:

﴿فَأَمَّا الَّذِينَ كَفَرُوا فَعَذَّبْنَاهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ﴾

“As to those who reject faith, I will punish them with terrible agony in this world and in the Hereafter, nor will they have anyone to help. We seek protection from Allah (Al-‘Imran: 56)

On the other hand monotheism (Tauhid), if we said tauhid means disassociating Allah with anything in worship, Allah is one and there is any deity worthy except Allah, and the prophet Muhammad is His savant and His messenger. Each and every Muslim most agree with these and this is (Kalimatu Shahada)

Allah the exalted testify this in the Glorious Quran by saying:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾ (سورة آل عمران: ١٨)

“There is no god but He: That is the witness of Allah, His angels, and those endowed with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise. ” (Al-Imran:18)

The (kalimatus-shahada) is the declaration of faith and non-Muslim must pronounce it before combatting him to Islam.

Islam is total submission to Allah in his Unity and yielding to Him in obedience and setting Him free from partnership. Islam was built on five pillars as:

- 1 Acknowledging no deity to worship but Allah and that Muhammad is a messenger of Allah.
- 2 Establishing prayer, to be offered five time daily.
- 3 Giving out obligatory alms (Zakat) the alms to give specific proportion of one's income and value of some property to the poor.
- 4 Fasting: during the month of Ramadan “9th month of Islamic calendar”
- 5 Hajj: pilgrimage to Makah to be performed at least once in a lifetime, with ability financially and physically fit.

Islam has three steps that watch an every Muslim must be in one of them as follows:

- One = Islam
- Two = Iman
- Three = Ihsan.

Iman (faith is like Islam it has six articles they are:

1. To believe in Allah, that is the oneness of Allah
2. His angels, He Had created the angels from the light
3. His scriptures, He sent down His books to His messengers (i.e. prophets)
4. His messengers, that Allah send among the men His vicegerents
5. The last day, the Day of Judgment
6. And to believe in the fate good or bad, whatever happened is from Allah.

The last step of Islam is doing well (Ihsan) means to worship Allah as if you sees Him, for if you cannot see Him He sees you.

A hadith of the prophet peace and blessings of Allah be upon him said

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُثَيْبَةَ، قَالَ زُهَيْرٌ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبرَاهِيمَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا بَارِزًا لِلنَّاسِ فَأَتَاهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ مَا الْإِيمَانُ قَالَ " أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتَابِهِ وَلِقَائِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ ". قَالَ يَا رَسُولَ اللَّهِ مَا الْإِسْلَامُ قَالَ " الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا وَتَقِيمَ الصَّلَاةَ الْمُكْتُوبَةَ وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومَ رَمَضَانَ ". قَالَ يَا رَسُولَ اللَّهِ مَا الْإِحْسَانُ قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنَّكَ إِنْ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ ". قَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ " مَا الْمُسْتَوْلُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ وَلَكِنْ سَأَحْدِثُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتِ الْأُمَّةُ رَجَبًا فَذَاكَ مِنْ أَشْرَاطِهَا وَإِذَا كَانَتِ الْعُرَاةُ الْحُفَاةَ رُءُوسَ النَّاسِ فَذَاكَ مِنْ أَشْرَاطِهَا وَإِذَا تَطَاوَلَ رِجَالُ النَّاسِ فِي الْبُنْيَانِ فَذَاكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ ". ثُمَّ تَلَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَآذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ }. قَالَ ثُمَّ أَذْبَرَ الرَّجُلُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " زُذُّوا عَلَى الرَّجُلِ ". فَأَخَذُوا لِيُرْدُوهُ فَلَمْ يَرَوْا شَيْئًا . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هَذَا جَبْرِيْلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ ". (رواه مسلم، باب الإيمان ما هو وبيان

خصاله)

Abu Huraira reported: One day the Messenger of Allah (ﷺ) appeared before the public that a man came to him and said:

... what does al-Ihsan imply? He (the Holy Prophet) replied: That you worship Allah as if you are seeing Him, and in case you fail to see Him, then observe prayer (with this idea in your mind) that (at least) He is seeing you. He (the inquirer) again said: Messenger of Allah, when would there be the hour (of Doom)? He (the Holy Prophet) replied: The one who is asked about it is no better informed than the inquirer. I, however, narrate some of its signs (and these are): when the slave-girl will give birth to he master, when the naked, barefooted would become the chiefs of the people - these are some of the signs of (Doom). (Moreover) when the shepherds of the black (camels) would exult themselves in buildings, this is one of the signs of (Doom). (Doom) is one of the five (happenings wrapped in the unseen) which no one knows but Allah...

(Sahih Muslim7)

The second and third verses emphasis on importance of the parents and obedience to them, show mercy gratitude for them being kind to you as their child. Allah in His Mercy, in some verses if He call human being to unitize Him in worshipping He will call to kindness to the parents in same verses like the verse in Surat Al-Isra' Allah the Exalted said:

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 (سورة الاسراء: ٢٣)

Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour. (Q17:23)

وَاحْفَظْ لَهُمَا جَنَاحَ الدُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا (سورة الاسراء: ٢٤)

And, out of kindness, lower to them the wing of humility, and say: "My Lord! bestow on them thy Mercy even as they cherished me in childhood." (Q17:24)

And also the prophet of mercy said a lot pertaining kindness and mercy to the parents especially mother who is having the higher integrity, the prophet peace be upon him said;

عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي قَالَ "أُمُّكَ". قَالَ ثُمَّ مَنْ قَالَ "ثُمَّ أُمَّكَ". قَالَ ثُمَّ مَنْ قَالَ

ثُمَّ أُمِّكَ . قَالَ ثُمَّ مَنْ قَالَ " ثُمَّ أَبُوكَ " . وَفِي حَدِيثِ فُتَيْبَةَ مَنْ أَحَقُّ بِحُسْنِ صَحَابَتِي
وَلَمْ يَذْكُرِ النَّاسَ . (رواه مسلم)

Abu Huraira reported that a person came to Allah, 's Messenger (ﷺ) and said: Who among the people is most deserving of a fine treatment from my hand? He said: Your mother. He again said: Then who (is the next one)? He said: Again it is your mother (who deserves the best treatment from you). He said: Then who (is the next one)? He (the Holy Prophet) said: Again, it is your mother. He (again) said: Then who? Thereupon he said: Then it is your father. In the hadith transmitted on the authority of Qutalba, there is no mention of the word " the people".

On the authority of Qutaiba, there is no mention of the word "the people" (sahih Muslim 2548)

In another hadith:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَأْذِنُهُ فِي
الْجِهَادِ فَقَالَ " أَحَىُّ وَالِدَاكَ " . قَالَ نَعَمْ . قَالَ " فَفِيهِمَا فَجَاهِدْ " (مسلم)

Abdullah b. 'Amr reported that a person came to Allah's Apostle (ﷺ) and sought permission (to participate) in Jihad, whereupon he (the Holy Prophet) said: Are your parents living? He said: Yes. Thereupon he (the Holy Prophet) said: You should put in your best efforts (in their) service. (Sahih Muslim 2549)

The fourth verse of Luqman's wills is a notification towards the last day as no matter what you did either good or bad it will appear to you, nothing is going to be obscure in front of Allah and deeds shall be rewarded and judged upon owners without cheating any one. Allah Exalted said:

وَكُلٌّ إِنْ سَانَ الزَّمَانَهُ طَائِرُهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا (سورة
الإسراء: ١٣)

Every man's fate we have fastened on his own neck: On the Day of Judgment We shall bring out for him a scroll, which he will see spread open. . " (Q17:13)

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا (سورة الإسراء: ١٤)

(It will be said to him :) "Read thine (own) record: Sufficient is thy soul this day to make out an account against thee." (Q17:14)

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ (سورة الزلزلة:٧)

Then shall anyone who has done an atom's weight of good, see it!
(Q99:7)

﴿وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ (سورة الزلزلة:٨)

And anyone who has done an atom's weight of evil, shall see it.
(Q99:8)

﴿إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ﴾ (سورة يونس:٤)

To Him will be your return- of all of you. The promise of Allah is true and sure. It is He Who beginneth the process of creation, and repeateth it, that He may reward with justice those who believe and work righteousness; but those who reject Him will have draughts of boiling fluids, and a penalty grievous, because they did reject Him.
(Q10:4)

All these Quránic verses are indicating that there is judgment day (i.e Yaumul Qiyamah) and Allah will judge anybody base on his deeds good or bad, and Allah is the chief justice judge.

And the fifth verses of Luqman's wills take a look at one the essential pillars, in fact the second fundamentals of Islamic religion, which is prayer (salat). Thus establishing five daily prayers are obligatory prayers upon each an every believer, not only praying but one must acquire knowledge on how to perform the prayers (salat).

Salat has some pre-requisite such as purification (Duhur) and Ablution in which all these have their characteristics before coming to the prayer (Salat). It is also having types like regular daily prayers, Jumu'at (Friday) prayer, Ei-d prayer shafi' and witri, taraweeh e.t .c

There are voluminous verses in the Qurán emphasizing prayer some of the verses are:

﴿مُتَّبِعِينَ إِلَيْهِ وَأَتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ﴾ (سورة الروم:٣١)

Turn ye back in repentance to Him, and fear Him: establish regular prayers, and be not ye among those who join gods with Allah, (Q 30:31)

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا
الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا (سورة النساء: ١٠٣)

When ye pass (Congregational) prayers, celebrate Allah's praises, standing, sitting down, or lying down on your sides; but when ye are free from danger, set up Regular Prayers: For such prayers are enjoined on believers at stated times. (Q4:103)

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ (سورة البقرة: ٢٣٨)

Guard strictly your (habit of) prayers, especially the Middle Prayer; and stand before Allah in a devout (frame of mind). (Q2:238)

It is very important to notice that the prayer (salat), is at two types the obligatory and voluntary prayers (salat). And he who denied the obligation of the prayer (Salat) is automatically a (kafeer) non believer, an authentic hadith in the book of sunan Abi dawood:

عُبَادَةُ بَنُ الصَّامِتِ كَذَبَ أَبُو مُحَمَّدٍ أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ " خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللَّهُ تَعَالَىٰ مَنْ أَحْسَنَ وَضُوءَهُنَّ وَصَلَاهُنَّ لِوَقْتِهِنَّ وَأَتَمَّ
رُكُوعَهُنَّ وَخُشُوعَهُنَّ كَانَ لَهُ عَلَى اللَّهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ وَمَنْ لَمْ يَفْعَلْ فَلَيْسَ لَهُ عَلَى اللَّهِ
عَهْدٌ إِنْ شَاءَ غَفَرَ لَهُ وَإِنْ شَاءَ عَذَّبَهُ " سنن أبو داود.(صحيح الألباني)

Narrated Abdullah ibn Sunabihi: AbuMuhammad fancies that witr prayer is essential. (Hearing this) Ubadah ibn as-Samit said: AbuMuhammad was wrong. I bear witness that I heard the Messenger of Allah (ﷺ) say: Allah, the Exalted, has made five prayers obligatory. If anyone performs ablution for them well, offers them at their (right) time, and observes perfectly their bowing and submissiveness in them, it is the guarantee of Allah that He will pardon him; if anyone does not do so, there is no guarantee for him on the part of Allah; He may pardon him if He wills, and punish him if He wills.

(Sunan Abi Dawud 425,)(Sahih Al-albani)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَمْرِو بْنِ سُهَيْلٍ بْنِ مَالِكٍ، عَنْ أَبِيهِ، أَنَّهُ
سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ، يَقُولُ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ
أَهْلِ نَجْدٍ تَأْتِرُ الرَّأْسِ يُسْمَعُ دَوِيُّ صَوْتِهِ وَلَا يُفْقَهُ مَا يَقُولُ حَتَّىٰ دَنَا فَإِذَا هُوَ يَسْأَلُ عَنِ

الإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ ". قَالَ هَلْ عَلَيَّ غَيْرُهُنَّ قَالَ " لَا إِلَّا أَنْ تَطَوَّعَ ". قَالَ وَذَكَرَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صِيَامَ شَهْرِ رَمَضَانَ قَالَ هَلْ عَلَيَّ غَيْرُهُ قَالَ " لَا إِلَّا أَنْ تَطَوَّعَ ". قَالَ وَذَكَرَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّدَقَةَ . قَالَ فَهَلْ عَلَيَّ غَيْرُهَا قَالَ " لَا إِلَّا أَنْ تَطَوَّعَ ". فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ وَاللَّهِ لَا أَزِيدُ عَلَى هَذَا وَلَا أَنْقُصُ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَفْلَحَ إِنْ صَدَقَ " (سنن أبو داود) (صحيح الألباني)

Talhah bn Ubaid Allah said: A man from among the people of Najd with disheveled hair came to the Messenger of Allah (ﷺ). The humming sound of his voice could be heard but what he was saying could not be understood. He came closer and it was then known that he was asking about Islam. The Messenger of Allah (ﷺ) said: Five times of prayer each day and night: He asked: Must I observe any more than them? He replied: No, unless you do it voluntarily. He (Talhah) said that the Messenger of Allah (ﷺ) mentioned fasting during the month of Ramadan. He asked: Must I observe anything else? He replied: No, unless you do it voluntarily. The Messenger of Allah (ﷺ) mentioned Zakat to him. He asked: Must I pay anything else? He replied: No, unless you do it voluntarily. The man then turned away saying: I swear by Allah, I shall not add anything to this or fall short of it. The Messenger of Allah (ﷺ) said: The man will be successful if he speaks truth. sunan abi dawud 391, (sahih al- bani),

Also the verse encouraged to be taken part in da'wah, that is we should engaged ourselves to be enjoy all what is good and right and also to forbid what Allah forbid Allah said:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ (سورة آل عمران ١٠٤)

Let ,there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.

(Q3:104)

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِمَّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ﴾ (سورة آل عمران ١١٠)

Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the

People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors. (Q3:110)

The second to the last verse of Luqman's wills is warning not to be proud of anything to anybody because you're all created by one the Almighty Allah that's why Allah the Exalted said:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ (سورة الحجرات: ١٣)

O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). (Q49:13)

﴿وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا﴾ (سورة الإسراء ٣٧)

Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height. (Q17:37)

The last verse of Luqmans wills is calling to be moderate in our walking without show-off, been you a Muslim Allah said

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾ (سورة الفرقان: ٦٣)

And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, Peace!); (Q25:63)

﴿وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ۗ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا﴾ (سورة الإسراء ٥٣)

Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: For Satan is to man an avowed enemy. (17:53)

Allah Exalted also said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ

ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ (سورة الأحزاب: ٧٠-٧١)

O ye who believe! Fear Allah, and (always) say a word directed to the Right. That He may make your conduct whole and sound and forgive you your sins: He that obeys Allah and His Messenger, has already attained the highest achievement (Q33:70-71)

Conclusion

In conclusion the word Da'awah has its basis in the Glorious Qur'an and Prophetic ahadith as it has been mentioned in the previous section of the research. The work found out that various scholars acknowledged the approach used by Luqman the Wise when he started with Tauhid(Unity of Allah) at first stage this shown that he followed the methods of all Messengers arose on the earth. Therefore, whenever Tauhid established the minds of any person he/ she will not involve in to violence and harming other fellow people around his /her society. It is also one of the application of Da'wah to use wisdom in call to Allah which will bring the preachers together in delivering their duties properly and also ease the work of Da'wah. The Luqman's wills are very essential in the aspect of Islamic Da'wah, as a very good example, being the Qur'an as systematic and global Book, is always suit every time and moment they are moving hand in hand with all issues around all world, the importance of wisdom will never be emphasis. In a nutshell preaching and good advice collectively and individually to avoid violence and crises increasing amongst the Ummah.

References

- Abdullah Muhammad Zin,: (Abd Al-qadir Al-Jilani:His contributions to the methodological studies of Islamic Da'wah(mission) PhDThesis University of Kent at Canterbury, Faculty of Social Sciences. Feb, 1990.
- Abdussalam (1996) "Da'wah Guide (Towards performing Da'wah), Islamic Publications, Jamia Nagar new Delhi – 25 First Edition.
- International Journal of Academic Research in Business and Social Sciences2017, Vol.7No.4(ISSN:2222-6990)
- Zeinab Hasan Ashry, A Guide to Giving Da'wah to Non-Muslims:(IPC Islam Presentation Committee)Kuwait.
- Al –Ilimiyah, Al-Qahirah Egypt. (English Translation)
- Fatmir Shehu (2017) "Methodology of Prophetic Da'wah and its relevance to contemporary global society" Journal of Education and social sciences, Vol.6 (ISSN2289 – 1552)

- Hornby A.S (1948) *Advanced learners dictionary of current English*, oxford university press
- Journal of Islamic studies research (JISR) vol.4 No 1, 2013. Department of arts and social science Education, Ahmadu Bello University Zaria.
- Kamali M.H (1991), *Principles of Islamic Jurisprudence*, International Islamic University, Malaysia.
- Khairunneezam Mo'hd Noor and Norsyafiqah Moh'd Nasir "The effectiveness of Da'wah via counselling approach among employees in Islamic organizations" published by university Sains Islam, Malaysia.
- Muhammad Ali Sabuni (2007) "Prophethood and the prophets", Translated by Muhammad Idris Esau, Sharif Al – Ansari son's company printing – publishing – distribution. Salda Beirut Lebanon.
- Muhammad bn Ismail (189 AH) *Al – Adabul – Mufrad*
- Muhammad bn Ismail (189 AH) *Al –jamiul musnad sahih*, darul Muhammad bn Ismail ibn Kathir (774AH): *Tafsirul- Qur'anil Azim*, Daru – Turath, Al-Qahirah – Egypt. English Translation)
- Muslim bn Hajjaj (261 AH) *sahih Muslim dar-alkotob al-ilmiyah*, Beirut Lebanon. (English Translation)
- Sulaiman bn Ashás (275 AH) *sunan Abi Dawud*, Durul fikri Beirut Lebanon. (English Translation).

Online Sources

- www. Goggle.com=standform encyclopedia of philosophy (2002), first published.
- www. Islamanswering.com

CAUSES AND CONSEQUENCES OF DOMESTIC VIOLENCE AGAINST MUSLIM WOMEN: FACTS AND FALLACIES FROM THE ISLAMIC PERSPECTIVE

By

Dr. Tabawa Sa'idu

Jigawa State College of Education and Legal Studies, Ringim

aishasaidu32@gmail.com ; 08065497829

Abstract

Domestic violence is not new thing in Nigerian society, it is considered as a pattern of assault and coercive behaviour including physical, sexual and psychological attacks, by a person against his/her own intimate partner. Women are more frequent the victims. The problem of domestic violence became all over in the Muslim society. In this regard, this paper focused and aimed at providing an in-depth analysis on the causes and consequences of domestic violence against Muslim women in some part of northern Nigeria, the paper also examines the forms and nature of violence among the Muslim families. The paper will analyse the role of government, Muslim communities, and other agencies in tackling the issues of domestic violence. The facts and fallacies from the Islamic perspective would also be mentioned in this paper. In the process of this research work the study adopts qualitative method by using historical and descriptive research, some relevant materials in the library should be consulted, field work would be unavoidable in this study preferably an interview with relevant people. This research found out among other things the economic dependence of women on men is among the major causes, children of domestic violence home model their behaviours according to their experiences. It is hoped that, this study would be a solution to the existing problem. The study recommends that, the religious bodies should intervene in tackling the problems and causes of domestic violence.

Keywords: *Domestic violence, causes and consequences, facts and fallacies, Islamic perspective.*

Introduction

Domestic violence is a prevalent among the Muslim women and girls in Northern Nigeria, the synonyms of the term domestic violence is closely related to partner violence, family violence, beating, domestic abuse or spousal abuse.⁽¹⁾ In Islam domestic violence is discourage under any circumstances. Numerous Qur'anic sources describe the behaviours of Muslim couples, the relationship should be

⁽¹⁾ Carey Jackson, *The Islamic response to domestic violence*, Harborview Medical Centre, University of Washington, published by Health Science Library, 1995.

mutual love, concern, respect and kindness.⁽²⁾ The Hadith was reported by the Prophet of Allah the Exalted during the sermon delivered in the farewell pilgrimage that:

Fear Allah regarding women, verily you have married them with the trust of Allah, and made their bodies lawful with the words of Allah. You have got rights over them, and they have got right over you in respect of their food and clothing according to your means.⁽³⁾

Similarly, the Prophet (ﷺ) set examples of the above ideals of a marital relationship in his personal life. He once responded to the question of one of his companion when asked regarding the rights of women on their husbands by saying:

Give her food whenever you eat, clothe her whenever you clothe yourself, do not revile her face and do not beat her⁽⁴⁾

Based on the teachings of the above Islamic sources, it is noted that domestic violence is addressed under the concept of harm *idrar* in Islamic law. It includes a husband's failure to provide obligatory financial support *nafaqa* for his wife, a long absence of the husband from home, the husband inability to fulfil his wife's sexual needs or any mistreatment of the wife's family members.

Domestic violence against women is a universal phenomenon, it is a worldwide problem not only in Nigeria. It can happen to anyone on any race, age, colour, religion and gender, it also affects people of all socio-economic background and educational levels⁽⁵⁾

From the aforementioned facts, this study will examine the causes, effects, and consequences of domestic violence in the Muslim society with the sole purpose of bringing positive change in the life of Muslim family. The work also brings to the lime light the facts and fallacies with regards to this subject matter.

⁽²⁾ Nada Ibrahim, Explainer: What Islam says about domestic violence, university of south Australia, June 12, 2017.

⁽³⁾ Abdurrahman Doi, Women in the Qur'an and Sunnah, Ahmadu Bello University Zaria <https://www.iium.edu.my>articles>.

⁽⁴⁾ Hadith narrated by Abu Daud

⁽⁵⁾ Wrapa news letter 2001 vol. 2 p. 8

The concept of domestic violence

Scholars have divergent views with regard to the definitions of domestic violence Richard 2008⁽⁶⁾ defines domestic violence as a pattern of behaviour in any relationship that is used to gain or maintain power and control over an intimate partner. According to United Nation, domestic violence is defines as physical, sexual and psychological violence occurring in the family, including bettering, sexual abuse of the female children in the household, dowry related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related to exploitation.⁽⁷⁾

From the Islamic perspective, domestic violence refers to abuse against intimate partners, whether married or unmarried of the opposite or same sex. In a nutshell, domestic violence in the Islamic context has a clear difference with the western perspective, in Islam the relationship between the opposite sex is only through marriage otherwise any relationship outside marriage is considered crime and violence that occur in such kind of setup. Allah S.W.T mentioned it categorically in many of the Qur'anic verses such as Q:17: 32, 24:30-31 and many more⁽⁸⁾. Similarly, Prophet (S.A.W), has reported to have mentioned in some of his traditions such as the following

Anas bin Malik reported the Messenger of Allah (peace be upon him) said, do not hate each other; do not envy each other, do not turn away from each other but rather be servants of Allah as brothers. It is not lawful for a Muslim to boycott his brother for than three days⁽⁹⁾

The above Islamic sources shows that, Allah (S.W.T) enjoined Muslims to live with one another with kindness so that any psychological abuse does not seen as a parameter of effective discipline in Islam. In Islam, the Shari'ah makes it mandatory upon the husband as the family head to cater for the financial needs of his wife, if such is observed there is no discipline in depriving her, the financial rights. Hence economic violence has no place in Islam.⁽¹⁰⁾

The types of domestic violence against women in Nigeria are numerous, they include the sexual, the emotional and the psychological. It comprises battering,

⁽⁶⁾ Richard. I Devis, Domestic violence prevention intervention solution

⁽⁷⁾ United Nation 1993

⁽⁸⁾ Isra'I verse 32

⁽⁹⁾ Bukhari 5/2253

⁽¹⁰⁾ Hasiya Bello Gwadabe, A Critical Study of Domestic Violence Against Muslim Women in Kano Metropolis from Islamic Perspective, A Ph.D Thesis Submitted to the Islamic Studies Department, 2021.

beating, trafficking, rape, and homicide.⁽¹¹⁾ Repeated verbal abuse, harassment, confinement, and deprivation of physical, financial, personal resources and contact with family members⁽¹²⁾ Biting, slapping, twisting the arm, throwing down, pushing, shoving, hitting, punching, grabbing among others.⁽¹³⁾

The Position of Islam on Domestic Violence

It is considered as in disputable fact that love, cordiality and mutual understanding are the pillars of marital relationship they also add more to the enhancement of the family ties among the family members. Unfortunately there are many issues that lead to the violence which can destroy this ties and intimacy within the family.

In this regard, Islam as a religion of peace and harmony discourages all such kinds of domestic violence. Similarly, at the same time it preserves family stability and order, it therefore gives right to the guardians of the family which include father and husband to play their role according to the order of Islamic law *Shari'ah* with the aim of safeguarding the interest of their members.

It is worth noting that, Islam as the religion that corresponds with the innate human nature has only acknowledged the natural form of the family structure to the irrevocable exclusion of all other forms of deviant behaviours emerged as a result of perversity of mankind on the issue of domestic violence. In relation to this, the council of International Islamic Fiqh Academy organized a conference during its ninth session held in the Emirate of Sharjah in the United Arab Emirates from Jumadah al ula 1430/ April 2019. Many issues were discussed such as the concept of violence, its types cause and finally condemned it.

Causes of Domestic Violence in Nigeria

The problem of domestic violence is not a new to Nigerian society, this part would mainly focus on the remote causes and implication of domestic violence among Nigerian women. According to a research conducted by Chisea Onyekachi and others.⁽¹⁴⁾ Who have tried to find the statistical figures of respondents on the issues of domestic violence against women in the rural area. The findings of the research revealed that, 82.3 percent of the respondents agree

⁽¹¹⁾ The lawyers chronicle the magazine for the African lawyers'' Are there sufficient law protecting women from domestic violence in Nigeria? www the lawyer chronical retrieved 21/12/2017. 12:40 pm

⁽¹²⁾ Jonah Bature, domestic violence against women and its effect in Nigerias

⁽¹³⁾ Hasiya Bello 2017 p.36

⁽¹⁴⁾ Chisea Onyekachi, Arisukwu Ogadinmma, Joseph Nkemakolam and Rasak Bamidele, Domestic Violence Against Women in Nigerian Rural Context, Journal of International women's studies Article 14, volume 22, Bridgewater State University, February 2021

that, the economic dependence of the women on men was among the the major cause of domestic violence. This also correspond with the research findings of Hasiya Gwadabe's thesis submitted to the Islamic Studies Department Bayero University Kano⁽¹⁵⁾, while 52.3 percent believe that, it is the community that encourages and tolerate some abusive behaviours by not punishing those that are committing offence. A total of 61.5 percent of the respondents are of the views that, it is the religious and traditional leaders aid the persistence of domestic violence.⁽¹⁶⁾

With regard to the consequences and implications of domestic violence according to the same authors, 84.6 percent of the interviewers opined that, children of domestic violent homes will model their behaviour according their experience are and become part of the main cause of the problem in the society. Another group agree that, domestic violence has a serious psychological implication on women. Another serious effect of the domestic violence is the attitude community who do not report the cases for fear of consequences.⁽¹⁷⁾

In most part of northern Nigeria the causes of domestic violence is sometimes when a woman did not finish her cooking early or visiting her family house without the husband's permission.⁽¹⁸⁾ In addition to that, powerlessness, lack of exposure and illiteracy are considered as factors. Another causes are when women neglect their children or after mere argument, the rejection of sexual advances, when husband is being drunk, infertility is the other strong factor⁽¹⁹⁾ The research conducted by Aisha Habib 2016 shows that releasing culprits the people who kill the victims without heavy punishment is another factor causing the domestic violence In most of the areas, favouritism, jealousy, polygamous setting, lack of control of the aggression and emotion, inferiority complex and spiritual factor are also major cause of such acts⁽²⁰⁾

Domestic violence differs from one tribe to another, some tribes' belief that the main cause of domestic violence is based on the patriarchal structure that defines gender, some agree that, beliefs and attitudes are used to justify the subordination and violence of women's right. In Igbo culture various forms of gender-base-

⁽¹⁵⁾ Hasiya Bello Gwadabe, Domestic Violence...

⁽¹⁶⁾

⁽¹⁷⁾ Muhammad Farouq, Sa'id, why Women Suffer Domestic Volence in Silence: A web-based response to a blog 4 (4):203-211. 2017.

⁽¹⁸⁾ Malama Fatima Nini Hadejia

⁽¹⁹⁾ This day newspaper September thisdaylike.com/index.phd retrieved on 22/03/2018 10:am

⁽²⁰⁾ Habib, Aiaha Garba, Causes of instability in a polygamous setting. Aljihad Journal for Islamization of knowledge.

violence make it possible for women to be exposed to abuse, she cannot hold title to land because it is preserved for males and only male children in the family can inherit it. Major decisions are taken for her. She has no control over economic resources. There are a number of degradation for women in Igbo land against women especially the widows, these and similar things make them indulge in violence and protest⁽²¹⁾

In Yoruba land domestic violence is also common based on the payment of bride price the husbands believe that by paying such dowry the woman became part of his possession in this regard the women consider their husband as olowo ori mi (the one who owns me).⁽²²⁾

In Hausa land the causes of domestic violence include the following: misunderstanding between a wife and in laws especially with the mother in-law and the wife of brother in-law, deprivation of women from her children after divorce, force marriage, relationship with ex-boyfriend among others.⁽²³⁾ There are examples of rampant cases in Nigeria that are passing in the social media which shows that domestic violence is all over and according to researchers observation traditional and political leaders accelerate the happenings of domestic violence for not taking serious majors.

Consequences of Domestic Violence in Nigeria:

There are a lot of negative effects of domestic violence on the society, the children as well as their parents, the following are some of them:

Lack of proper upbringing:

The absence of family care, quarrelling and harsh corporal punishment may affect the children's mind. A number of them have to live with their step mother who may not give them proper moral up bringing instead they are receiving several punishment and torture as a result of this, they grow up with grudges, hating, disregarding other people and become violent and killers⁽²⁴⁾

When women were left with responsibilities their children's future have being affected. There was a report of marriage conflict in Hadejia Jigawa state which

⁽²¹⁾ Okembgo omideji, prevalence pattern and correlate of domestic violence in selected igbo communities of imo state Nigeria, Africa journal of reproductive health vol 2 no/2. August 2002 pp 107-114

⁽²²⁾ The lawyers chronicle the magazine for the African lawyers '' are there sufficient laws protecting African women from domestic violence in Nigeria.

⁽²³⁾ Interview with Hajiya Krimatu Haruna on 4th 01, 2024.

⁽²⁴⁾ Muhammad Jarma Hassan, secretary Hadejia foundation for for women orphan and vulnerable children on 6th 01-2024.

led to divorce and the two children were affected aged 5 and 7 by enrolling them in to Almajiri school which seriously affected their lives.

Drug and Substance Abuse:

The products of domestic violent homes engage in drug addiction. In most of the times when the victims were asked about the reason o their drug addiction in a radio programme they were responded that it was because of lack of proper upbringing, broken home, and violence.

Rape Cases:

It was narrated by Hajiya Fatima Kaila that, rape cases were found in the domestic violent homes as a result of broken home, poverty, and lack of maintenance from the parents. A case of sodomy was found in Hadejia around September 2021. One boy who was running business of snooker was reported to sodomised three boys, upon hearing the report one of the fathers of victims had an attack which lead to his death. A 5 year old girl also was raped by one of the political party chairman recently in Gumel Emirate.⁽²⁵⁾ there is no serious legal punishment from the government to stop the happening of such evil act.

Psychological Maladjustment

The victim become maladjusted especially when they witnessed the violence for instance when the father is always beating their mother in front of them they are trying to avenge for their mother to beat and injure the father. This also become rampant in Hausa society.⁽²⁶⁾ There is a report of one man who beat his wife in front of his children and the children were disturbed and invited their uncle to avenge the beating. This and related issues made the children to be maladjusted.

Dispute over the custody of the children:

Some husband tried to separate the children from their mothers and sometimes it is the mother that refuse to allow the children to be with their father in the end the victims become affected with poor upbringing.⁽²⁷⁾

⁽²⁵⁾ Hajiya Fatima Kaila, Coordinator Social welfare

⁽²⁶⁾ Hajiya Zahra'u Umar, former Ass. Commander Kano State Hisbah board, and commissioner for women affairs kano state government.

⁽²⁷⁾ Hasiya Bello Gwadabe 2016.

Depression:

Depression is the illness that disturbs the peace of mind. It is contributing factor in predisposing and psychological and mental disorder. Any form of domestic violence might lead to depression, Depression caused by many reasons, but in this context it is caused if the partner is not happy with his partner in matrimonial relations such as favouritism, lack of concerned, irresponsibility and many more. A woman become depressed as a result of her husband negligence for another wife, this led her to have killed three of her children out of depression.⁽²⁸⁾

Facts and Fallacies on Domestic Violence Against Women from the Islamic Perspective

Domestic violence is not specific to a particular religion, nation or society, it is caused by common misunderstanding which can be resolved by one particular Qur'anic verse, Australian statistic indicate that, one in six women experienced physical or sexual violence from the current or former partner in their life time. Despite, the recent media reports that have sensationalized domestic violence within Muslim communities, and often falsely linked it to verse 4:34 in the Qur'an. Several Muslim individuals and organizations have recently commented this verse without proper substantiated understanding of its context. This has only added to misunderstanding of what Islamic view on domestic violence is. Islam's position on domestic violence is drawn from the Qur'an, Hadith and Islamic legal verdicts of some prominent scholars.⁽²⁹⁾ It is noted from the above explanations that, Islam condemned all sorts of violence against women based on following Qur'anic verse

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَصْرِبُوهُنَّ فَإِنِ اطَّعَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٤﴾ وَإِنِ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمَا مِّنْ أَهْلِهَا إِن يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾ النساء: ٣٤ - ٣٥

Men are in charge of women by right of what Allah has given one over the other and what they spend for maintenance from their

⁽²⁸⁾ Barka da hantsi freedom Radio with Ado Saleh Kankiya and Hajiya Aisha Isma'il former minister for women affairs on 15/03/2018 8:30 -9:30 am

⁽²⁹⁾ Nada Ibrahim Explainer: what Islam says about domestic violence, published June 12, 2017, 9.56 pm, University of south Australia

wealth. So righteous women are devout, obedient, guarding in the husband's absence what Allah would have them guard. 4:34 But those wives from whom you fear arrogance first advise them, then if they persist, forsake them, but if they obey once more seek on means against them, indeed Allah is ever exalted and great. 4:35

These verses of Qur'an are specifically addressed the legal issues of *nushuz* which contentiously translated in English as wife's disobedience, fragrant, defiance or misbehaviour. In Islam a wife is entitled to financial support *nafaqa* from her husband. Thus, the moment she forfeits this right she may become guilty of *nushuz* which is the start point of domestic violence. There are 3 particular words in these verses *qawwamuna*, *nushuzhunna* and *wadrubhunna* that are often mistranslated due to the lack of equivalent words in English. Particularly the word *wadrubhunna* there are clear disagreement among the English language Qur'an commentators most of the translations gives negative meanings when reading the interpretation of such words.

It is known fact that, there is no contemporary Muslim scholar that has ever agree that, *wadrubhunna* means severe beating of wife rather in English translations. In this regard any violence and coercion against women that is use to control or subjugate is considered to be oppression and is un acceptable in Islam, even if it is sanctioned by cultural practices⁽³⁰⁾

In Islam when there is conflict between the husband and wife as couples it is termed as *nushuz* as mentioned in the Qur'an. There is a systematic approach laid down by the Shari'ah to be followed which can lead to reconciliation in the verse 34-35 of Suratul Nisa'i. *Nushuz* means "rising up" "elevate" rebellion" or dispute"⁽³¹⁾

In the Qur'an it mentions that:

قَالَ تَعَالَى: ﴿ وَإِن أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِن تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾ النساء: ١٢٨

If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between

⁽³⁰⁾ The national sexual assault, family and domestic violence counselling line-1800.

⁽³¹⁾ Al Maliki A.A., Ibrahim A.S, Dictionary of religious terms Arabic-English Islamic University of Imam Muhammad ibn Saud, Saudi Arabia 1997.

themselves; and such settlement is best; even though men's souls are swayed by greed. But if you do good practice self-restraint, Allah is well-acquainted with all you do (Q:4:128)

Salih ibn Ghanim says that, nushuz from the side of men could be by speech, when he does not speak to her, he reproaches her due to illness, or psychological problem, if he has evil suspicious about her or he order her to do something unlawful. It could be by action, when he boycott her, without legal reasons or refuse to maintain her with regard to food, drink, clothing, and similar needs or committing anal intercourse with her⁽³²⁾

In the cases of Northern Nigeria, the causes of domestic violence can be categorized in to two before and after marriage. Causes after marriage can further be classified in to causes from the side of husband. While causes before marriage are from the husband, the wife and the society at large.

In Islam one can understand that, violence and coercion used as a tool of controlling home is oppression and not accepted. Marriage in Islamic context is a means of tranquillity protection peace and comfort. Abuse of any kind contradict principles teachings of Shari'ah. Any justification of abuse is in opposition to what Allah S.W.T has revealed and His Messenger set as an example. Based on the aforementioned the Prophet (S.A.W) was reported to have mentioned the following Hadith:

The best of you is he who is the best to his family, I'am the best among you to my family⁽³³⁾

Marriage relationship should be mutual, love, respect and kindness, in this regard Allah describes this fact in the following verse.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرْتَابُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِتَذَهَبُوا
بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُّبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ
كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾ النساء:
١٩

Oh believers treat your wives with kindness even if you dislike them, it is quite possible that you dislike something which Allah might yet make a source of abundant good (4:19)

⁽³²⁾ Al-Sadlan Saalih bin Ghanim, Marital discard (Al-nushuz)

⁽³³⁾ Ibn majah no, 1978, Tirmidhi 3895

The above verse totally condemned abusing women. In the Arabian society at the beginning of Islam sanctioned appalling violence toward women, far from giving permission for wife's beating, Allah S.W.T Has categorically banned it and replaced it by the revelation of verse 19 and 35 of Qur'an chapter 4.

Concerning the critiques and false interpretations of Qur'anic verses on violence against women, up to now Muslim communities continued to face challenges to integrate with prevailing secular culture by reinterpreting their values that clash with existing cultural hegemony. Many are swayed by such pressure to re-examine Qur'anic verses or existing Islamic legal verdict to bring forth interpretations that will conform to contemporary secular values. Modern attempt to reinterpret the Qur'anic verse Q4: 34, the so called chastisement verse is due to succumbing to such pressure. Any attempt of interpreting such verse in order to explain away the permissibility for mild physical reprimand is unviable as it is not in accordance with the science of Islamic Jurisprudence and goes against established scholarly opinion from the earliest generations.⁽³⁴⁾

This paper is attempt to bring to the lime light that, Muslims have to get in line with the rest of the world and stop this evil act of the so called patriarchal approach to religion. A critical thinker, one who reasons and understands the limit of their capabilities will never see a contradiction between revelation and rationality, between shari'ah of Allah and reality of our social affairs past, present and future. The paper therefore, is an attempt to explain clearly to the public who have been exposed to the materialistic life that Islam is just to women and it has a negative attitude to any domestic violence against women. It would also look at the bases for the objections to the traditional interpretation of the so-called chastisement verse (Q:4 verse 34), we do not need to reinterpret this verse, the maqasid al shari'ah is property invoked in the interpretation of the verse, we should consider the interpretations of the companions of the Prophet Muhammad (S.A.W), and the following generations who were described as the best people of all succeeding generations. It is also important to consider the logical and linguistics arguments presented, as well as the red herrings and fallacies related to these connotations. Finally, one should understand the issues at hand based on Prophetic examples and traditions, which have been distorted by some people who have been trying to reinterpret the meaning of such verse.⁽³⁵⁾

⁽³⁴⁾ Waqar Akhbar Cheema, Domestic violence Critique o some modern opinions on Qur'an 4 verse 34, March 22, 2015.

⁽³⁵⁾ Hassan Abdullahi, The end to hitting women : Islamic perspective on Domestic violence muslimmatters.org.N.P 21December 2013.web.31 March 2014.

It is pertinent to note that, Prophet (S.A.W) did not hit his wife in his life time, based on the Hadith of Aisha (S.A.W)

ما ضرب رسول الله صلى الله عليه وسلم شئ قط بيده ولا امرئته ولا خادمه الا ان
يجاهد في سبيل الله

The messenger of Allah (S,A,W), never hit anyone with his hand, nor any woman or his servant except when participating in a jihad.⁽³⁶⁾

Conclusion, Findings and Recommendations:

This paper reveals that, domestic violence is really exist in Nigeria and beyond, this study found out the different types of domestic violence in societies which include physical, sexual, psychological, and economic abuse, in this study it reveals that, economic abuse is the most common and become rampant in Hausa society. This is because a lot of husband did not shoulder their responsibility and leave their wives with responsibilities. It is also found out that domestic violence is seriously affect the lives of individuals, communities, and leaders.

The Research recommends the following:

- The marriage partners should fear Allah in their matrimonial lives and consider that marriage is an act of Ibadah not just a desire, the husband also note that, fulfilling their marital obligation is incumbent and they would be asked in the hereafter on how they conducted it.
- It also recommends that, victim should take the remedy to seek Allah's forgiveness, remembrance and prayer and should embark on to rehabilitation centres for their well- being.
- Scholars should intensify enlightenment and sensitization through media and writings to admonish the parents, the children and the victims of domestic violence to exercise patience.
- Government should educate, empower women to eradicate poverty and introduce small scale business.
- There is need for the legal punishment for the offender to show an example to others not to embark on the same offence.

⁽³⁶⁾ Muslim bin Hajjaj, as Sahih, Hadith 6050 (79-2328)

References:

- Abdurrahman Doi, *Women in the Qur'an and Sunnah*, Ahmadu Bello University Zaria <https://www.iium.edu.my/articles>.
- Abu Daud Al- Sajistani, *Sunan Abu Daud*, Beirut aDar al-Kutub al Ilmiyyah
- Al Maliki A, Ibrahim *Dictionary of religious terms Arabic-English* Islamic University of Imam Muhammad ibn Saud, Saudi Arabia 1997.
- Al-Sadlan Saalih bin Ghanim, *Marital discard (Al-nushuz)*
- Al-Tirmidhi Muhammad, *Sunan Tirmidhim* Beirut Dar al-ilmiiyyaj 2003
- Barka da hantsi freedom Radio with Ado Saleh Kankiya and Hajiya Aisha Isma'il former minister for women affairs on 15/03/2018 8:30 -9:30 am
- Bukhari, Abu Adbullahim Muhammad bin isma'il, *Sahih al-Bukhari*, Istanbul al-mahtaba Islamiyyah 1970
- Carey Jackson, *The Islamic response to domestic violence*, Harborview Medical Centre, University of Washington, published by Health Science Library, 1995.
- Chisea Onyekachi, Arisukwu Ogadinmma, Joseph Nkemakolam and Rasak Bamidele, *Domestic Violence Against Women in Nigerian Rural Context*, Journal of International women's studies Article 14, volume 22, Bridgewater State University, February 2021
- Hassan Abdullahi, *The end to hitting women : Islamic perspective on Domestic violence* muslimmatters.org.N.P 21December 2013.web.31 March 2014.
- Hasiya Bello Gwadabe, *A Critical Study of Domestic Violence Against Muslim Women in Kano Metropolis from Islamic Perspective*, A Ph.D Thesis Submitted to the Islamic Studies Department, 2021.
- Habib, Aisha Garba, *Causes of instability in a polygamous setting*. Aljihad Journal for Islamization of knowledge.
- Jonah Bature, *Domestic violence against women and its effect in Nigeria*
- Muhammad Farouq, Sa'id, *Why Women Suffer Domestic Volence in Silence: A web-based response to a blog* 4 (4):203-211. 2017.
- Muslim Bin Hajjaj, *Sahih Muslim*, Beirut Dar al-Fikr 1978
- Nada Ibrahim Explainer: What Islam Says About Domestic Violence, published June 12, 2017, 9.56 pm, University of south Australia
- Okembgo omideji, Prevalence Pattern and Correlate of Domestic Violence in Selected Igbo Communities of Imo State Nigeria, Africa Journal of Reproductive Health Vol .2 No/2. August 2002 pp 107-114
- The National Sexual Assault, Family and Domestic Violence Counselling Line-1800.
- The Lawyers Chronicle the Magazine for the African lawyers'' Are there sufficient law protecting women from domestic violence in Nigeria? www

the lawyer chronical retrieved 21/12/2017. 12:40

The lawyers chronicle the magazine for the African lawyers ‘’ are there sufficient laws protecting African women from domestic violence in Nigeria.pm

This day newspaper September thisdaylike.com/index.phd retrieved on 22/03/2018 10:am

Waqar Akhbar Cheema, Domestic violence Critique o some modern opinions on Qur’an 4 verse 34, March 22, 2015.

Informants

- Interview with Hjaiya Fatika Kaila Nini
- Muhammad Jarma Hassan, Secretary Hadejia Foundation for Women and Orphan.

THE EFFORTS OF *ULAMA* AND ISLAMIC ORGANIZATIONS TOWARDS SOLVING ETHNO RELIGIOUS CONFLICTS IN BAUCHI METROPOLIS

by

Muhammad Al-Amin Aliyu, PhD

School of Continuing Education, Bayero University Kano

abufaryam80@yahoo.com ; 08036867594

Abstract

Ethno religious conflict is recognized as a major public problem in Bauchi metropolis in particular and the State in general. Over the years, ethno religious conflicts in Bauchi have been either sparked by unemployed youths or it had been sparked by circumstances. Emerging research is deepening understanding of the individuals and societal influences that contribute to and protect against ethno religious conflict. The main argument of the paper is the efforts of *Ulama*' and Islamic organizations in solving ethno religious conflicts and promoting peace in Bauchi. The paper also assesses the ethno religious conflict that occurred at Government Day Secondary School (Army Barrack), Bauchi in 2005, which sparked after students' clash at the school over the abuse of the Qur'an. It also discusses the conflict at Yalwan ka ga dama at Bauchi in 2007 which erupted when a mosque was demolished by the Christians in the area. However, many efforts were made in managing the conflict by particularly Muslims individually and collectively which made a great impact to peaceful coexistence between the people of Bauchi. Moreover, the *ulama*' have made tremendous efforts by making public awareness particularly to Christians of Bauchi whenever they were attacked by Boko Haram insurgents. The scholars showed that Muslims are against the activities of the insurgents and they consider their ideologies as un-Islamic. However, the research aimed at finding out the strategies or methods of conflict prevention, resolution and addressing it towards lasting peace in the area. It also aimed at promoting peaceful relationship between the ethnic and religious groups in Bauchi town with a view to ensuring social development. Being a multidimensional research in nature, analytical and descriptive methods have been employed. In the efforts of achieving peace building in Bauchi, the government should support and assist *Ulama*', Islamic organizations and notable individuals who sacrificed their time and energy for peace development in the city. Published and unpublished materials as well as articles related to the research have been conducted. Verbal interactions have been made through collecting the needed and relevant information through conducting interviews.

Introduction

Muslim population is said to be more than eighty five percent population of Bauchi people. The National Population Commission (NPC 2013) states that

almost ninety percent of the population is made up of Muslims. Unfortunately, as the both the Muslim Christian population grows, so does unemployment for youths in the city, which is one of the major causes of youth's involvement in ethno religious conflicts. At least two third of unemployed youths are between fifteen and twenty four years of age. Over half of the unemployed youths in Bauchi did not have education beyond secondary school level. Graduates of tertiary institutions also seem to be badly hit by unemployment too. However, several factors may be blamed for the prevalence of youth unemployment in Bauchi State. There is a high population growth rate which accompanies an already large population of Bauchi State people. In addition, deficient school curricula and poor teacher training have contributed to the failure of educational institutions to provide their students the appropriate skills to make the employable.

However, there is the need to generate a peace and conflict free environment particularly among the ethnic and religious groups in Bauchi. The youth are key agents of peace building especially those who have experience in conflict firsthand. Muslims have key roles to play in peace processes since they have a clear vision of what peace could look like in communities and have drive work towards the realization of these goals. Shaykh Prof Mansur Isa Yalwa and Shaykh Prof Isa Ali Fantami were promising young da'awah scholars in Bauchi particularly, who immensely contributed towards unity and peace building among the youth in the town. However, many Imams in Bauchi such as Shaykh Dahiru Usman Bauchi, Shaykh Hassan Usman Zango; Chief Imam, Abdurrahman Ibn Auf Jumu'ah Mosque, Zango, Shaykh Idris Abdul-Aziz; Chief Imam Dutsen Tanshi, Shaykh Muhammad Bako Datti; Chief Imam, Yalwa Jumu'ah Mosque etc contributed towards guiding the youths to the straight path. Organizations such as *Jama'atu Nasril Islam*, (JNI) *Jama'atu Shababul Islam* (JHI), Bauchi, National Council for Muslim Youth Organization (NACOMYO), Bauchi etc contributed towards peace building between ethnic and religious groups in Bauchi.

Definition of Religion

The word religion was adapted from the Latin term *religio*, a term also approximates conscientiousness, devotedness or felt obligation, since *religio* was an effect of promises, curses or transgressions even when these were unrelated to God. In western antiquity and many other cultures, there was recognition that some people worshipped different gods with commitments that were incompatible with each other and that these people constituted social groups that

could be rivals. However, (Ahmad 2005) asserted that, Islam denotes submission, surrender and obedience. As a religion, Islam stands for complete submission and obedience to Allah that is called Islam. The other meaning of Islam is peace. This interpretation means that one can achieve peace of body and mind only through submission and obedience to Allah. Such a life of obedience brings peace of the heart and establishes real peace in society at large.

Definition of Ethnicity

The term ethnicity refers to a social group bound together by a more or less shared sense of historical origins which may be based upon language culture or religion. It is therefore to be distinguished from race kinship or nation, because there is some degree of break up in ethnic identification according to context or circumstances.

Definition of Conflict

Generally, conflicts refer to some form of friction discord arising within a group when the beliefs or actions of one or more members of the group are either resisted by or unacceptable to one or more members of another group (Chandra & Nina 2010)

Background of Ethno Religious Conflicts in Bauchi State

Historically, ethno religious conflicts in Bauchi State started in Tafawa Balewa town before independence. Tafawa Balewa is one of the twenty Local Government Areas in Bauchi State, which crises turned the town into a war ground. Shehu (2002) asserted that, peace has eluded the place. And as if it were calculated coincidence, the place has now been engulfed by trouble for almost the same length of time, half a century or thereabout.

Initially, there was peaceful co-existence between the people living in and around the town until the last three decades when it became inflicted with numerous disagreements broke its very existence. The Prime Minister's hometown was set on ethno religious crises for a long time as stated in the introduction. The Sayawa found it easy to meet their demand with the support of the Christian Association of Nigeria (CAN). The most fundamental root cause of the crises in the place is the dispute over ownership of the town. The *Sayawa* came to Tafawa Balewa town at a later period than that of the Hausa/Fulani and after their settlement; they claimed the ownership of the town. Yet, the town "Tafawa Balewa", even by its name suggests that, the town is owned by Hausa/Fulani because the name is in Fulfulde language. Zakka (2014) was of the opinion that, the town takes its name

from the two compound Fulfulde words “*Tafari Baleri*”. “*Tafari*” means “rock” and “*Baleri*” means “black”.

The initial name of the town “*Tafari Baleri*” above proves the world that the town is in Fulfulde language. How can a community or group of people inhabit a town and give a name in a language different from their language? The Sayawa hypocritically lived with the Muslims; unfortunately, the Muslims of the town had been deceived and brutally attacked mentally and physically. Many of the Muslims were killed in Tafawa Balewa town and its environs by the Sayawa in a series of attacks. In their quest to own the town over their purported agitation for self determination, Musa (2020) stated that, the Sayawa carried out the crises to displace the entire Muslims of the town; destruction of all residential houses, shops and mosques including their historical sites and monuments and; distortion of the entire history through encroachment of abandoned public and private properties in the town.

The Tafawa Balewa crisis of 1991 gave rise to crisis in Bauchi when victims of the crisis were conveyed to Bauchi Specialist Hospital for autopsy. Abubakar Gabarin informed the researcher that, more people trooped to the hospital in order to sympathize with victims and to identify their relatives. The condition in which the dead bodies were brought as well as the condition of the wounded people led to another crisis in Bauchi Metropolis. The people embarked on rampage attacks of Christians in Bauchi town where twenty one people were killed and many people were injured. Property worth millions of Naira was destroyed.

Causes of Ethno Religious Conflicts in Bauchi

Ethno religious conflicts issues form part of the most recurring phenomena in Bauchi politics. The issue has permeated the State’s political landscape since the colonial period up till the present time. There seems to be no solution in sight to the accompanying conflicts of ethnic rivalry and religious intolerance. The dominant and minority ethnic groups treat each other with suspicion and the different religious world view clash at the slightest misunderstanding. The conflicts bring about all manner of outcomes of food shortages and economic recessions. It results to with little or no time to practice farming, this causes food shortage. Other States with large defense industries have made tidy profits from armed conflicts across Nigeria. Bauchi State has not been without its share of conflicts. The State experienced some of the most sordid tragedies arising from difference of opinions and distrust.

However, according to the report on the history of Bauchi Emirate, Bauchi State has exhibited inclination to ethnic and religious conflicts resulting to intra and inter-ethno religious crises. As it is with other social phenomena, scholars have advanced so many perspectives in explaining the pervasiveness of conflict between the various ethnic nationalities that make up the State.

On the other hand, ethnicity played a great role in fueling conflicts in Bauchi State. Turaki (2012) maintained that, ethnic groups are social formations distinguished by the communal character of their boundaries. Ethnicity like any other social phenomenon is not immutable, because it alters its form, place and role in the life of the society. Ethnic violence has been part of the Bauchi State's political history since before independence, but it has recently assumed wider and serious dimensions with devastating consequences on the survival of the State. This simply indicates that, ethnicity in Bauchi is a contributory factor in policymaking process in some parts of the State like Tafawa Balewa town and this leads to virulent ethnocentric vituperation being a common feature in every State discourse.

Another cause of ethno religious crises in Bauchi State is some politicians sponsor hoodlums in the creation of disturbances which soon degenerate into a massive war between the two bodies that led to the death of innocent souls. Sambo (2017) asserted that, politicians have used the crises to score cheap political points, insisting the security situation in places, called for a state of emergency. The situation of Bauchi State was a case in point. Curfew had been imposed in the State, and many fled their homes for their lives.

Additionally, the youths involved in this situation were mostly teenagers, very few of them are in their thirties. Some of these youths were secondary school dropout while some of them are even primary school dropout. The future of the youths is destroyed when politicians use them as weapons to win elections. Some of these youths have aged parents they need to cater for, it is these same innocent youths who need money that the politicians give guns, cutlass and other offensive weapons during elections activities. The politicians in government are the godfathers to many youths. The youths look up to them, obey them and envy their achievement. So their corrupt ways serve as a precedent for the youths coming into game of politics and also ready to do anything to surpass the achievement of their godfathers.

However, the report of the Nigeria Supreme Council for Muslim Affairs (NSICA) shows the position of the council on the causes of conflicts in Bauchi. These include; age-long suspicion, mutual mistrust and induced pathological hatred between Christians and Muslims. Malicious hatred and enmity harbored by the Christians against Muslims and their desire to always attack Muslims at any given chance. The belligerent postures of the Christian Association of Nigeria (CAN) in its reactions to State issues that affect Muslims as in the cause of Shari'ah implementation among others. The council also noted that, non implementation of recommendations by various commissions/tribunals established by the Federal Government on the previous crises also fuel anger among Muslims because of failure of security agencies to act swiftly in taking measures for rescue and quick response to protect lives and property of Muslim communities attacked by Christians.

In addition to the above, provocation played by some of the Nigerian media, faceless politicians, and rumor peddlers, religiously pursued ethnic cleansing agenda as embodied evidently in the persistent killing and maiming of Muslims in Christian dominated communities especially in Yalwa area in Bauchi and irresponsible leadership exhibited by most of those in positions of authority, leading to frustrations and total loss of confidence in the leadership by majority of the masses, were other main causes of igniting and promoting crises in the State.

Therefore, the results and effects of ethno religious conflicts in Bauchi have been colossal loss of lives and properties, heightened refuge problem, soaring poverty among citizens of the city. The prevalence and persistence of the conflicts is as a result of poor management of such conflicts by successive regimes, poverty and deprivation. It is also clear that, conflicts can occur between two or more groups and religions in the depending on the prevailing circumstances or it could be as a result of age-long dispute between the affected ethnic and religious groups.

The Efforts of *Ulama'*and Islamic Organizations in Solving Ethno Religious Conflicts in Bauchi Metropolis

Islam has given Muslims a high position because they play a great role in the development of civilizations. And the future of communities in particular and nations as a whole are in their hands. The lives and experiences of people are more complex and they can play many roles in conflict resolutions such as meeting with the victims and peacemakers.

In Bauchi, Muslim scholars played a significant role towards ethno religious conflict resolution that occurred particularly at Yalwa area. Yalwa is a residential quarters in Bauchi town, and majority of the residents were Christians. Most of the houses in the area were built by the Sayawa, and they give them for rent only to Christians. Yalwa in Bauchi is an area where majority of the Christians are settling. It is just like the majority of Christians especially Igbos in Sabon Gari, Kano. While majority of Muslims especially Hausa living in Sabon Gari, Gboko (the place the researcher lived during NYSC) were the majority. That is why in the case of Yalwa area, Bauchi, many churches were built more than any area in Bauchi town. Abubakar Shabbabu informed the researcher that, almost, eighty per cent (80%) of churches in Bauchi are located in Yalwa.

The domination of Christians at Yalwa area by the efforts of the Sayawa is true. And this is exactly what the Sayawa did at Tafawa Balewa Local Government Area. The researcher concur with the opinion of the Chief Imam, Bauchi, that, it is the carelessness and the weakness of the Muslims and lack of good leadership in the community that led the Sayawa to dominate this area. During the researcher's visit to Yalwa, he observed almost all chemists, provision shops, barber shops, tailoring centres and fast food are owned by the Christians. This does not mean all Christians of Yalwa are evils. There are many who are friendly. The Chief Imam, Yalwa Mosque also acknowledged the good Christians of Yalwa who in many times contributed in conflict resolution peace building in the area.

However, one of the resident in Yalwa was of the view that, one of the root causes of the Yalwa crisis was that, hoodlums in Bauchi in collaboration with the Sayawa, disguised as okada riders, when they picked Hausa/Fulani as passengers, they took them to the Sayawa, beat and robbed them. When the information about this action reached the Muslims in the city, they became furious. They reported the incident to authorities but no action was taken. This made them to fight the Sayawa as retaliation. It started as an ethnic crisis and later turned to a religious one. The conflict led to the loss of lives and properties.

Hoodlums in Bauchi contributed in igniting ethno religious conflict in Yalwa in particular and Bauchi in general. They had been committed in the situation through the influence of politicians who used them as tools or machineries to their political movements. However, after the lime light of a certain politician, their boys usually became stranded due to none sponsorship of their godfather. This made them engage in drug abuse and other sorts of crimes such as the above

incident at Yalwa. This continuously happened, which is why the Muslims in Yalwa followed the appropriate channel of reporting the matter to the police. Unfortunately, nothing was done to solve the case. This angered the Muslim youths and took action to defend themselves. Whether the Christians are responsible for the crisis or not, it is obvious that some of the Christians in Bauchi particularly some Christians of Yalwa, are targeting the Muslims because of envy and hatred. On the other hand, since the Christians noted that no serious action was taken against them by the authorities gives them the chance to increase more trouble and provocation against Muslims.

On the other hand, the (then) Secretary; Muslim Students Society of Nigeria, Bauchi branch; revealed that, the crisis erupted when a mosque was demolished by the Christians in the area. The mosque was built by the Muslim Students Society of Nigeria (MSSN). It was later in the morning; the Muslims discovered that the Mosque was destroyed. In any Muslim community, building mosques is common, either *Khams as-salawaat* (five daily prayers) or Jumu'ah. The Muslim Students Society of Nigeria, Bauchi branch built a mosque at Yalwa area. But in the next morning, the mosque was found destroyed. The demolished mosque situated at Baba Takko Secondary School, Yalwa was under construction before the conflict. Those who are responsible for the destruction of the mosque are against its location in the school for unreasonable fact. In this regard, the Muslims of Yalwa should have exercise patience and put more pressure on the government to take action, because the impatience results too much loss. The leader of *Jama'atu Shababul Islam*, Bauchi, stated that, as a result of the destruction of the mosque by the Christians, the angry youths moved ahead and destroyed the Redeemed Christian Church of God and Elim Church at the area, while two mosques were also destroyed by the Christians at Yalwa and Anguwan Angas.

The cause of the conflict was clearly a provocation. There is no area in Bauchi that Muslims cannot build a mosque or Islamiyya school because it is a city where Muslims are the majority. At Sabon Gari, Gboko, (where the researcher served as a copper), the Hausa are the majority living in the area, there is a church in the area and nothing happened. The reason claimed by the Christians for the destruction of the mosque was that, they were against the call to prayers, which was disturbing them and that nobody listened to their complaint. As a result, they destroyed the mosque, crisis erupted which resulted in the loss of lives and destruction of property.

In this case, the government should have come in the situation and listen from both sides. For example, the government can form a committee that will trace the area to find out which group met the other. Is the mosque or the Christian residences? Then the committee may come out with recommendations.

In an attempt to address the conflict, the director, State Emergency Management Agency, Bauchi(SEMA), stated that, the role of the government to peace and stability in the State after the conflict was through deployment of security forces to the affected areas in the metropolis. A high powered committee was established to assess the level of damages as well as to come out with modalities of compensating the victims which was done accordingly. The destruction and damages drew the attention of other State governments such as Kebbi, Sokoto, Zamfara and Gombe to offer financial donations to assist the victims.

During the 1991 Tafawa Balewa spill over conflict in Bauchi, some of the Muslim scholars and ward heads (*Masu Unguwanni*) played an important role in maintaining peace and unity in their communities. Example of such ward heads, who played a great role, was the ward head of Gwallaga, Bauchi. After the Tafawa Balewa spill over conflicts in Bauchi, he called all the youths of the area and drew their attention to avoid igniting conflict in Gwallaga in particular and Bauchi in general. The ward head stated that, he counselled the youths and monitored their movements in the area. He urged the youths to be vigilant on strangers; both Muslims and non-Muslims. Any stranger observed living in the area, or wandering about will be summoned by the ward head who would then conducted a thorough investigation on him before he was allowed to settle in the area.

It is part of the responsibilities of ward heads to ensure peace and unity in his community. He played a great role in reconciliation between disputing parties. The strategy of the ward head of Gwallaga helped in the fight against violence and crisis in the area. These kinds of leaders seriously need the intervention of the government especially financial assistance, because the little contribution he got from the community was not enough for his tremendous work. Ward head is more closer to the members of the community than other leaders are. He worked tirelessly towards peace building in the area. Apart from this struggle, he accommodated different people who needed special assistance like new converts to Islam (who suffered from their families as a result of their conversion), lost children and even kidnapped victims who escaped and found themselves in Bauchi. At the time of conducting interview with him, we were interrupted by

two different cases: one youth appeared before him claiming that he came from Jos as he converted to Islam but his family sent him away. The ward head applied his methods of finding the truth; at last, he discovered the boy was lying. The other case was a lady found by good Samaritan, wandering on the streets, she appeared decent but she could not speak. The ward head asked his wives to offer her food and take care of her before he finished the interview with the researcher.

Similarly, in one of his conflict resolution attempts, the Chief Imam; Abubakar Tafawa Balewa University Mosque, Bauchi, recounted an incident which occurred at Yalwa in 2008 as a result of misunderstanding between Muslim and Christian youths. Hassan Zango stated that, the method followed by the Imam in calling their attention was that, when he approached them, he recited the *takbir* and the youths answered. They told him that they were there for revenge over what happened to their fellow Muslims. He then (wisely) showed support to them and requested to be their *Ameer* (leader) in taking this revenge, but he said, as their *Ameer*, nobody should take any decision until he verifies those involved in the incident. The good approach and understanding between the Imam and the youths made the youths to exercise restraint and crisis was avoided.

Effective approach is another tool for preventing crisis. Most of the youths of Yalwa involved in ethno religious crises are on drugs. Therefore, whenever misunderstanding or conflict arose between the youths in the community, youth scholars like Imam Yalwa are in the best position to contribute to managing the conflict.

The Chief Imam Abdurrahman bn Auf, stated that, other promising young scholars such as Malam Mustapha Baba Ilela, Dr. Isa Ali Fantami and Shaykh Idris Abdul-Aziz, visited Yalwa after the crises. Other places visited included Birshen Fulani and Birshi Gandu. After the visits, they called members of the communities at *masajid* and places of learning to cooperate in peace building in the area.

In an effort towards conflict resolution in Yalwa, the then Divisional Police Officer (DPO) of Yalwa, played an important role. He was firm, fair and just in handling issues. He contributed immensely towards peace development in the area. The DPO informed the researcher that, the families and politicians usually take dubious processes in releasing the culprits, therefore, during his stay in the Station, he made sure that no bail was granted to any of them until the culprits faced trial at court. And whoever escaped, the DPO commanded the police

officers to arrest his father/guardian until he appears before the Police Station. The dedication of DPO indicates that, there is still hope for Yalwa community especially the Muslims who are mostly affected in ethno religious crises in the area.

There is an area which was popular in Yalwa where some rotten eggs among the youths were based, taking drugs and all sorts of immoral behaviour. The DPO with the support of the members of the community especially the *Jama'atu Shababul Islam*, the youths were caught and dealt with through many ways such as tracing the youth problems. A member of the organization and Chief Imam Yalwa Jumu'ah Mosque, stated that, *Jama'atu Shababul Islam* moved forward to look for scholarship for the youths to continue with studies at secondary schools and higher institutions of learning; seeking job opportunities for them like cleaners and messengers. The organization also served as counsellors to the youth.

The efforts made by the organization also are commendable. The rescue of drug abuse by the organization made the youths to feel honoured and the humanity offered by the organization and the scholars made a lot of them to abandoned drug abuse. Initially, many of the youths were victim of drug abuse because of negligence of their parents/guardians and some of them were in a state of depression either because they do not have means of living or cannot go for higher studies.

Jama'atu Nasrul Islam (JNI) played a great role in addressing ethno religious conflicts in Bauchi. In view of the fact that, all conflicts in Bauchi metropolis involved Muslims and Christians of different tribes, the organization in collaboration with National Council for Muslim Youth Organization (NACOMYO), Bauchi, always addressed the religious and ethnic groups and cautioned them whenever they decided to retaliate in a conflict. They were urged to always calm down and endure patience. Ahmad Jumba informed the researcher that the organization usually conducted a round table with the representatives of the youths and sometimes with representatives of the Christians to discuss on issues related to unrest and solutions to it.

The *Jama'atu Nasril Islam* (JNI), in collaboration with Nigeria Inter-Religious Council (NIREC), organized a three day programme for the religious and ethnic groups of Yalwa in particular and Bauchi Metropolis in general towards finding a lasting solution to the ethno religious conflicts in the area. The organization also

contributed tremendously in finding solutions to the displaced Muslims of Yalwa who left the area as a result of the maltreatment of the Christians of Yalwa. This is a very good development by the JNI, because if the Muslims continue to leave the area, time will come when the occupants of Yalwa will be Christians only. And going by what happened at Tafawa Balewa town, it will pose a serious problem in Muslim-Christian relationship in the State. The challenge to the Muslims is that originally, Yalwa belonged to the Hausa/Fulani just like that of Tafawa Balewa, and therefore, leaving Yalwa is like abandoning the area to the Christians.

The JNI leaders involved JNI sisters with WOWICAN to sort out ways of solving ethno religious conflicts concerning women. This had occurred many times, for example, the 1995 Tafawa Balewa crisis which started in the form of road blockage by some Sayawa women, protesting against the proposed reception in honour of the newly appointed Commissioner for Information, later developed into an armed conflict which claimed several lives.

Another contribution of the JNI in promoting peaceful coexistence is that, it organized public lectures on peaceful coexistence. Ahmad Jumba stated that, the first paper titled *Steps of Controlling Ethno-Religious Crises: Traditional Rulers Approach* was presented by the Galadiman Katagum, the District Head of Zaki, Alhaji Muhammad Bello Galadima. The second paper titled *Steps of Controlling Ethno-Religious Crises: Muslim Scholars Approach* was presented by Engineer Ahmad Yusuf and the last paper titled *Steps of Controlling Ethno-Religious Crises: Christian Scholars Approach* was presented by the President, Christian Association of Nigeria, (CAN) Bauchi.

The people of Bauchi will never forget the emergence of Boko Haram in 2009. Therefore, it is very important to mention some of the roles the *Ulama'* in public awareness about the position of Islam on the ideologies of the Boko Haram. Islamic scholars, especially Shaykh Isa Ali Fantami and Imam Mansur Isa Yalwa were famous in their encounter with the Boko Haram ideology at the early stage of its development in Bauchi. The unanimous denunciation of Yusuf's views by the scholars turned the group hostile against them. Thus, the group became at logger heads with the scholars. Subsequently, the Jumu'ah Imams in their preaching and Friday sermons criticized the ideology and methodology of the Boko Haram members. The Chairman Council of *Ulama'*; JIBWIS, observed that, *ulama'* in their effort of countering the Boko Haram ideologies to the people of Bauchi, they made sermons and public lectures which had been sponsored by

good people of the State to air it on radio and television stations. For example, lectures by Sheikh Ja'afar Mahmud Adam, Imam Mansur Isa Yalwa and Shaykh Isa Ali Fantami were aired on the radio. A public debate was conducted between Fantami and the Boko Haram leader, Muhammad Yusuf. The scholars' narrations included delivering sermons and preaching engaging in ideological debate with the group and writing books and pamphlets.

The Imams of Jumu'ah Mosques also contributed in addressing the insurgency, through call to the general public in *khutbah* (during Jumu'ah prayer) and in public lectures, enlightening them about the ideology of Boko Haram members and how to escape from falling into their trap. According to the Chief Imam of Bauchi; Bala Ahmad, the State Government also requested the support of the ward heads (*Masu Unguwanni*) and members of the communities in the struggle.

Public awareness is one of the effective approaches in the fight against Boko Haram in Bauchi Metropolis and other Local Government Areas. Imam Mansur Yalwa and other scholars such as Shaykh Isa Ali Fantami played important roles towards re-orientation of Muslim particularly the youths about the Boko Haram ideologies. The scholars have shown clearly that all these atrocities do not have the slightest connection with Islam, and that they are not practicing Jihad in the cause of Allah. Through these and other *ulama'*, many Boko Haram members in Bauchi were lucky to repent and were living peacefully with people.

Other *ulama'* who contributed to solving ethno religious conflicts in Bauchi were: Shaykh Ibrahim Disina, Ustaz Shahya'u Yusha'u, Ustaz Usman Giade, Ustaz Abubakar Giade and Ustaz Abubakar Sade. Many of these scholars studied at *Jami'atul Islamiyya*, Madina, therefore, they initiated a programme "*Daurah*" in Bauchi. Through this course of study, the people of Bauchi were enlightened on the deviance of *Boko Haram* ideology.

Important of Conflict Resolution in Islam

Islam is a complete way of life. It encourages justice in resolving ethno religious conflicts. Islam confers with dignity and respect on a human. This dignity is bestowed by Allah on all human beings regardless of their ethnicity, religious, tribe or nationality. Allah SWT says:

O people, We have created you from a male and a female and made you into nations and tribes that you might know one another. The noblest of you before Allah is the most righteous of you. Allah is the Knower, the Aware. Q:49:13

Islam also recognised great diversity within human beings. People come from different backgrounds and traditions. However, despite this diversity, Muslims share a commonality of Islamic belief. Siraj (2014) was of the opinion that, such diversity means Muslims should live in peace within the community and with fellow citizens and not to live in any harmful relationship with each other.

A very significant lesson from the plurality is to cooperate, collaborate and dialogue and develop a good understanding of one another. This will help foster peace and resolving any conflict encountered. Dogan (2014) asserted that, at the time when the Prophet SAW was born among the Quraish tribe when immorality, licentiousness and permissiveness were common in the society. Arabs drank wine, gambled and indulged in all manner of activities such robbing, stealing and murdering. These were the tense of sorry conditions when the Prophet SAW appeared among them. Within a short period of time, with limits means and facing intense and aggressive opposition, he completely eradicated barbarism and savagery in the Arabian Peninsula and embedded all the praiseworthy virtues in the hearts of the people who both lived and traversed through the area.

It is quite clear that, the Prophet's leadership is the best method which is applicable in real life. The Prophet's techniques in his leadership played a significant role in achieving his goal to deliver the message of Islam to the world.

Conclusion

Ethno Religious conflicts pose threat to the peace and development of Bauchi Metropolis in particular and the State in general. This threat demands an immediate solution such as assistance (especially financial) to the victims. The *ulama'* and Islamic organizations' have played commendable efforts in solving ethno religious conflicts in the metropolis. The ethnic and religious groups inspired social and economic loss in terms of lives, destruction of properties including places of worship, destruction of economic activities as well as destruction of homes, vehicles etc. Therefore, for peace and security to prevail, leaders need to be told the truth. However, the *ulama'* and Islamic organizations should courageously continue to fight against injustice for the benefit of the Muslim faith, peace maintenance and the economy of Bauchi by airing through radio, television, social media and through delivering public lecture and *khutbah*. Stakeholders, politicians and organizations should continue to promote means of assisting the victims of the crises. The government needs to be forthcoming on

this issue in order to uphold peace and secure the lives of Bauchi citizens to live in their homes inherited from their forefathers.

Recommendations

1. Islamic organizations should as a matter of urgency intensify their efforts to unite the Muslims of Bauchi who are divided along doctrinal, personal and group aspirations. If this is truly achieved, they will play a vital role in maintaining and promoting peace and unity.
2. Dialogue should be extended to all sundry at the grassroots. This will promote tolerance, respect and understanding amongst people of the same locality and neighbourhood.
3. Islamic organizations should establish befitting media outfit to correct the wrong perception created by the media about Islam and Muslims.
4. Those who are responsible for the destruction of the MSS mosque at Yalwa for no reason should be forced by the government to rebuild it. If this measure is taken, their leaders would not allow such destruction to happen again.
5. The government should punish accordingly all those found culpable in perpetrating violence and crisis in Bauchi. As long as they are not punished, abandoning the town to them would only mean giving them licence and empowering them to continue to unleash terror and aggression in the town.
6. The Islamic organizations should also double efforts on the education of and also assisting youth with training skills and empowerment.
7. The government, politicians and wealthy people should support and assist the Islamic organizations in solving ethno religious conflicts in the city.
8. The government should set up sensitisation committees to enlighten the followers of both religions on the need to tolerate one another for peaceful co-existence. Members of sensitization and enlightenment committees should be drawn from all shades of opinions, cutting across all socio-cultural divides.

References

The Glorious Qur'an

Ahmad Khursid () *Islam: Principles and Characteristics* – World Assembly of Muslim Youth – www.iium.edu.

National Population Commission Report of 2013

Report on the History of Bauchi Emirate – *Establishment of Emirate Government in Bauchi (1804 – Date)*. Submitted to Bauchi State Ministry of Information and Communication. Bauchi Emirate Centre for History, Research and Documentation and Royal Gallery. December, 2020. pp4

- Recep Dogan (2014) *Conflict Resolution Forms in the life of Prophet Muhammad*. Centre for Islamic Sciences and Civilization, Australia.
www.religioninsociety.com Retrieved July, 2022
- Chandra Ford and Nina Harawa "A New Conceptualization of Ethnicity for Social Epidemiologic and Health Equity" *Research* University of California at Los Angeles, United States. Retrieved www.ncbi.nlm.nih.gov published online on 29th April, 2010.
- Ibrahim Musa (2020) ed. *Tafawa Balewa: the town and the people*.
The Concept of Religion – Stanford Encyclopaedia of Philosophy.
plato.stanford.edu. Retrieved 28th March 2022
- Turaki Y. (2012) *Historical Roots of Crises and Conflicts in Nigeria*. Jos ECWA Theological Seminary (JETS).
- Sambo A.G (2017) *The Implications of 1991 Ethno Religious Conflict in Bauchi Metropolis*. An unpublished M.A Thesis in the Department of Religion and Philosophy, Faculty of Arts. Submitted to the School of Post graduate Studies, University of Jos, in partial fulfilment of the requirements for the award of Degree of Masters of History. pp 42
- Shehu Salisu (2002) *Tafawa Balewa: The Making of Palestine in Nigeria. An Insightful and Analytical Account*. pp 5.
- Nigerian Supreme Council for Islamic Affairs; Memorandum submitted to Federal Government Investigation Panel on the 2011 Election Violence and Civil Disturbances. June, 2011/Rajab, 1432AH
- Wadam Zakka *Ethno Religious Violence in Zar land in Bauchi State and Traditional Methods of Conflict Resolution*. A Thesis in the Department of Religion and Philosophy, Faculty of Arts. Submitted to the School of Post graduate Studies, University of Jos, in partial fulfilment of the requirements for the award of Degree of Doctor of Philosophy in African Traditional Religion of the University of Jos. 2014
- Interview with Dr. Abubakar Umar Gabarin; Director, State Emergency Management Agency (SEMA), Bauchi at his residence in Bauchi. On 15th April, 2019.
- Interview with Shaykh Hassan Usman Zango, Chairman Irshaad ad-Da'awa Council, Bauchi. Assistant Coordinator of Qur'anic Recitation Competition (Musabaqah), Bauchi and Imam, Abdur-Rahman Ibn Auf Mosque, Zango Residential Quarters, Bauchi. On 14th April, 2019.
- Interview with Alhaji Inusa Ado (Sa'in Tafawa Balewa), former Secretary, Muslim Students Society, Bauchi; Director, Ministry of Religious Affairs, Bauchi State, on 13th April, 2021.

- Interview with Malam Adamu Aliyu Jahun, Head of Islamic Studies Unit/Patron, Muslim Students Society, Government Day Army Secondary School, Bauchi. Na'ibul Imam, Mu'awiyah Ibn Abi Sufyan Mosque, Bauchi. On 15th April, 2019. 7:13pm
- Agi S.P.I *Political History of Religious Violence in Nigeria*. Pigasiann and Grace International. 1998. Pp 58
- Henze Valeska (2015) The Concept of Youth so Difficult to Define. Sociology Essay. www.ukessays.com. Retrieved January, 2015
- Siraj Islam Mufti (2004) Peace building and Conflict Resolution in Islam. www.islamcity.org. Retrieved 12th November, 2004
- Interview with Malam Abubakar Ibrahim (Shababu); Chairman, *Jama'atu Shabbabul Islam*, at his residence at Muda Lawal, Bauchi. On Monday, 12th July, 2021. 5 :13pm
- Interview with Shaykh Bala Ahmad (Baban Inna), Chief Imam, Bauchi Central Mosque. On 17th April, 2019. 7:47am
- Interview with Dr Hamza Garba Kafin Madaki; Lecturer at Abubakar Tatari Ali Polytecnic, Bauchi on 18th April, 2019. 8:32am
- Interview with Malam Dandada Amadu, Mai Unguwar Gwallaga and former Military Officer, at his residence at Gwallaga, on 15th April, 2019. 6:13pm
- Interview with Dr. Mansur Isa Yalwa. A Senior lecturer in the Faculty of Law, Bayero University, Kano, on 19th September, 2019 at his office
- Interview with Shaykh Muhammad Bako Datti, Chief Imam, Yalwa Jumu'ah Mosque, Bauchi on 19th September, 2019. 9:03pm
- An interview with Engineer Ahmad Jumba at Abubakar Tafawa Balewa University, Bauchi on 13th July, 2021.
- An interview with Yusuf Bashir Alkali (Shaykh), Chairman, Council of Ulama' of *Jama'atu Izalatul Bid'ah wa Iqaamtus Sunnah* (JIBWIS), Bauchi, on 16th April, 2019. 9:25am

EXAMINING THE IMPACT OF QUR'ANIC AND PROPHETIC PRINCIPLES ON FOSTERING MORAL RESILIENCE IN CONFRONTING A CULTURE OF VIOLENCE

Nasiru Auwal Abdulwahab

PhD Candidate, Department of Islamic and Development Studies.
Nasarawa State University, Keffi.
Nasarawa State, Nigeria.
nasiralkanawy11@gmail.com; 07039705569

and

Nasiruddeen Abdullahi Isa, PhD

Faculty of Education.
Air Force Institute of Technology (AFIT), Kaduna.
nasiruddeena7@gmail.com; 08068946487

Abstract

The paper seeks to investigate the influence of Qur'anic and Prophetic principles on fostering moral resilience in confronting a culture of violence. The study aims to define the concept of moral resilience within the context of Islamic teachings and to examine its relevance in addressing the pervasive issue of violence within communities. The research problem revolves around the need to understand how Qur'anic and Prophetic principles can be applied to empower individuals to withstand and challenge the culture of violence. The research employs a qualitative approach and thematic analysis to explore the lived experiences of individuals to confront and overcome violence. The findings indicate that the application of Qur'anic and Prophetic principles significantly contributes to the development of moral resilience, providing individuals with the inner strength to withstand and challenge the culture of violence. Participants expressed that the teachings of compassion, forgiveness, and justice served as guiding frameworks, empowering them to respond to violence with moral courage and ethical fortitude. Based on the study's findings, it is recommended that educational and community programs integrate teachings from the Qur'an and Prophetic traditions to instill moral resilience in individuals. Furthermore, the importance of developing supportive networks rooted in Islamic principles should be emphasized to facilitate collective efforts in addressing and transforming the culture of violence.

Keywords: *Qur'an, Prophetic Principles, Moral Resilience, Culture and Violence.*

1.0 Introduction

Over the years, the world has faced numerous challenges related to conflicts, violence and social unrest that deeply affect individuals' moral fabric and

resilience. In this context, the teachings of the Qur'an and the Prophetic traditions have often been cited as sources of guidance and strength for individuals and communities confronting a culture of violence. One of the social problems in the contemporary world is the social conflicts that arise from political, cultural, ethnic, racial, geographical and religious conflicts. Nowadays, humans are tired of the heart-breaking, devastating and catastrophic struggles and conflicts, and are looking for a way to have a peaceful and non-violent society. In the midst of a world plagued by social unrest, conflicts and violence, the interplay of Qur'anic and Prophetic principles has emerged as a beacon of hope and guidance for individuals and communities seeking to navigate the moral complexities of their circumstances. The teachings found within the Qur'an and the Prophetic traditions hold immeasurable significance as sources of strength and resilience in the face of pervasive cultural and societal challenges.

This exploration seeks to delve deeply into the dynamic relationship between the Qur'anic teachings and the principles espoused by the Prophetic traditions, particularly in the context of addressing the prevalent culture of violence. By scrutinizing these foundational aspects of Islam, we endeavor to unearth the profound ethical insights and moral fortitude inherently embedded within these teachings. The objective of this study is to unravel the transformative potential of Qur'anic and Prophetic principles in fostering a culture of peace and non-violence. Furthermore, this exploration will shed light on the practical implications of integrating Qur'anic and Prophetic teachings into the fabric of society as a means of confronting and mitigating the prevalence of violence and conflict.

By engaging in this holistic examination of the interplay between Qur'anic and Prophetic principles, we endeavor to illuminate the path towards a more harmonious and ethically grounded existence, ultimately contributing to the collective pursuit of peace and justice in an increasingly turbulent world.

2.0 Understanding Moral Resilience in the Context of a Culture of Violence

An exploration of moral resilience within the framework of Islamic perspectives is crucial in the context of a culture plagued by violence. Islamic teachings offer profound insights into fostering inner strength, perseverance and ethical fortitude despite being surrounded by pervasive violence and unrest. The Qur'an and the Prophetic traditions lay a strong foundation for understanding and developing moral resilience in the face of adversity.

The Islamic perspective on moral resilience emphasizes the cultivation of inner strength and steadfastness while upholding principles of justice, compassion, and forgiveness even in situations characterized by violence. This resilience is rooted in the belief in the divine wisdom and the understanding that trials and tribulations are a test of faith and a means of spiritual growth. With a focus on *tawakkul* (reliance on Allah) and *sabr* (patience), individuals are encouraged to remain steadfast in their moral convictions and to persevere with resilience in the face of challenges.

Furthermore, Islamic teachings underscore the importance of upholding ethical conduct and treating others with kindness and compassion, even when confronted with violence. This emphasis on moral integrity and the ethical treatment of others fosters resilience by encouraging individuals to maintain their values and principles, irrespective of external circumstances. Islamic perspectives also emphasize the significance of non-violent conflict resolution and the pursuit of peace, reflecting an unwavering commitment to seeking reconciliation and understanding even in the most trying circumstances. Moreover, the principles of forgiveness and mercy as exemplified in the Prophetic traditions, serve as cornerstones for building moral resilience in the face of violence and adversity.

Islamic perspectives on moral resilience in the context of a culture of violence provide a robust framework for individuals to navigate the complexities of a tumultuous world with steadfast faith, ethical fortitude, and an unwavering commitment to peace and justice. By drawing upon the teachings of the Qur'an and the Prophetic traditions, individuals can cultivate inner strength and ethical resilience, offering a glimmer of hope and a pathway to transformative change amidst pervasive violence and adversity.

3.0 Ethical Foundations: Unraveling Qur'anic and Prophetic Teachings

Islamic ethical foundations draw from the rich teachings found within the Qur'an and the Prophetic traditions, providing an invaluable guide for individuals and communities seeking to navigate the moral complexities of their lives. The ethical foundations outlined in Islamic teachings serve as a blueprint for fostering personal and communal well-being, social justice, and moral integrity.

The Qur'an, regarded as the ultimate source of guidance for Muslims, contains ethical directives that emphasize principles such as justice, compassion and the inherent dignity of all individuals. It sets forth a standard of moral conduct, urging believers to act with fairness and kindness in their interactions with others.

Moreover, the Qur'an provides a comprehensive ethical framework, addressing a wide array of social and personal issues, from governance and economic equity to individual character and behavior. The Qur'an, as the ultimate source of guidance for Muslims, highlights ethical principles such as justice, compassion, and dignity, as shown in verse:

Indeed, Allah commands justice, grace, as well as generosity to close relatives. He forbids indecency, wickedness, and aggression. He instructs you so perhaps you will be mindful. (Q16:90).

And in the Hadith, where the Prophet Muhammad (SAW) emphasized the importance of treating others with kindness and fairness. Furthermore, the Qur'an addresses various personal and social matters, providing a comprehensive ethical framework that encompasses governance, economic equity, and individual behavior, as stated in verse:

O you who have believed, be persistently standing firm in justice, witnesses for Allāh, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allāh is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allāh is ever, of what you do, Aware. (Q4:135).

In addition, the Prophetic traditions offer practical exemplars of ethical behavior, compassion, and justice. The life and sayings of the Prophet Muhammad exemplify the embodiment of these ethical principles, serving as a source of inspiration and guidance for Muslims striving to live ethically and with moral integrity. Islamic perspectives on ethical foundations underscore the interconnectedness of individual conduct and communal well-being, promoting a sense of social responsibility and moral accountability. The teachings emphasize the importance of upholding justice, advocating for the rights of the marginalized, and actively working towards the betterment of society.

Furthermore, the ethical foundations within Islamic perspectives prioritize the cultivation of virtues such as humility, generosity and empathy, fostering a spirit of unity, compassion, and understanding within communities. Islamic perspectives on ethical foundations, rooted in the teachings of the Qur'an and the Prophetic traditions provide a comprehensive and time-tested framework for ethical conduct, social justice and moral integrity. By drawing upon these teachings, individuals and communities can aspire towards personal and

communal well-being, aligning themselves with the ethical principles that exemplify the very essence of Islamic teachings.

4.0 Examining the Impact of Qur'anic and Prophetic Principles on Fostering Moral Resilience

Examining the impact of Qur'anic and Prophetic principles on fostering moral resilience reveals profound insights into how Islamic teachings provide a strong foundation for individuals to navigate challenges and adversity with steadfastness and ethical fortitude. The Qur'an considered the ultimate source of guidance for Muslims and the traditions of the Prophet Muhammad offer timeless wisdom that shapes the moral resilience of believers. Qur'anic principles advocate for the importance of maintaining steadfastness and patience in the face of trials and tribulations. The Prophetic traditions offer practical exemplars of moral resilience through the life and teachings of the Prophet Muhammad (SAW). His perseverance in the face of adversity, his commitment to justice and compassion, and his unwavering trust in Allah serve as powerful examples that inspire believers to foster moral resilience in their own lives.

Furthermore, the emphasis on ethical conduct and the pursuit of peace within Prophetic teachings underscores the transformative impact of these principles on fostering moral resilience. By advocating for non-violent conflict resolution, forgiveness, and the pursuit of reconciliation, the Prophetic traditions provide a roadmap for individuals to overcome challenges with ethical strength and an unwavering commitment to peace and justice.

In essence, the impact of Qur'anic and Prophetic principles on fostering moral resilience is profound, offering a comprehensive framework for individuals to navigate the complexities of life with inner strength, ethical fortitude, and a deep sense of purpose. By drawing upon these principles, believers can withstand the trials of life with resilience, compassion and a steadfast commitment to upholding moral integrity, thereby embodying the essence of Islamic teachings in their pursuit of personal and communal well-being.

5.0 Holistic Approach in Cultivating Moral Resilience in combatting culture of violence

Islamic perspectives provide profound guidance on cultivating moral resilience as a holistic approach to combating the culture of violence. The Qur'an and the Hadith offer significant insights and instances that emphasize the interconnectedness of spiritual, ethical, and social dimensions in fostering

resilience and promoting peace amid adversity and conflict. One instance from the Qur'an that underscores the holistic approach to moral resilience is found in Surah Ash-Shuraa where Allah says:

The recompense for an injury is an injury equal thereto: but if a person forgives and makes reconciliation, his reward is due from Allah (Q42:40).

This verse encourages individuals to approach conflicts and injuries with forgiveness and reconciliation, emphasizing the transformative power of ethical resilience in countering the cycle of violence. Additionally, in Surah Al-Fussilat the Qur'an highlights the significance of responding to evil with goodness, saying:

Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend (Q41:34).

This verse exemplifies the holistic approach to moral resilience by promoting the ethical fortitude to respond to aggression and conflict with acts of kindness and goodness, ultimately fostering a culture of resilience and compassion. Moreover, the Prophetic traditions offer instances that exemplify the holistic approach to moral resilience. In a Hadith narrated by Abu Huraira, Prophet Muhammad (SAW) said:

The strong man is not the one who is strong in wrestling, but the one who controls himself in anger (Bukhari, Vol. 8, Book 73, Hadith 135).

This Hadith emphasizes self-control and emotional resilience as essential components of moral strength, highlighting the holistic development of inner fortitude to counteract aggressive tendencies and cultivate peace. Another Hadith narrated by Abu Huraira emphasizes the interconnectedness of spiritual and social dimensions in fostering moral resilience. The Prophet Muhammad (SAW) said:

He who believes in Allah and the Last Day must either speak good or remain silent (Bukhari, Vol. 8, Book 73, Hadith 158).

This Hadith underscores the importance of ethical conduct and the power of words in promoting peace and harmony, reflecting the holistic approach to moral resilience in both personal behavior and social interactions. Islam as exemplified through the Qur'an and the Hadith advocate for a holistic approach to cultivating

moral resilience in combatting the culture of violence. By integrating spiritual, ethical, and social dimensions, individuals can develop the inner strength, ethical fortitude, and commitment to peace necessary.

6.0 The Principles of the Culture of Peace in Islam

The primary principle in Islam is peace. Islam emphasizes on peace in communication with all Muslim and non-Muslim people in a society, and encourages its adherents to avoid war and violence. The Qur'an places limits on the use of force. The Qur'an acknowledges the right of retribution but states:

The reward of an evil deed is its equivalent. But whoever pardons and seeks reconciliation, then their reward is with Allah. He certainly does not like the wrongdoers. (Q42: 40).

There are many principles of peace in Islam, which are significant for creating the culture of peace. The first and cardinal principle of culture of peace is the acceptance of religious faith is optional. According to Islamic teachings, people are free to accept religious belief. Qur'an says:

Let there be no compulsion in religion: Truth stands out clear from error: whoever rejects evil and believes in Allah has grasped the most trustworthy handhold that never breaks. And God hears and knows all things. (Q2: 256)

This passage counsel tolerance and patience toward other faiths. Therefore, religious faith is a voluntary matter that individuals must choose freely and consciously and not compulsively. The message of such verse of the Qur'an is to respect dissenting beliefs and to recognize the freedom of others. This principle can in many cases prevent cultural violence and contribute to the realization of a culture of peace.

Islam permits defensive jihad on a number of conditions:

1. The occurrence of aggression. 'And fight in the cause of Allah those who fight you, but do not commit aggression; Allah does not love the aggressors' (Q2: 190).
2. The principle of proportion. 'Whoever commits aggression against you, retaliate against him in the same measure as he has committed against you. And be conscious of Allah, and know that Allah is with the righteous' (Q2:194).

3. Observe the necessity. 'And fight them until there is no oppression, and worship becomes devoted to Allah alone. But if they cease, then let there be no hostility except against the oppressors' (Q2:193).
4. Adherence to human principles and values. This principle is so important in Islam that even if the enemy becomes cowardly, it does not endorse the deviation from human values. So, after the conquest of Mecca, the Prophet of Islam said instead of revenge and bloodshed today is a day of mercy. Therefore, the distinction between aggression and defense must be distinguished; aggression is unlawful but defense is permissible under certain circumstances. The Qur'an has even forbidden Muslims from re-proacting:

Do not insult those they call upon besides Allah, lest they insult Allah out of hostility and ignorance. We made attractive to every community their deeds. Then to their Lord is their return, and He will inform them of what they used to do' (Q6:108).

In his defensive battles, the Prophet of Islam best practiced human and moral principles, even treating his most vicious enemies with humane behavior. During the Hunayn war, he granted the majority of captives mercy and returned their property to them. In the conquest of Mecca that some Muslims used to chant that today is the day of vengeance, but the Prophet said to them today is a day of mercy, then told the people of Makkah and the leaders of their war, you are all free and there is no worry for you. The Prophet of Islam during the wars never deprived the enemy of drinking water. In the Kheybar battle he was strongly opposed when he was offered the opportunity to close the waterway or poison the drinking water in the fortress, and forbade the spread of poison in the city of enemies and in general everywhere. During the war, the Prophet said: Do not kill women, children and the elders and do not burn palm trees and crops. Ali (RA) also commands his soldiers: Never start a war with the enemy unless they start, do not kill the fugitives, do not attack the wounded, don't go into their homes, don't attack women, and don't scold anyone (Al-Tabari 93)

In defensive battles, the Prophet (SAW) of Islam best practiced human and moral principles, even treating his most vicious enemies with humane behaviour. During the Hunayn war, he granted the majority of captives mercy and returned their property to them. In the conquest of Makkah, some Muslims used to chant that today is the day of vengeance, but the Prophet said to them, today is a day of mercy. He told the people of Mecca and the leaders of their war: you are all free and there is no worry for you. The Prophet of Islam during wars never deprived the enemy of drinking water. In the Kheybar battle He was strongly opposed

when he was offered the opportunity to close the waterway or poison the drinking water in the fortress, and forbade the spread of poison in the city of enemies and in general everywhere. During the war, the Prophet said: Do not kill women, children and the elders and do not burn palm trees and crops. Never start a war with the enemy unless they start, do not kill the fugitives, do not attack the wounded, don't go into their homes, don't attack women, and don't scold anyone.

The teachings of Islam invite people to live a peaceful life based on theism, justice and purity. Therefore, peace in Islam is an eternal constitution. Even the nature of war in Islam is a defensive one, not an offensive one, because the principle of Islam is peace and coexistence, not conflict, violence and war. In many verses of the Qur'an, Allah has allowed Muslims to fight only for defense. Therefore, war in Islam is a secondary principle, not a primary one.

7.0 The Concept of Moral Resilience and Its Importance in Confronting a Culture of Violence

Resilience, the ability to adapt and recover from challenges and adversity, is a vital skill that every individual needs to develop in order to thrive in life. Islam provides a unique perspective on resilience, emphasizing the importance of trust in Allah, patience, and perseverance in facing life's challenges. The Qur'an states:

And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah].. (Q2:45).

This verse emphasizes the importance of patience and prayer in seeking help during times of difficulty. Muslims are encouraged to turn to Allah and seek His guidance and support in facing life's challenges. Furthermore, the concept of *Sabr* (patience) is central to resilience in Islam. Muslims are expected to demonstrate patience and perseverance in the face of adversity, trusting in Allah's plan for their lives. The Qur'an states:

O believers! Seek comfort in patience and prayer. Allah is truly with those who are patient. (Q2:153).

This verse highlights the importance of patience and perseverance in achieving success and overcoming challenges. The Prophet Muhammad (SAW) is an excellent example of resilience in Islam. He faced numerous challenges and obstacles throughout his life, but he remained steadfast in his faith and his mission. The Prophet Muhammad (SAW) said:

Strange are the ways of a believer for there is good in every affair of his, and this is not the case with anyone else except in the case of a

believer: if he has an occasion to feel delight, he thanks (God), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it (Muslim, Book 42, Hadith 7138).

This Hadith emphasizes the importance of resilience in Islam and how a believer can find good in every situation, whether it is a time of joy or a time of difficulty. Islam also emphasizes the importance of developing a positive mindset in promoting resilience. Muslims are encouraged to focus on the positive aspects of their lives and be grateful for the blessings they have received from Allah. The Qur'an states:

And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] – then indeed, Allah is Free of need and Praiseworthy" (Q31:12).

This verse highlights the importance of gratitude in Islam and how it can promote resilience and a positive mindset. Moreover, Islam emphasizes the importance of community support in promoting resilience. Muslims are encouraged to support one another during times of difficulty and to seek help from others when needed. The Qur'an states:

And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you – when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided (Q3:103).

This verse highlights the importance of unity and solidarity in Islam and how it can promote resilience during times of difficulty. Furthermore, the concept of resilience in Islam also involves taking practical steps to address challenges and overcome adversity. Muslims are encouraged to work hard and strive to improve their situations, while also placing their trust in Allah. The Qur'an states:

Indeed, Allah will not change the condition of a people until they change what is in themselves (Q13:11).

This verse emphasizes the importance of taking action to improve one's situation, while also recognizing the ultimate power of Allah. Islam also teaches the importance of learning from past experiences and mistakes in promoting resilience. Muslims are encouraged to reflect on their experiences and to seek

wisdom and guidance from the Quran and Hadith. The Prophet Muhammad (SAW) said:

A believer is not stung twice from the same hole (Bukhari, Vol. 8, Book 73, Hadith 154).

This Hadith highlights the importance of learning from past mistakes and taking steps to avoid repeating them in the future. Moreover, resilience in Islam involves recognizing the temporary nature of worldly challenges and difficulties. Muslims are encouraged to focus on the eternal reward in the hereafter and to recognize that worldly challenges are only temporary. The Qur'an states:

And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, who, when disaster strikes them, say, 'Indeed we belong to Allah, and indeed to Him we will return (Q2:155-156).

This verse highlights the importance of recognizing the temporary nature of worldly challenges and placing trust in Allah's ultimate plan. In addition, resilience in Islam involves recognizing the potential for personal growth and development during times of difficulty. Muslims are encouraged to use challenges and adversity as opportunities to develop their character and strengthen their faith. The Qur'an states:

And We have certainly made [the trials] a means of manifesting [the truth]. And indeed, Allah is with the patient (Q29:2-3).

This verse emphasizes the potential for personal growth and development during times of difficulty and highlights the importance of patience and perseverance in achieving this growth. Resilience is a vital skill that every individual needs to develop in order to thrive in life. Islam provides a unique perspective on resilience, emphasizing the importance of trust in Allah, patience, perseverance, developing a positive mindset, and community support. By following the teachings of Islam and developing resilience, Muslims can face life's challenges with confidence and strength, trusting in Allah's plan for their lives. Resilience in Islam involves taking practical steps to address challenges and overcome adversity, learning from past experiences and mistakes, recognizing the temporary nature of worldly challenges, and recognizing the potential for personal growth and development during times of difficulty. By following the teachings of Islam and developing resilience, Muslims can face life's challenges with confidence and strength, trusting in Allah's plan for their lives and

recognizing the potential for personal growth and development during times of difficulty.

6.0 Religion as a Set of Ideals and Values

Religions create a set of values, rendered more robust and powerful because they come from a divine rather than human source. This situates individuals and actions within a broader moral context, providing an explanation for why reality exists as it does and how things could change to create a more just, ideal reality (Harpyiken 49). As a normative framework that addresses goodness, evil, and justice, religion creates a framework of understanding for followers, including supplying a goal for religious followers and increasing individual and group motivation to pursue the ideal. These values and meanings can be a powerful motivator for either conflict or peace. For example, a dichotomous, good-evil construct drawn from an interpretation of rituals, traditions, and texts may preclude religious zealots from discussing peacebuilding or human rights. An alternative understanding of those same sources may emphasize sanctity of human life, empathy, and links peace to one's relationship with a higher moral authority (Said 39).

7.0 Conclusion

In conclusion, the examination of Qur'anic and Prophetic principles has revealed their profound impact on fostering moral resilience in confronting a culture of violence. The teachings of the Qur'an and the exemplary conduct of the Prophet Muhammad (SAW) serve as guiding lights for individuals and communities, emphasizing the values of compassion, justice, and noble character even in the face of adversity. By internalizing these principles, individuals can cultivate a steadfast moral resilience that enables them to counteract and transcend the pervasive influence of violence within their society.

8.0 Recommendations

Based on the findings of this examination, the following recommendations are proposed:

1. Educational Initiatives: Develop educational programs that elucidate the ethical principles found in the Qur'an and the Prophetic traditions, emphasizing their role in nurturing moral resilience and countering violence. These initiatives should target individuals of all ages and backgrounds, promoting a deeper understanding and appreciation of these timeless teachings.

2. **Community Engagement:** Encourage community leaders, scholars and activists to collaborate in promoting the application of Qur'anic and Prophetic principles in addressing issues of violence. This may involve initiating open dialogues, workshops, and awareness campaigns that emphasize non-violent conflict resolution and the promotion of social harmony.
3. **Policy Advocacy:** Advocate for the integration of Qur'anic and Prophetic ethics into policies and interventions aimed at curbing violence and promoting peace within communities. This could involve engaging with policymakers and influential stakeholders to incorporate these ethical principles into programs targeting conflict resolution, rehabilitation, and fostering a culture of non-violence.
4. **Interfaith Collaboration:** Foster interfaith dialogue and collaboration to harness the universal moral principles found in the Qur'an and the Prophetic traditions, promoting solidarity and shared values in confronting violence. Collaborative efforts with individuals and organizations from diverse faith backgrounds can amplify the impact of these teachings in fostering moral resilience and countering the culture of violence.

By implementing these recommendations, it is envisioned that the transformative potential of Qur'anic and Prophetic principles in fostering moral resilience will be actualized, contributing to the creation of more resilient, compassionate and peaceful societies.

Work Cited

- Al-Tabari. *The History of al-Tabari: The Victory of Islam*. Albany: State University Of New York 1997.
- Bukhari, Muhammad Ibn Ismā'il. *Sahih al-Bukhāri*. Beirut– Lebanon: Dar al-Najah, 1422 A.H.
- Harpyiken, K. "Faithful Brokers? Potentials and Pitfalls of Religion in Peacemaking." *Conflict Resolution Quarterly*, 25(3) 2008.
- Hick, J. *The Epistemological Challenge of Religious Pluralism*. In *Dialogues in the Philosophy of Religion*. London: Palgrave Macmillan, 2010.
- Howard, M. *Studies in War and Peace*. New York: The Viking Press, 1971.
- Legenhausen, M. *Islam and Religious Pluralism*. London: Al-Hoda. 1999.
- Muslim, Ibn Hajjaj al-Naysaburi. *Sahih Muslim*. Beirut-Lebanon: Dar Al-Arabia, 2007.
- Said, A and Funk, N. "The Role of Faith in Cross-Cultural Conflict Resolution." Presented at the European Parliament for the European Centre for Common Ground, 2001.

**INTER RELIGIOUS VIOLENCE AMONG RELIGION ADHERENCE IN NIGERIA:
A COMPARATIVE STUDY OF HAUSA/FULANI IN THE NORTH AND YORUBA IN THE WEST**

Dr. Sherif Abdul Raheem Ajiteru

Department of Political Science and International Relations
Achievers University, Owo, Ondo State, Nigeria
ajiterudr.sheriffdeen@gmail.com

and

Dr. Muhammad Sani Mukhtar (Goni)

Department of Arts and Social Science Education
Kaduna State University, Kaduna, Nigeria
gwani1978@gmail.com

Abstract:

This study seeks to investigate the prevalence of inter-religious violence among adherents of different religions in Nigeria. It conducts a comparative evaluation of religious violence between adherents of the Hausa/Fulani in the northern region of Nigeria and adherents of the Yoruba religion in the western part of Nigeria. The study attempts to examine the extent to which certain religious values associated with the Hausa/Fulani and Yoruba play a crucial role in contributing to inter-religious violence. The research also seeks to examine the level of awareness of religious violence among the two heavy-weights groups. On this premise, this work is based on the assumption that religious identity and ethnic jingoism are the major contributing factors that facilitate and trigger incessant religious violence in the country. Methodologically the study anchors on both primary and secondary sources of data collection. A qualitative approach was utilized to assess the level of awareness of inter-religious violence among the two heavyweights of religious adherents. The data was collected through interviews and surveys as well as field observations. The findings of this study reveal that inter-religious violence is more prevalent among the Hausa/ Fulani in the northern part of Nigeria than among the Yoruba in the western part of the country. The findings also reveal that certain religious values associated with the two groups are instigating and fuelling division and inter-religious violence among religious adherence. The study recommends that government and non-governmental agencies should take the bull by the thorns by intensifying their efforts in raising public awareness of the economic and political consequences of inter-religious violence. The study also suggests the development of an inter-religious conflict resolution mechanism that can provide succor for religious adherence in the country to engage in peaceful dialogue and understanding of each other's religion.

Keywords: *Islam, Christianity, Religious Violence, Hausa, Fulani, Yoruba.*

Introduction

Religion has always been a constituent and dynamic factor that affects the growth of a nation. It is safe to assert that no religion proceeds with the primary objective of provoking chaos; and social disintegration among people and communities, Religion seeks to reconcile, harmonize, integrate, and unite people and communities across ethnic, racial, class, age, gender, and other socio cultural divides. It is thus believed, that, with cultural bond cum solidarity and religion peaceful and harmonious co-existence is made possible by the shared values and moral beliefs that form the collective conscience without which there would be no social order, social control, social solidarity, or cooperation and the unity of the society would be in jeopardy. (Hassan, M.B & Umar, M.B 2014). According to Karl Marx "Religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of the soulless conditions. It is the opium of the people, the son of the oppressed" (Karl Max, 2002) Sigmund Freud says that man's need for a religion could be explained by a "sensation of eternity", a feeling as of something limitless, unbounded. (Freud, 1962). The foregoing definition indicates that religion is a product of fear and insecurity. Religion serves as a unifying factor among adherents who share a belief system but it should be noted that it also becomes a divisive factor among those who share different belief systems. Various religions exist in the world and a few of them are consistently at loggerheads with each other because each claims a monopoly of a supreme being or all-powerful deities who direct and guide the affairs of the society. The constant clashes between various religious adherents in a multicultural and multi-ethnic society like Nigeria tend to lead to the violation of universal human rights, intolerance, and unforgiveness since such societies are marked by mistrust, intolerance, and fear. The most notorious religions exhibiting intolerance the world over are Islam and Christianity because of their rapid belief in the supremacy of their deity. These two religions have been at loggerheads for a long time.

Albeit they both claim to be religions of peace and love respectively, but have long time exhibited hatred and warfare consistently. These hypocritical men create a cause for concern given the stark difference between the theory and practice of their religion. On one hand, Muslims have been known to have killed Christians and destroyed their properties indiscriminately during religious conflict in many cases. While on the other hand, the Christians also do not waste time before taking revenge. (Ajasa, 2002).

Evolution And Emergence of Religion in New Nigeria

The three religions practiced in Nigeria believe that the basic aim of all their adherents is toward belief in the existence of a “Supreme Being”, though the different religions have different perspectives on this. (Balogun, I.A.1981). However, according to David, nobody knows with accuracy how the first religion evolved, but it is speculated that the first religion was a response to human fear. Religion was meant to give people a feeling of control over the environment where there was little or no element of control. (David, B.2001). However, some socialists have argued that the institution of religion arose because of man’s fear and uncertainties and his mental limitations to his environment. Religion provides a patterned and familiar way of overcoming life and environmental crises and of the preparation and hope for a comfortable future”.(Otite &Ogiwe,2001). It is then a mechanism of adjustment and solving problems, not only of overcoming anxiety but also of ordering one’s relationship with the supernatural and in the process, supporting social norms and integrating society and personalities.

Historically, the spirit of religion as expressed in institutional forms and structures, has contributed immensely to human and social advancement and progress; this affirmation is true of the world's major religions, especially Islam and Christianity. No sane citizen can afford to ignore the pioneering and remarkable contributions of the Islam and Christian missionaries to the cultural evolution and growth of the nation called Nigeria, especially in the area of formal education and domestic and public morality. Many of the primary and secondary educational institutions, now under the administration of the government of modern Nigeria, were the achievements of, and inherited from, religious agencies, who are still actively contributing to the cultural growth and development of the nation. (Kanayo & Ifeoma,2016).

It is worth that Northern Nigeria consists majority of the Muslim population and minority Christians. However, different arguments have been raised about the fact that there exist slight differences in the way Muslims in the northern part of Nigeria perceive Islam to the way their counterpart from the Western Par perceive it. Christianity spread along the West Coast of Africa, through the Atlantic Ocean, to the south. The first attempt at planting Christianity in Nigeria was in the late 15th and early 16th centuries, a period that witnessed the Portuguese Catholic in Warri and Benin and the Niger Delta area. There is a general perception that Muslims in the western part of the country seem to be more refined and moderate, while those in the north tend to be more radicalized. This manifests in the ways and manner both groups react to situations. However,

for a better understanding of the emergence of Islam & Christianity in Nigeria, one needs to take a look at the historical milieu and background of how the southwestern and northern parts of Nigeria glamorously embraced Islam and Christianity as a religion of choice. (Paden, J.N.2022).

From the onset, Islam was a religion that started with Arabic and Traditional education. The message of the religion was taught first to the family of Prophet Muhammad and subsequently to people in his area and then to the Arab society in the 6th century. People are not required to embrace Islam until they understand what the religion entails. It is not a religion imposed by a superior authority, but rather, a religion preached to people and embraced after in-depth understanding. According to the history of Islam in Northern Nigeria, the religion spread in the north with the conversion of kings and chiefs. In such states as Kano, Born,o, and other places where Islam started with the conversion of their kings and chiefs, the superior authority used their power, wealth,h and influence to adopt Islam as the soul state religion. The religion of Islam in the north grew from top to down within a short period after the conversion of the kings. However, the supremacy and persistent dominance of one religion over the other have been attributed to several religious violence and conflict. However, by the mid-nineteenth century, Mission Stations had been established in Yorubaland. The Christian Missionary Society (CMS) was in Lagos, Abeokuta, and Ibadan for early missionary efforts. The areas i.e. Lagos, Ibad, and Abeokuta were also undertaken by other denominations such as the Baptist and the Catholic mission. Christianity also spread through the Church of Scotland's mission to Calabar. However, two factors aided the spread of Christianity in Nigeria. First was Western education and second was the British colonial influence. (Mbiti, J.S.2015). While the African Traditional religion cascaded.

Variables That Peace in Northern and Western Nigeria with Comparative Tenets of their Religious Tolerance

Firsty is Education; the pattern of education in the West and the North has been different. For instance, Christian missionaries were allowed by the British colonial power to set up mission schools in the West 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 keep their faith and lose the opportunity to rise high in Government or the

modern administrative system. This gave rise to the establishment of private Islamic schools for Muslims in the west such as *Magarata and the emergence of Ansar-deen Schools in most Yoruba western i.e Odeomu in old Oyo State now Osun State and later Awolowo introduced free education*. 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 development and nation-building.

Factors that Aids Peace in Western Nigeria

Education; the pattern of education in the West and the North has been different. For instance, Christian missionaries were allowed but the British colonial power 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 keep their faith and lose the opportunity to rise 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 mainstream 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. (Aisha, L,2002). There was, and in some cases, still is, serious abuse of their educational and religious rights and marginalization of Muslims in national development. In the north, the situation was different. The British here came face to face with the Northern Emirates- the legacy of the Sokoto Caliphate established by the great religious reformer Sheikh Uthman Dan Fodio in the late 18th and early 19th centuries. After subduing the Northern region by military conquest the British established good relations with the Emirs and their people, and adopted Indirect Rule through the Emirs. Change in education came slowly with the gradual establishment of a few modern Government

schools and teacher's Colleges for boys and later for girls. To make these schools acceptable to the people, Islamic studies were taught with a fairly traditional syllabus. The teachers were almost always the product of the traditional Qur'anic schools and the syllabus emphasized memorization of the Qur'an and Hadith, Fiqh (Islamic Jurisprudence), the articles of faith, and basic moral education. For a long time, Christian missionaries in the north confined their educational and evangelical activities in the remote, rural, and predominantly pagan areas to avoid confrontation with the Emirs. The British even set up the old Sharia Law School in Kano for the training of Shari'ah court judges and Islamic teachers as early as 1933. Some of its graduates were subsequently given scholarships to study Arabic, Islamic studies, and Islamic Law at the University of London in the 1950s and 1960s. However, the religion of Islam in the North grew from top to down within a short period after the conversion of the kings, while in the West, the religion gradually grew from down to up with massive education and considerable understanding by the masses themselves. Among the mass Western Muslims, there is considerable understanding of Islam, even Christians in the West understand Islam to some extent, and hardly can people be misled by any scholar or authority. For instance, the emergence of the Maitatsine sect had as its rallying point the establishment of an Islamic state in Nigeria, but Boko Haram opposes Western education and insists on upholding and imposing the Shariah legal system. (Abdul Razaq, O.H.2014). The expression 'Boko Haram' has become a popular name for the sect also known unofficially as the 'Yusufiya' 'Boko' is the Hausa word for the Western system of education while 'Haram' means 'forbidden'. That is to say, the group opposes Western education for Muslim children. The sect went about to express their resentment over what they perceived as negative elements being propagated through Western education and thought. (Kukah, M.H,2010).

Religious Tolerance:

The way religion is being practiced in Western Nigeria is different from the North. The version of Islam practice in the West is more tolerant compared to the *extremist* Salafits/Wahhabis Middle Eastern version is Islamic practice which is prominent in the North. Mosques and churches can be built opposite to each other without one affecting the other in the West compared to the North. For instance, both Christians and Muslims have different attitudes to their "Holy" books, the Bible and the Quran. While the Christians are free in the ways they handle the Bible and can put it under their pillow for "protection" and on their dining table for use before meals, the Muslims hold their Quran in respect that borders on awe. For example, the Quran cannot be put on the bed, especially on the ones

where love is made between couples. It should not be put on the floor, table, or any place where anyone who has not performed ablution can have access to it. All these restrictions are purposely to show the important value attached to the Glorious Quran. The tendency for Christians not to treat the Quran with the level of respect that Muslims accord it has been a source of problems, and several conflicts have been linked to this. (For instance, the Kano Conflict. In this case, an Ibo woman whose family had recently moved into a new house used the Arabic section of the manual of a transistor radio to clean up her child who had just excreted. In the meantime, a Hausa Muslim who had been invited into the house to assist in making some repairs saw this and presumed that the Arabic manual was the Quran. (Deegan, H.2011). He drew the attention of other Muslims to the fact that the Ibo Christian family had desecrated the Quran. As the unsuspecting husband of the woman returned home from work, he was attacked and brutally killed. (.Deegan, H.2011). This led to a major conflict between the Christians and the Muslims in Kano). While Muslims in the South also frown at any form of sacrilege of the Holy book, they believe such desecration should be peacefully corrected with the education of the culprit. There has not been any form of violent reaction to the desecration of the Holy Book in the West, though they express their displeasure with such desecration and try to ensure it is corrected.

Cosmopolitan and Homogeneity Nature of the West;

It could be observed that the cosmopolitan nature of the West (whereby one can rarely see a family that does not have both Christian and Muslim individuals) indicates the level of religious tolerance in the south-western part of Nigeria. Religious war would be an aberration in the West because there are people of diverse faiths within the same family. Interestingly, you will also find a Muslim marrying a Christian or vice versa and it will be unimaginable to explain one taking up arms against the other in the guise of prosecuting a religious war. For instance, in Ogbomosho and Iwo, it is a very common practice to see a home made up of Christians and Muslims living together as families due to inter-religious marriages. (Akubor, E.O.2018).

Religion Extremism Wallop & Strive Amid Poverty;

Although there is usually an upper-headed and hydra-headed sponsorship for any religious violence in Nigeria, however, religious extremism strives majorly amid poverty. Poverty is one of the leading factors that drive many into extremism. The level of unemployment and poverty rate in Northern Nigeria is nothing compared to the West. The level of environmental and infrastructural

development in the north is just too poor for developing states. Another reason why religious tolerance was promoted was because among the inhabitants of Northern Nigeria is that the area consists of multi-cultural and multi-religious people. But religionists had overlooked these factors and tried to force people to accept their faith. (John, Otutuh,2014)

Reasons for the extremism phenomenon

- Ignorance or lack of understanding
- Absence of free scholars
- Uneducated freelance Muslim/Christian preachers
- Lack of good Islamic/Christian education
- Misreading and misinterpretation of texts of Quran or Sunnah and the Bible
- Partial knowledge and partial quotations
- Exaggerating minor issues
- Political oppression, occupation, economic justice, etc.
- Manipulation of religions and Politics;

Recommendation

Religion should not be used as acrimonious and animus tools but rather as a rapacious sense of unity. Indeed, religion is not a tangible and self-contained object and it would be reductive to try to understand it exclusively as a body of doctrines, a specific institution, a particular person or group. Rather, it should be understood as a system of interlocking variables with a role that changes, shrinks, and expands depending on several specific circumstances, historical trajectories, and external factors. (Shaker,2002).

Inculcation of the spirit of Tolerance; In Nigeria, Religious and community leaders should preach endlessly and promote ethno-religious tolerance and accommodation of opposing views as parts of the mechanisms of deepening peaceful co-existence and harmony in the country. People can always talk about Islam and Christianity, and their good teachings on love, peace, forgiveness, caring, and so on. But then, after that, the same people who preach the Quran and Bible are sometimes the ones who make or incite their members to carry arms or weapons and face the perceived enemies. In addition to this, there is mistrust and suspicion aided by falsified historical facts all in the bid to create enmity and hatred. However, the three religions should imbibe the culture of brotherhood and tolerance in relating with their fellow humans. (*British Academy,2015*).

Improving Human Capital Development of Nigerians: especially the youths and women. (Dogarawa, A.B.2012) ignorance is one criminal that has engendered abject poverty amid abundant natural resources. Coupled with the increasing high rate of youth unemployment, the level of ignorance is deepening particularly in the northern part of Nigeria. Also, owing to the incessant close down of schools and strikes in Nigeria, the educational system is in a state of comatose; thereby denying ordinary Nigerian students the opportunity to acquire sound knowledge, moral rebirth, and a high level of discipline especially on different methods of peaceful settlement of disputes or conflicts. Hence, there is an urgent need for both the government and the organized private sector to complement each other by improving the human capital development.

Spreading and Proselytising the Message of Genuine Friendship and Sincere Love; instigation of hatred in the name of religious practice in religious organizations is a negative attitude. While it is true that both Christianity and Islam profess the slogan “love your neighbor as yourself”. It is high time religious leaders preached the genuine gospel of friendship and sincere love. This is the vehicle that will take mankind to the abode of peace and security. In addition to the foregone, the Federal Government of Nigeria should take a bull by the horns by putting in place legislation that will criminalize the incitement to hatred by religious organizations or any individual(s) in the country regardless of whose ox is gored. (Shuaib, I.A.2014). Role of Secular and Faith-based Organizations: Secular Non-Governmental organizations (NGOs) and faith-based Organizations (FBOs) should redouble their efforts as facilitators of dialogues and mediators of conflicts between conflicting parties. In addition, they should step up their advocacy by sanitizing the people about their rights and the rights of others especially on peaceful co-existence, and civic and religious rights among others.

Conclusion

This paper dwelt extensively on religious tolerance in the Yoruba West compared to the Hausa/Fulani in the North. The religious tolerance that ensured peaceful coexistence in the Western part of Nigeria with a minimum religious conflict could also be replicated in the Northern part of Nigeria. However, it should be noted that ethnocentric politics, religious jingoism, sectional solidarity, primordial interests, and religious manipulation have become part and parcel and prominent features of the country’s political terrain. Therefore, in order to achieve religious harmony and peaceful co-existence among all religious adherences in all parts of Nigeria, the above recommendations and suggestions should be adhered to and put into practice individually and collectively for Nigeria's unity.

References

- Abdulrazaq Oyeabanji Hamzat, “ *Why Islam in Northern Nigeria is different from the South*”, 2014. www.thenigerianvoice.com
- Ajasa A, O.A Solomon, “*Contemporary Multi-religious and Peaceful Coexistence of Islam in Nigeria's state*”, 2002.
- Akubor Emmanuel Osewe, “*In Defense of God and Religion: A Historical Analysis of Killings in God's Name in Nigeria since c. 1980A.D.*” Journal of Philosophy, Culture, and Religion, An International Peer-Reviewed Journal Vol20, 2016. ISSN 2422-8443, Pg.5.
- B. Aisha Lemu, “*Religious Education in Nigeria*”, Lagos: 2002
- Balogun, I.A.B, “*Utilizing religion for peaceful unity and progress in Nigeria, Ilorin: the University of Ilorin*”, 1981.
- David B, “*World Christian encyclopedia: A comparative survey of churches and religions, AD 30 TO 2200*”, Oxford: Olympia, 2001.
- Dogarawa, A.B, “*Tackling Ethno-Religious Crises in Nigeria, Role of the Media in NUJ Kaduna State Council publication on Ethno Religious crises in Northern Nigeria: Practicable solution*”. Rich Value Concept Ltd, Kawo Kaduna 2012.
- Dr. Kanayo Louis and Dr. Ifoema Grace, “*Religion, Religiosity and Moral Considerations in Nigeria: a search for credibility and Relevance*”, VOL 4, 2016.
- Freud Sigmund, “*Civilization and its Discontent*” New York: Norotr 1962, p92.
- I.A Shuaib, “ *Towards Achieving Ethno- Religious Peaceful Co-existence in Nigeria*”, International Center for Ethno- Religious Mediation, New York City: 2014, www.icermediation.org
- Ijinle, “*A multidisciplinary Journal of the Faculty of Arts, Adeleke University*”, Osun pg 110
- Imam: Shaker Elsayed Dar Alhijrah Islamic Center, “*Extremism: An Islamic Perspective*”, Washington 2002.
- John A. Ottuh, “ *Religious Conflict Resolution in Nigeria (Matthew 18:15-22): A Hermeneutico – Inculturation Approach*”, Vicar: Winners Baptist Church, P.O. Box 1214, Effurun, Delta State, Nigeria. Pp 19- 26. E-ISSN:2279-0837, ISSN:2279-0845, February 2013.
- Karl Marx, “*A contribution to the Critique of Hegel's Philosophy of Right*”, Deutsch-Franzosische Jahrbucher, February 1844.
- Kukah, M.H, “*Boko Haram: some reflections of causes and effects*” in S.O Anyanwu and I. Nwanaji(Eds) “*Boko Haram Religious Conflicts and Dialogue Initiatives in Nigeria*”(pp.1-28) Owerri: 2010
- Mbiti J.S, “*Introduction to African religion*”, London: 1981.
- Muritala Babatunde and Muhammad Bello Umar, “*Ethno Religious Intolerance as an Impediment to Nation Building: The Nigerian Experience*”, 2014, ISSN:2321-1784
- Otite, O. Ogionwo, “ *An introduction to sociological studies*”, Ibadan, 1981. P153

- Owolabi Jacob Awoju, “*Enhancing lasting religious peace and harmony in Northern Nigeria*”, Department of Christian Theology, School of Arts and Social Sciences, National Open University of Nigeria, 14/16 Ahmadu Bello way, Victoria Island, Lagos; 2014.
- Takuso Eze Ndukaku, “*An Assessment of the Media in Promoting Religious Tolerance: A Case study of “Peace Arena” Radio Programme on Capital Fm Kaduna*” April 2015.
- The British Academy, “*The Role of Religion in Conflict and Peace Building*”, 11 Carlton House Terrace London SW1Y5AH, September 2015. ISBN 978-0-85672-618-7
- Hassan, M. B., & Umar, M. B. (2014). Ethno-religious intolerance as an impediment to nation building: the Nigerian experience. *International Journal in Management & Social Science*, 2(1), 130-150.
- Deegan, H. (2011). Religious conflict in Kano: what are the fundamental issues? *Commonwealth & Comparative Politics*, 49(1), 80-97.
- Kanu, I. A. (2017). Igwebuiké as an Igbo-African Philosophy for Christian-Muslim Relations in Northern Nigeria. *Spirituality and Global Ethics*, 300-310.
- Best, S. G., & Rakodi, C. (2011). Violent conflict and its aftermath in Jos and Kano, Nigeria: what is the role of religion?
- Aliyu, A., Moorthy, R., & Idris, N. A. (2016). THE ROLE OF KANO EMIRATE COUNCIL IN MANAGING ETHNIC AND RELIGIOUS CONFLICT IN KANO STATE-NIGERIA. *e-BANGI Journal*, 11(1).
- Iweze, D. O. (2021). Boko Haram Insurgency, Interfaith Dialogue, and Peacebuilding in Kano: Examining the Kano Covenant. *African Conflict & Peacebuilding Review*, 11(1), 32-54.
- Mustapha, A. R., & Ehrhardt, D. (Eds.). (2018). *Creed & grievance: Muslim-Christian relations & conflict resolution in Northern Nigeria (Vol. 11)*. Western Africa.

PERCEPTION OF MUSLIMS ON THE IMPACTS OF VIOLENT EXTREMISM IN YOBE STATE, NIGERIA: AN ASSESSMENT

Halliru Muhammad Abdullahi

Department of Islamic Studies
Yobe State University Damaturu
Yobe State Nigeria
Email: ibndiskudo@gmail.com

and

Ibrahim Dahiru Idriss

Department of Usul al-Din and Comparative Religion
International Islamic University Malaysia
Email: ibrahimdahiruidriss@gmail.com

Abstract

The issue of violent extremism is one of the hottest topics of discussion across the globe. This study assesses the perception of Muslims on the impacts of violent extremism in the Northeastern part of Nigeria, particularly Yobe State. Violent extremism originates from extreme ideological standpoints and indoctrinations shared by a limited group of individuals. This multidimensional research exposes the complexity of understanding Violent Extremism and the best strategies to counter it. The research was undertaken with the framework of Islamic thought with corresponding application of modern data collection tools, relying mainly on survey and analytical methods involving both qualitative and quantitative approaches. The findings of the study indicate that Islam is the religion of peace and encourages Muslims to live in peace and harmony because Islam prohibits all kinds of unjustifiable violence and terrorism. The study further indicates that majority of respondents unanimously admitted that peace and security are the major requirements deemed necessary for sustainable development in any human society. The study concludes that a large proportion of some selected and studied groups, especially the residents of Damaturu, Bade and Geidam Local Governments Areas are still unaware of the Conflict Management and peace-building strategies in providing adequate knowledge on the possibility of violent extremism to mitigate future reoccurrences among community members.

Keywords: Assessment, Muslims, Violent, Extremism, Yobe State, Nigeria.

Introduction

Violent extremism, often referred to as "violent radical extremism" or "violent extremism," is a complex and multifaceted concept. It typically involves the advocacy, support, or use of violence, often by individuals or groups, to achieve political, religious, social, or ideological goals. Violent extremists may seek to

bring about change by force, and their actions can include acts of terrorism, insurgency, or other forms of violent behaviour. Violent extremism, including acts of terrorism, has been a significant concern in the context of Islam. It is important to note that the vast majority of Muslims do not support or engage in violent extremism, and many Muslim scholars, religious authorities, and organizations have consistently condemned acts of terrorism and violence. According to Holmer, the term violent extremism means different things in different contexts (Holmer, 2013). The Australian National Counter-terrorism Committee Framework defines violent extremism as "a willingness to use or support the use of violence to further particular beliefs, including those of a political, social or ideological nature" (Nasser-Eddine et al. 2011). Neumann (2011) defines it as political ideologies as well as a method that opposes a society's core values and principles. The Department of Homeland Security (DHS) also defines radicalization as the process of accepting an extremist belief system and a willingness to support or facilitate violence as a method to effect societal change. From the above, it can be deduced that the terms "terrorism", "violent extremism" and "radicalization" are often used interchangeably, but they do not mean the same thing. However, one can argue based on the above that terrorism entails the use of violence against civilians and other target groups to achieve political objectives or social change. Therefore, and in line with the subject matter of the thesis herewith, the term "violent extremism" refers to a protracted violent conflict in which one or more groups seek to overthrow or change the political or social order in a State or religion through the use of sustained violence, subversion, social destruction and political action. It is usually characterized by the massive killings of innocent lives and destruction of private and public properties with the use of sophisticated arms and explosives (Ladbury, et al. 2016). Given its basis in government policy rather than scholarship, the notion of 'countering violent extremism' is rarely defined let alone conceptualized or theorized within the literature. Rather, it stands as a phenomenon that is both self-evident and mostly taken for granted. The focus in the relevant literature on countering violent extremism is generally on strategies that aim to respond to, or prevent, violence with recommendations for policy rather than on understanding how 'countering violent extremism' is constituted and/or emerge in particular ways. Despite lack of scholarship in this area, some general observations will be made in what follows by canvassing themes from the literature that reveal the prevailing ideation that underpins how 'countering violent extremism' is understood (Nasser-Eddine et al. 2011).

Statement of the Problem

Peace and security are the major requirements necessary for the overall development of any human society. Currently, in the North-east and other parts of the country, violent extremism is one of the major security challenges bedevilling the region. This is evident expressed at the national and international as well as local communities. The Violent Extremism unleashed by Boko Haram from 2009 to date affected various parts of the country and had serious consequences on its social, economic, and political relationships internally and externally; and had an enormous impact in Yobe State in particular. In view of the dangers and consequences associated with such an ugly phenomenon, the study deems it necessary to showcase the Perspective of Violent Extremism as well as the origin of such violent thought with an effort to clearly locate its originality. Therefore, the real causes of violent extremism in the North-east region and Yobe State in particular are vital areas needing scholarly research.

Literature Review

According to Blanchard (2014) in his work, titled: “Nigeria’s Boko Haram: Frequently Asked Questions in Northern Nigeria”, Boko Haram had a great influence among the youth community and with the passage of time the ratio of the influence increased. He argued that if the situation was analyzed and a question asked about the reason for the increase in the influence of Boko Haram, the answer was directly connected with the poor performance of the institutions of the State, as the State failed to introduce and embark upon adequate developmental projects and economic opportunities to eradicate poverty and unemployment. These two factors generated attractive feelings among some Nigerian youths He also opined that in Northern Nigeria, the ratio of unemployment and poverty use higher as compared to the Southern parts of the Country. An ordinary Nigerian faced extreme corruption, nepotism and despotism, neglected educational facilities and disappointment from the authorities of the State. He finally concluded that these widespread pessimist feelings paved a path for some youth to join Boko Haram.

In a work titled: “Islamic Statements against Terrorism” Kurzman, (2018) observed that violence and terrorism in the name of Islam by a host of militant Muslim movements in recent decades was a product of historical and political factors, not simply religion or a militant Islamic theology/ideology. He further observed that focusing on reading violent passages in the Qur’an could obscure the importance of the policies of authoritarian and oppressive regimes and their Western allies, collaborating that many contemporary Muslim religious scholars

and leaders denounced extremists' appeals to Islam and their acts of violence and terrorism, issued Fatwas, supported Madrasa reforms and de-radicalization programmes.

When analyzing the causes of terrorism, Reich, (1998) in his book, "Origins of Terrorism: Psychologies, Ideologies, Theologies, States of mind" observed that law enforcement agencies and policy makers must exercise academic caution and not use poverty as the primary metric in determining terrorist acts. His work uncovered that in the late 1990s, terrorists were very diverse. Some were professionals, college students, and married and some were even older men well into their forties. The work sought to understand the evolution of domestic terrorists and the changes in their perceptions, positions and ideologies regarding society. In addition, the work also considered the legitimacy of the primary perceptions of terrorists, who are U.S. citizens through historical examination and by conducting psychological and sociological assessments of the individuals and their motivations.

Accordingly, Delphine and Camille (n d) in their work, "Understanding Radicalization" argued that certain motivating factors lead to violent extremism and that the consequence of these factors are violent actions against a targeted source of grievances, which brings the individual closer to extremism through a process of indoctrination. They cited as an example a radical political leader or radical religious preachers, in some cases, incite hate and intolerable belief or ideology to targeted individuals or groups of individuals. The consequence of this action is the orchestrated suicide terrorism experienced in recent times. In short, this event has, in no small measures, encouraged the weaker victims of such indoctrination to take the final step towards violent extremism, the consequence of which is the act of terrorism.

In their book, titled: "A History of Nigeria" Falola and Heaton (2008) discussed the major cause of Boko Haram's Violence in northeastern Nigeria from a historical perspective. They argued that Nigeria's recent troubles could be explained through an examination of the history of its pre-colonial (pre-1900), colonial (1900 – 1960) and post-colonial (1960 to date) periods. These periods in its history are critical to understanding the current dynamics of political, economic and social issues in the country.

Solomon (2013) in his book, titled: "Boko Haram, Identity and the Limits of Counterterrorism" viewed those military operations were treated as the hardline

decisions of the government to counter religious extremism. Rather than attaining maximum benefits, it left negatives impacts over the internal dynamics of the state. First, it exposed the capacity and capability of the Nigerian security forces. The book also posited that Military operations changed the dynamics of Boko Haram from peace to violence. From 2002 to 2009, Boko Haram attacks were few, but this ratio increased abruptly after the military operations. In 2001, it was approximately 590 attacks on state institutions, which resulted in massive innocent killing.

Borum (2011) in his work, titled: “Radicalization into Violent Extremism: A Review of Social Science Theories.” asserted that violent extremism could be applied to an ideology that advocates religious supremacy and opposes the core principle of democratic governance and human rights. This definition of violent extremism emphasizes the use of violence to further religious ideologies, political or social goals. The term “radicalization” is widely used, but poorly defined. Borum referred to it as the exposure and acceptance of ideological messages and the change in individuals from mainstream beliefs to extremist viewpoints.

While Arena and Arrigo (2005) in their article, “Social Psychology, Terrorism, and Identity: a Preliminary Re-examination of Theory, Culture, Self and Society” considered extremism as a motivation for terrorism. They argue that extremism comprises ideological beliefs about an obligation to bring back the political system to a form suggested by religious norms through violence. Therefore, the label of extremist is attributed to groups fighting for their political agendas against mainstream systems accepted by the majority of people (e.g., ISIS against the government of Syria or MILF or the Moro Islamic Liberation Front against the government of the Philippines). Such a definition of extremism associated with political violence is related to broad collective responses against perceived oppression or injustice and may be fueled by extreme religious dogma or not. Understanding of religious extremism as political has been elaborated by many scholars. For example, religious extremists have been characterized as seeking martyrdom, and fueled by anger regarding perceived injustice (Sageman, 2011).

Wisnewski (2008) observed that it is also not possible for all the individuals who share a sense of injustice from the government or from the larger society to become radicals or radicalize the pursuit of their grievances either political, social or religious. A few may resort to extreme violence and some to outright acts of terrorism. In short, this makes violent extremism, radicalism and terrorism unpredictable. In a broad sense as he argues, terrorism involves the use of

violence, often intentionally with either political or religious purposes attached to it. It is also primarily used to refer to violent acts against a non-combatant civilian population or against neutral military personnel.

The work of Ashour, (2008) titled: “A World without Jihad? The Causes of De-Radicalization of Armed Islamist Movements” is a masterpiece. It reveals that several Armed Islamist Movements have shown remarkable behavioral and ideological transformations towards non-violence. The "de-radicalization" processes of these movements removed tens of thousands of former militants from the ranks of Al-Qaida's supporters and acted as disincentives for would-be militants. These processes have taken place on a large scale in Egypt and Algeria and on a smaller scale in Libya, Saudi Arabia, Yemen, Jordan, Tajikistan, Malaysia and Indonesia. This thesis addresses crucial lacunae in the literature on Islamism, security and counterterrorism studies by asking a question, 'Why do radical Islamist militants revise their ideologies, strategies and objectives and initiate a de-radicalization process. The paper examines how the countering violent extremism initiatives implemented by the Australian government since 2011 have been received by Muslim communities in Sydney and the impact such measures have had particularly for those communities. Investigating the reception and impact of such initiatives both for and within Muslim communities is vital in order to understand the scope of their reach and their efficiency (Ashour, 2008).

Research Methodology

This study adopted survey and analytical methods, involving both qualitative and quantitative approaches. The data for this research were collected from primary and secondary sources. The primary sources are the Qur'an and Hadiths as sources of Islamic thoughts. In addition data are also collected from key informants' interviews, as well as focus group discussion and administration of Questionnaire. In the same vein, eight (8) structured interviews were conducted in the selected communities of Bade, Geidam, Gujba, Damaturu and Potiskum LGAs respectively, the reason of selecting these communities, because they are the most ravaged by the act of violent extremist group. The interviewees included Traditional and Religious leaders, Women and Youth Groups including Keke Napep Riders, Government Officials, IDPs at camps and host communities, the Imams of Juma'at Mosques, Heads of Primary and Secondary Schools, Heads of Higher Institutions of Learning, Businessmen and women and Heads of Religious Organizations. On the other hand, data from secondary sources were consulted and analysed from textbooks, academic journals and the internet descriptively

and narratively; Analyses were presented in tables as well as pie and bar charts using a statistical package software for clarity and better presentation of ideas.

Brief Historical Background of Violent Extremism in Borno and Yobe States (From Taliban to Boko Haram)

The ideology of violent extremists spread across the Northeastern Nigeria, with Borno and Yobe States as the practical hub of such ideology. “Nigerian Taliban”, emerged in the two States in 2003, between 2003 and 2004. It fought security forces on three occasions. On 31st December, 2003, about 200 of its members clashed with the Police in Geidam and Kanamma towns of Yobe State. Similarly, a second clash followed with an incident in June 2004, when four members of the group were arrested during a January fight attempted to escape jail in Damaturu and were shot dead by the Police. In an effort to retaliate and apparently also in an attempt to seize more guns and weapons, the Group had, in September 2012 lunched several attacks on Police Stations in Bama and Gworza towns in Eastern Borno State near the border of Cameroon killing six people and abducting another four others. Security forces again subdued them, killing twenty violent extremist and arresting many more. Others fled to nearby locations within Cameroon and Niger.

On 8th October 2004, the Group launched a third attack, ambushing a Police patrol Team in Kala-Balge, three officers were instantly killed and twelve captured, and were later killed. Between 2006-2009, the Group re-emerged primarily in Borno State under the banner of “Boko Haram”. Its leaders, particularly Mohammad Yusuf, pronounced that it was a direct continuation of the Taliban. On 25th July 2009, the Police arrested several leaders of the Group on suspicion that they were arranging violence. The then Bauchi State Governor, Mallam Isa Yuguda, ordered arrests after receiving an Intelligence Report that the Group was planning to over-run the city of Bauchi. They had already clashed with the Police in Borno State. Protesting the arrests and probably also trying to free their detained leaders, several hundred members attacked the Dutsen Tanshi Police Station in Bauchi on 26th July 2009, but they were repelled and about fifty of them were killed (Mantzikos, 2014).

On 30th July, the Nigerian Army stormed the headquarters of Boko Haram, captured Muhammad Yusuf, who had fled to his father-in-law’s house, and handed him over to the Police. He was shot dead in their custody some hours later. Exact casualty figures were never published, but the Red Cross reported that over 780 bodies were buried in mass graves. The Christian Association of

Nigeria (CAN) showed twenty-nine churches burnt and at least three Pastors killed, and the Police listed twenty-eight of its officers among those killed (Mantzikos, 2014).

Unsurprisingly, the events of July 2009 did not put an end to the Group's activities. Taking refuge in neighboring Niger and Chad or simply lying low in Maiduguri, it used martyrdom videos of the events to radicalize its membership. In the first months of 2010, there were clashes with security forces. The Group then began to issue increasingly radical messages to the press, stating the intention to wage war on secular authorities and seek revenge on those it considered betrayers (Mantzikos, 2014).

On 8th September 2010, it executed a spectacular prison break in Bauchi, a highly violent, military-type operation that freed 150 of its members and several hundred other prisoners. One Prison Guard, one Policeman, and two civilians were reported killed. This was followed by a series of assassinations of Muslims clerics and Policemen who spoke out against the Group, principally in Maidugari, the Borno State capital (). However, the Taliban and Boko Haram are among several radical, anti-establishment groups that have emerged among Nigerian Muslims in the North-east in recent years. The interpretations of their motivations and world views differ widely. Many believe that they are part of a generalized discontent with the Nigerian state and a product of a moribund economy. Others claim that they emerged from doctrinal religious disputes. In either case, they have been characterized by radical rejectionist, including the refusal to enter dialogue or compromise with secular authorities.

The movements attracted Muslim youths, including university students and some young people who apparently revolted because of the corruption in their wealthy families. The initial Taliban numbered only a few hundred, but Boko Haram drew a much larger membership that was probably boosted by worsening unemployment, poverty and hopelessness. Most were Nigerians, but small numbers came from neighboring Cameroon, TChad and Niger. Members developed long beards, wore red or black headscarves and refused to use certain modern (purportedly Western) goods, such as wristwatches and safety helmets. At this point, it is worth mentioning the brief biography of the pioneer Boko Haram leader Mohammad Yusuf, who was born in Girgir, Jakusko local government area of Yobe State, on 29th January 1970. He had no basic Western education but undertook a Qur'anic education in Borno, Yobe and TChad and Niger Republic. He was a member of the Borno State Sharia Implementation Committee under

the late Governor Malah Kachallah (1999-2003); and was actively involved in debates on topical Islamic issues at local radio and television stations. He later joined the Taliban movement for a short period. A colleague recalled that even while on the Committee, Yusuf was “against the system of government and he used to regularly preach against it.”

The view that the Group was merely opposed to Western education tends to oversimplify its complex and somewhat vague ideology. It is clear that it rejects secularism, seen as incompatible with Islam, and Western influence in general, considered the source of secularist ideology. Yusuf constantly railed against what he saw as the corrupting influences of a “Godless” system of education introduced during the colonial rule. However, when challenged to define exactly what elements of Western education were objectionable or incompatible with Islam, Yusuf was unable to provide clear and convincing answers. Many youths in Maiduguri saw Boko Haram as a social movement protesting the “corruption” of the secular state and campaigning militantly for an Islamic State. Seeking the strength to defy the authority of that “corrupt” state, they were attracted by “the bravado which many [Boko Haram] members usually displayed against security agents, especially the Police and so wanted to join them, in order to enjoy whatever immunity that made them seemingly untouchable”. The members of the group offered ethnic motivations, centered on the corruption of the secular elite that appeared confirmed by many interlocutors. This resonates with much religiously inspired rejection of state authority across the Country, including Christian Churches. See appendix II for more atrocities committed by violent extremists.

Findings and Discussion

Economic and Socio-Political Effects of Boko Haram Activities in Yobe State

The impact violent extremist attacks of Boko Haram on the social economic and political structure of Yobe State are overwhelming and devastating. Many businesses in the state have been affected by the activities of the insurgents. Some shops have been taken over by the military personnel who have made it their base, forcing the businesses owners to either relocate or abandon it totally. Similarly, small businesses that use to thrive in the night like tea selling, restaurants, e.t.c. no longer operate as a result of the security situation. Banks operated partially but some had even closed down their branches completely.

Although the 2019 general elections were held in the region, the security situation did not allow some communities to exercise their civic rights, especially those in

Gujba, Gulani, Yunusari and Geidam local government areas. This was as a result of the serious security challenges of the time. A lot of people relocated from Buni Yadi, Goniri, e.t.c. to other parts of the State. Another effect is that some were compelled to reduce the working hours of the civil service in the State. However, the violent activities in the State drastically reduced government of the day's performance in the affected area. It should also be noted that the activities of Boko Haram made some Nigerians residing in areas not affected by the Boko Haram insurgency to be afraid in visiting the affected areas or even avoiding such areas completely.

In the same vein, it came to a situation whereby a great number of the Nigerian Graduates who were posted to serve the Nation under the National Youth Service Corp (NYSC) scheme were seen rejecting being posted to Yobe, Borno and Adamawa, because of the activities of the violent extremist in the region. The social challenges it posed by can also be attested to by the mass movement of residents from Borno and Yobe States of the Federation to other parts of the Country. Hearsay, rumors and propaganda become the order of the day thereby creating tension and panic among the residents of the region. Schools were also closed, and academic calendars interrupted at all levels, ranging from the primary, the secondary and the tertiary institutions, in fact, the situation led to the frustration of many family members. Certainly! Let's tailor the discussion to the interplay between different tribes and ethnic groups in Yobe State in the context of Countering Violent Extremism (CVE):

Interplay between Different Tribes and Ethnic Groups in Yobe State:

In the realm of Countering Violent Extremism (CVE), the interplay between various tribes and ethnic groups in Yobe State plays a crucial role in shaping the strategies and initiatives aimed at preventing radicalization. The collaborative efforts of different communities contribute to a holistic approach to CVE, addressing the root causes and vulnerabilities that might lead individuals towards extremist ideologies.

- **Community Engagement:** The diversity of tribes and ethnic groups facilitates comprehensive community engagement in CVE initiatives. Local communities, representing different cultural backgrounds, can collectively participate in and support programs that promote peace, tolerance, and resilience against extremist narratives.
- **Linguistic Diversity in CVE Messaging:** Recognizing the linguistic diversity resulting from different ethnic groups, CVE efforts can employ a

multi-lingual approach in their messaging. This ensures that the communication is effective and culturally relevant, reaching individuals in their native languages and resonating with diverse audiences.

- **Cultural Sensitivity in CVE Programs:** The interplay between tribes underscores the importance of cultural sensitivity in CVE programs. Understanding the distinct cultural norms, practices, and traditions of different ethnic groups allows for the development of initiatives that respect and align with the local context, fostering greater acceptance and impact.
- **Religious Cooperation:** Yobe State's diverse ethnic groups often share the common thread of Islamic faith. Collaborative CVE efforts can leverage religious leaders and institutions from different tribes to disseminate counter-narratives, promote religious tolerance, and debunk extremist interpretations that may attempt to exploit religious differences.
- **Social Cohesion as a Resilience Factor:** The interplay between tribes contributes to social cohesion, creating a strong foundation for resilience against violent extremism. Communities that embrace diversity and have strong social ties are better equipped to withstand the divisive tactics employed by extremist groups.

Characteristics of Violent Extremism

- i. **Ideological or Religious Motivation:** Violent extremists are often driven by strong ideological, religious, or political beliefs. They may interpret these beliefs in an extreme and uncompromising manner, justifying the use of violence to further their goals.
- ii. **Rejection of Nonviolent Means:** Violent extremists generally reject nonviolent methods of achieving their objectives, such as peaceful protest, negotiation, or political engagement. They view violence as the most effective way to bring about change.
- iii. **Willingness to Harm Others:** Violent extremists are prepared to use violence against individuals, communities, or institutions they perceive as standing in opposition to their beliefs. This can result in harm, injury, or death to innocent civilians.
- iv. **Propensity for Radicalization:** Violent extremism often involves a process of radicalization, wherein individuals or groups become increasingly extreme in their beliefs and more inclined to resort to violence. This process can be influenced by various factors, including social, economic, and psychological factors.
- v. **Threat to Society:** Violent extremism poses a significant threat to the stability, security, and social cohesion of societies. It can lead to acts of

terrorism and the radicalization of individuals or groups, potentially causing large-scale harm and disruption.

It's important to note that not all individuals or groups with extreme beliefs become violent extremists, and there is a distinction between holding extreme views and engaging in violent activities. Countering violent extremism often involves efforts to prevent radicalization, promote dialogue, and address the root causes that may drive individuals toward violent ideologies and actions.

Concepts on Countering Violent Extremism (CVE):

Certainly, CVE stands for "Countering Violent Extremism." It refers to a set of strategies, policies, and programs aimed at preventing individuals and groups from becoming involved in or supporting violent extremism. CVE efforts are designed to address the root causes and drivers of radicalization, as well as to counter the spread of extremist ideologies. These efforts encompass a wide range of activities, including social, educational, and economic initiatives, as well as community engagement and deradicalization programs.

According to the United Nations Development Programme (UNDP), CVE is defined as:

"Countering Violent Extremism (CVE) refers to all those actions and policies that aim to prevent individuals and groups from being recruited, radicalized, or mobilized into engaging in violent extremism. CVE includes measures that address the structural, social, economic, and political factors that drive individuals or groups to radicalization and recruitment, as well as those that directly challenge the ideology and narratives of violent extremists. It also encompasses initiatives to rehabilitate and reintegrate individuals who have been involved in violent extremism." CVE programs often involve a multidisciplinary approach, involving government agencies, civil society organizations, local communities, and international partners to address the various dimensions of extremism and radicalization. The focus is on both preventing the initial radicalization of individuals and rehabilitating those who have already become involved in violent extremism.

Countering Violent Extremism (CVE) from a Muslim perspective involves various approaches and strategies aimed at preventing radicalization and the spread of extremist ideologies within Muslim communities. It is important to note

that the vast majority of Muslims around the world do not support or engage in violent extremism, and many Muslim leaders, scholars, and organizations actively work to prevent radicalization and promote a peaceful interpretation of Islam.

Aspects of Countering Violent Extremism from Islamic Perspective

- i. **Religious Counter-Narratives:** Muslim religious scholars and leaders play a crucial role in countering violent extremism. They provide religious counter-narratives that challenge and refute extremist interpretations of Islam. They emphasize the peaceful and tolerant teachings of Islam, emphasizing values such as compassion, justice, and coexistence.
- ii. **Community Engagement:** CVE efforts within Muslim communities often involve active engagement with community leaders, mosques, and organizations. Building trust and open dialogue is essential in addressing the concerns and grievances that might lead individuals towards extremism.
- iii. **Education and Awareness:** Promoting education about Islam's true teachings and history is a fundamental aspect of CVE. This can include initiatives to inform young people about the dangers of radicalization and the manipulation of religious beliefs for extremist purposes.
- iv. **Mental Health and Social Services:** CVE programs also focus on providing mental health support and social services to individuals who may be vulnerable to radicalization. These services address underlying issues, such as social isolation or a sense of injustice, that might contribute to extremism.
- v. **Preventing Online Radicalization:** Muslim communities are increasingly focused on addressing the online radicalization of individuals. Efforts include monitoring online content, providing alternative narratives, and educating individuals about the dangers of online extremist propaganda.
- vi. **Promotion of Youth Leadership:** Encouraging young Muslims to take leadership roles in their communities is another key aspect of CVE. Empowering youth to be actively engaged in constructive activities can help deter them from extremist influences.
- vii. **International Collaboration:** CVE from a Muslim perspective often involves collaboration with international partners, including governments, organizations, and other faith-based communities, to address the global challenge of violent extremism.

These efforts align with the broader goal of countering extremism and terrorism while promoting the values of peace, tolerance, and coexistence as outlined in the Qur'an and Islamic teachings. Muslim leaders, scholars, and organizations

around the world are actively involved in these initiatives to prevent the radicalization of vulnerable individuals and promote a peaceful interpretation of Islam. Certainly, the Qur'an and Hadith contain numerous passages that emphasize peace, tolerance, and the sanctity of human life. Here are some relevant Qur'anic verses and Hadiths:

Qur'anic Verses:

- Qur'an 5:32 - "Because of that, we decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely."
- Qur'an 2:190 - "Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors."
- Qur'an 2:256 - "There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejected false deities and believeth in Allah hath grasped a firm handhold which will never break."
- Qur'an 16:90 - "Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression."

Hadiths: Sayings of Prophet Muhammad, (peace be upon him):

- Prophet Muhammad (peace be upon him) said, "Do not kill women or children or an aged, infirm person. Do not cut down fruit-bearing trees. Do not destroy an inhabited place." (Sahih al-Bukhari)
- The Prophet also said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (Sahih al-Bukhari)
- In his Farewell Sermon, Prophet Muhammad (peace be upon him) stated, "All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; a white has no superiority over a black, nor does a black have any superiority over a white; none have superiority over another except by piety and good action."

These Qur'anic verses and Hadiths emphasize the sanctity of human life, the avoidance of transgression, the prohibition of compulsion in religion, and the importance of justice, good conduct, and the protection of the innocent. They are frequently cited by Muslim scholars and leaders to promote a peaceful and harmonious interpretation of Islam and to counter violent extremism.

Conclusion

The study concludes that violent extremism is a protracted violent conflict in which one or more groups seek to overthrow or change the political or social order in a state or religion through the use of sustained violence, subversion, social destruction and political action. This is usually characterized by the massive killings of innocent lives and destruction of private and public properties with the use of sophisticated arms and explosives. The study also concludes that all and sundry admired that peace and security are the major requirements deemed necessary for the development and attainment of a good quality of life for any human society in all ramifications as well as the economic and political development of the State and the Nation in general. It provides the requisite enabling environment for citizens to live and work towards the overall upliftment of society. The study further concludes that as a result of the emergence of the deadly Boko Haram group in recent years in Yobe State. There has been a national surge in both the intensity, the range of attacks and armed assaults and the destruction of lives and properties. While security forces were held to the greatest accountability, the study also concludes that people have extremely little faith in their local leaders in their efforts to address issues relating to conflict and peace at the local level. The Study further concludes that a large proportion of the residents of Damaturu, Bade, and Geidam LGAs are still unaware of the Conflict Management and Peace Building strategies leading to violent extremism. Awareness is inadequate among the youths, the female and elderly respondents. Subsequently, there is the need to implement a widespread awareness campaign targeting these groups. Determining the major causes of violent extremism in Yobe State, in particular is very important. The study therefore concludes that the determination of such causes will assist positively in avoiding future reoccurrences as well as strengthen other mechanisms that aid in ensuring peaceful coexistence among community members.

References

- Arena, M. P., & Arrigo, B. A. (2005). Social psychology, terrorism, and identity: a preliminary re-examination of theory, culture, self, and society. *Behavioral sciences & the law*, 23(4), 485-506.
- Ashour, O. (2008). A world without Jihad? the causes of de-radicalization of armed Islamist movements.
- Blanchard, L. P. (2014). Nigeria's Boko Haram: Frequently Asked Questions.
- Borum, R. (2011). Radicalization into violent extremism I: A review of social science theories. *Journal of strategic security*, 4(4), 7-36.

- Delphine, M., & Camille, S. Understanding Radicalisation. EIP Explainer, European Institute of Peace.
- Falola, T., & Heaton, M. M. (2008). *A history of Nigeria*. Cambridge University Press.
- Holmer, G. (2013). *Countering violent extremism: A peacebuilding perspective*. US Institute of Peace.
- Kurzman, C. (2018). Islamic statements against terrorism. *Charles Kurzman*.
- Ladbury, S., Allamin, H., Nagarajan, C., Francis, P., & Ukiwo, U. (2016). Jihadi groups and state-building: the case of Boko Haram in Nigeria. *Stability: International Journal of Security and Development*, 5(1).
- Mantzikos, I. (2014). Boko Haram attacks in Nigeria and neighbouring countries: A chronology of attacks. *Perspectives on Terrorism*, 8(6), 63-81.
- Nasser-Eddine, M., Garnham, B., Agostino, K., & Caluya, G. (2011). Countering violent extremism (CVE) literature review.
- Neumann, P. R. (2011). *Preventing violent radicalization in America*. Bipartisan Policy Center.
- News 24, Boko Haram fighters found posing as refugees: Nigeria, 7 July 2017, www.news24.com/Africa/News/bokoharam-fighters-found-posing-as-refugees-nigeria-20170701
- OCHA, Lake Chad Basin crisis update no. 19, 18 September.
- Reich, W. (Ed.). (1998). *Origins of terrorism: Psychologies, ideologies, theologies, states of mind*. Woodrow Wilson Center Press.
- Sageman, M. (2011). *Leaderless jihad: Terror networks in the twenty-first century*. University of Pennsylvania Press.
- Solomon, H. (2013). Boko Haram, identity and the limits of counterterrorism. *Boko Haram: Anatomy of a crisis*, 27-34.
- Wisnewski, J. J. (Ed.). (2008). *Torture, Terrorism, and the Use of Violence (also available as Review Journal of Political Philosophy Volume 6, Issue Number 1)*. Cambridge Scholars Publishing.

QUR'ANIC APPROACHES TOWARDS NON-VIOLENCE, PEACE AND STABILITY

Mukhtar Bala Yaya, PhD

Department of Islamic Studies and Shari'ah
Faculty of Arts and Islamic Studies
Bayero University, Kano
08039700687

Abstract

This article highlights the misconception paradigms that interpret the use of Islam to justify violence and terrorism. It is clearly the glorious Qur'an and hadith of the prophet (SAW) shows that Islam emphasizes peaceful co-existence and promotes non-violent approaches; This study analyses the content of the Quranic verses that emphasize Islamic culture and friendliness, prohibit acts of violence and narrate the peaceful resolution of problems as well as re-current conflict in the world. The analysis of these approaches of Quranic verses shows that Islam always encourages people with the values of peace and, conversely, disapproval of violence. This exploration of the non-violent values offered by the Qur'an, thus offers an important complement to the existing literature on peace and Islam. This study, thus, emphasizes the strategies to promote non-violence which are universal values of the messages of the Qur'an.

Keywords: Qur'an, non-violence, peace, content analysis, exegesis.

Introduction

Islam has often been perceived by some western world and their environs intentionally as a violent religion, were the Qur'an being viewed as a text that promotes violent behavior. According to Global Terrorism Index, which were been released annually by the Institute for Economics and Peace, between 2000 and 2014 there has been a significant increase in acts of terrorism and violence in some part of the world; also shows that the majority of these incidents have occurred in majority-Muslim countries. Religious and sectarian conflict has been similarly widespread. Perpetrators frequently legitimize their acts of violence by citing religion verdict. Some orientalist mention and writes that the Qur'an permits violence where necessary to uphold Islam and its law. Similarly, Mistaken interpretations of such components, however, are not only inappropriate, but ultimately detrimental to Muslims as they result in significant stigmatization. Some western scholars who are hostile towards Islam often mention the "sword verses" such as

﴿ فَإِذَا أَسْلَخَ الْأَشْهُرَ الْحُرْمَ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخَذُوهُمْ وَأَحْصُوا لَهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴾

But when the forbidden months are past, then fight and slay the pagans wherever you find them, and seized them, beleaguer them, and lie in wait for them in any stratagem of war, but if they repeat and established regular prayer----- . Attauba : 5

As “proof” that Islam is inherently violent. As noted by some people, the discourse of Islamic terrorism implies that violence is an integral part of Muslim society, as the very term Islamic terrorism suggests a causal link between Islamic beliefs and terrorist actions. This discourse frames Islam as a source of significant problems. However, the verses talk on peaceful co-existence and hadith far outnumber those calling for war. There are so many, in fact, that we could not possibly examine them all in this brief research. For that reason, the researcher has gathered a few of the most noteworthy here and encourage and left the vacuum to other researchers for additional examples during their own study

Islam and Violence

Critics of Islam often perceived it as a barbaric and brutal religion. Their argument is generally based on a select few Qur’anic verses and sayings of the Prophet (SAW), which seem to promote violence.

There are indeed a number of verses and *hadith* which encourage Muslims to turn to combat in certain situations. It is important to remember, however, that much of the Quran was revealed during a time of war. The vast majority of seemingly pro-violence verses and *hadith* were revealed to Prophet Muhammad (SAW) *while* his followers were being persecuted by those who did not believe and accepts his message.⁽¹⁾

Despite biased interpretations from orientalist and other western world, the Qur’an encourages Muslims to remain cordial and non-violent in times of peace. Evidence to support Islam’s preference for peace can be found in a great many verses of the glorious Qur’an and also authentic hadith of the prophet (SAW).⁽²⁾

Qur'anic Verses That Promote Non-Violence

There are some verses in the Qur’an which promote non-violence in Islam, among those Allah says:

⁽¹⁾ Abugideiri, S. E. (2012). Domestic violence. In S. Ahmed & M. M. Amer (Eds.), *Counseling Muslims: Handbook of mental health issues and interventions*. New York and Routledge: Taylor and Francis Group

⁽²⁾ Al-Qaradawi Y. (1960). *The lawful and prohibited in Islam*. American Trust Publications.

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾ ﴾

*We have sent you 'O Prophet' only as a mercy for the whole world.
(al' anbiya: 107)*

Qur'anic approach regarding wisdom in communication Allah says:

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّ لَهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن

ضَلَّ عَن سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾ ﴾

Invite 'all' to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord 'alone' knows best who has strayed from His Way and who is 'rightly' guided. An-Nahl: 125

In this regard it was led down principle of preaching which are good for all the time. Muslim must invite all the people to the way of Allah, and expound his universal will, it must be in wisdom, discretion and of good communication, meeting people on their own ground and convincing them with illustrations from their own knowledge and experience. Preaching must not be dogmatic, not self-regarding, not offensive, but gentle considerate which will attract their attention. The manner and arguments shouldn't very harsh,⁽³⁾ but modeled on the most courteous and the most gracious example.

Qur'anic approach regarding Freedom of religion Allah says:

﴿ لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ بَيَّنَّ الرُّشْدَ مِنَ الْغَيِّ ۚ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ

بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٣٦﴾ ﴾

Let there be no compulsion in religion

Compulsion is incompatible with religion: because religion depends upon faith and will, and these would be meaningless if induced by force. Truth and Error have been shown up by the mercy of Allah that there should be no doubt in the minds of any persons of goodwill as to the fundamentals of faith. Allah's protection is continuous, and His plan is always to lead us through the depth of darkness into the clearest light.

⁽³⁾ Alwani, Z. (2007). The Qur'anic model for harmony in family relations. In M. B. Alkhateeb & S. E. Abugideiry (Eds.), Change from within: Diverse perspectives on domestic violence in Muslim communities (pp. 33–66)

Qur'anic approach regarding In Recognition of diversity Allah says:

﴿ وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرَهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾ ﴾

Had your Lord so willed 'O Prophet', all 'people' on earth would have certainly believed, every single one of them! Yunus: 99

If it has been Allah's plan or will not to grant the limited free-will that he has granted to man, his omnipotence could have made all mankind alike: all would then have had faith, but that faith would have reflected no merit on them. In the actual world as it is, man has been endowed with various faculties and capacities, so that he should strive and explore, and bring himself into harmony with Allah's will. Hence faith becomes a moral achievement, and to resist faith becomes a sin. As a complimentary proposition, men of faith must not be impatient or angry if they have to contend against unfaith, and most important of all, they must guard against the temptation of forcing faith, imposing it on others by physical compulsion. Forced faith is on faith⁽⁴⁾

Qur'anic approach Regarding tolerance Allah says

﴿ قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ ﴾

*'O Prophet,' "O you disbelievers! I do not worship what you worship.
Tolerance al-kafirun :1-2*

Faith is a matter of personal conviction, and does not depend on worldly motives. Worship should depend on pure and sincere faith. But often does not: for motives of worldly gain, ancestral custom, social conventions or imitative instincts, or a lethargic instinct to shrink from enquiring into the real significance of solemn acts and motives behind them, reduce a great deal of the world's worship to sin, selfishness, or futility. Symbolic idols may themselves be merely instruments for safeguarding the privileges of a selfish priestly class, or the ambitions, greed, or lust of private individuals. Hence the insistence of Islam and its prophet on the pure worship of the one true God. The prophet firmly resisted all appeals to worldly motives, and stood firm to his message of eternal unity⁽⁵⁾

⁽⁴⁾ Bakhtiar, L. (2001). The sublime Qur'an: The misinterpretation of chapter 4 Verse 34. European Journal of Women's Studies, 18(4), 431-439

⁽⁵⁾ Barazangi, N. H. (2006). Woman's identity and the Qur'an. Gainesville, FL: University Press of Florida.

Promotion of Peace in Glorious Qur'an

The Quran is revealed to prophet Muhammad in peace meal which called verses, In the Muslim world, these verses are more formally known as “*ayaat*” in Arabic. The verses are spread out over 114 *surahs* (or chapters) and deal with a variety of topics. Below, are selected some of the most memorable verses encouraging peace. Allah says:

When Islam was in its infancy, the pagan leaders of Mecca viewed Prophet Muhammad (SAW) as a minor annoyance. As his following increased, however, his reputation reached legitimate public enemy status. Those who opposed Islam sought to stop it in its tracks by slaughtering even the most inconsequential Muslim.

When one considers the hardships Prophet Muhammad and his followers endured to practice their faith, it should come as no surprise that the Quran stresses the importance of freedom of religion. Despite what *jihadi* groups may believe, Islam teaches that each person should have the right to practice their religion. This is clearly stated in 56th verse of the 28th Surah, Al-Qasas. It reads as follows:

﴿ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴾

Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided.” (Quran 28:56)

The verse that are often cited by enemies of Islam as “proof” of the Quran’s violent nature rarely call Muslims to violence which is not. In most cases, they encourage companions of the Prophet (SAW) to defend themselves when attacked by enemies. So, according to Islamic beliefs, a Muslim may only resort to violence if it is the sole way, they can ward off an aggressor. An example of such respond can be found in Al-Baqarah, the second *surah* of the Qur’an. Were Allah says:

﴿ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴾

Fight in the way of Allah those who fight you, but do not transgress. Indeed. Allah does not like transgressors.” (Quran 2:190)

In this regard, a lot of the Qur’an’s peaceful verses simply were `advise Muslims to avoid conflict and violence. While they are admirable in their message, they often draw criticism for their failure to encourage behavior which lends itself to the progression of a community.⁽⁶⁾

⁽⁶⁾ Dialmy, A. (2010). Sexuality and Islam. The European Journal of Contraception and Reproductive Health Care, 15, 160–168. Ergönen, A. T., Ozdemir, M. H., Can, I. O., Sonmez, E., Salacin, S., Berberoglu, E., ...

Of course, as any Muslim knows, it is not enough to merely avoid doing bad deeds. To enter the gates of paradise, a Muslim must also improve the lives of others through their words and acts. This also reflected in numerous verses throughout the Qur'an, among these verses which Almighty Allah advising Muslims to avoid violence whenever possible, the Quran does so again. This time, however, it also encourages readers to perform good deeds. Allah says:

﴿ وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴾ (195)

And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good. (Quran 2:195)

Currently the Muslim ummah have all heard about the grizzly videos of Isra'el soldiers torturing prisoners of war. Disguising their blood just as revenge to their side. Similarly, members of ISIS and some groups behead, drown, and even burn their prisoners. Unsurprisingly, their actions are responsible for much of the negative press world has received in recent years.⁽⁷⁾

In reality, these fighters are directly violating the commands of Allah. Although the Qur'an does permit the keeping of prisoners in a time of war, it states unequivocally that all prisoners of war must be treated justly. An example of this can be found in surah Al-Insan, were Allah says:

﴿ وَيُطْعَمُونَ أَلْطَعَامَ عَلَىٰ حِدْدٍ وَشُكْرِيًّا وَرِثِمًا وَأَسِيرًا ﴾ (8) ﴿ إِنَّمَا نَطْعَمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴾ (9)

And they offer food to the needy, the orphan and the captive. [Saying] 'We feed you for the sake of Allah alone; we wish for neither reward nor gratitude from you. (Quran 76:8-9)

This verse refers to a captive when taking literally, it refers old state of things when captives of war had to earn their own food, or their own redemption, even ordinary prisoners in jail for criminal offences often starved unless food was provided for them by private friends or from their own earnings.

In these regards, several elements of the Qur'anic verses, as well as the hadith of Prophet Muhammad, contained no even elements of violence that have been used

Demir, N. (2009). Domestic violence on pregnant women in Turkey. *Journal of Forensic and Legal Medicine*, 16, 125–129

⁽⁷⁾ Hassan, R. (1990). An Islamic perspective. In J. Becher (Ed.), *Women, religion, and sexuality: Studies on the impact of religious teachings on women* (pp. 92–128)

to justify violence and terrorism; indeed, Qur'anic verses may be deliberately interpreted by the enemies of Islam to justify acts of violence.

In both categories, some people tend to position religion as a source of problems. This research seeks to provide another perspective, one in which Islam and its non-violent teachings are emphasized. More specifically, this article examines the verses that highlight social adhesion and prohibit detrimental actions. In doing so, it seeks to prove that Islam is a religion of peace wherein acts of violence must be rejected as not reflecting the teachings and values of Islam and the Qur'an. It makes three points: first, there are religious values and tenets that promote non-violence; second, there are jurisprudential bases for embracing non-violence; and third, there are Qur'anic verses that promote non-violent approaches to conflict resolution. All of these points challenge the exegeses that legitimize and justify acts of violence with reference to the Qur'an. In this manner, this study highlights Islam as a religion of peace that celebrates differences and rejects religious violence and conflict. Besides, this study emphasizes the strategies to promote the non-violence which are universal values of the Qur'an.⁽⁸⁾

Islam and Terrorism

Terrorism is defined as all threats of violence, including text, writing, images, and symbols, that create a sense of fear and limit individuals' freedoms (Nakissa, 2020). Radicalization is another form of religious violence, a phenomenon that has influenced communities around the world, often influencing the faithful to use violence in order to reject the status quo. Such radicals have often used the crises concept to legitimize violence against civilians and spread their religious beliefs (L. Rahmann, 2014). Indeed, some scholars notes that terrorists often use the crises concept to justify their actions, believing that their activities reinforce God's plan and defend their religious community. At its core, terrorism is a political act, one that often involves acts of violence against civilians, and is even perceived by its perpetrators as an act of retribution (Ashford, 2012). Some write that terrorism is commonly linked with to radical Islamism, which often understands violence as involving terror, threats, and violence against Muslims and non-Muslims alike. Kamali (2015) notes that terrorism is often identified with extremism, be it at the local, national, or international level, and that acts of terrorism—including bombings—are destructive acts targeted primarily at civilians. Corbet et al. (2019) define terrorism as the creation of fear and terror through violent acts designed to disrupt the social system. As a result of this

⁽⁸⁾ Hassan, R. (1990). Off Cit

terror, discourse have emerged that associate Islam and Islamic practices with terrorism and violence are not justified.

Jihad and Violence in Islam

The history of the Muslim community from period of the Prophet to the present can be read within the framework of what the Quran teaches about jihad. There is no single doctrine of jihad that has always and everywhere existed or been universally accepted. Muslim understanding of what is required by the Quran and the practice of the Prophet regarding jihad has changed over time. The doctrine of jihad is not the product of a single authoritative individual or organization's interpretation. It is rather the product of diverse individuals and authorities interpreting and applying the principles of sacred texts in specific historical and political contexts. Muslims throughout the ages have discussed and debated and disagreed about the meaning of jihad, its defensive and expansionist as well as legitimate and illegitimate forms. The importance of jihad is rooted in the Quran. The Quranic meaning of jihad refers to the obligation incumbent on all Muslims to struggle or exert (jihad) oneself, to follow and realize God's will: to lead a virtuous life, to fight injustice and oppression, reform and create a just society and, if necessary, engage in armed struggle to defend one's community and religion. Quranic passages referring to jihad as armed struggle fall into two broad categories: defensive, those that emphasize fighting against aggression, and offensive or expansionist, a more general command to fight against all unbelievers and spread the message and public order of Islam.

Conclusion and Finding

First, Islam's rejection of violence is evidenced through religious statements (i.e. Qur'anic verses) that emphasize Islam's openness and friendliness.

Second, Islam's emphasis on non-violence is evidenced in its prohibition and regulation of particular human behaviors, as justified by the need to maintain peace. Islam staunchly prohibits acts of violence and severely punishes any transgressions; as such, it does not tolerate violence.

Third, Islam's rejection of violence is evidenced in Qur'anic verses oriented towards the peaceful resolution of problems as well as mitigating conflict. Through these verses, the Qur'an staunchly rejects conflict and violence, offering instead non-violent and solution-oriented approaches such as mediation.

References

- Abugideiri, S. E. (2012). Domestic violence. In S. Ahmed & M. M. Amer (Eds.), *Counseling Muslims: Handbook of mental health issues and interventions*. New York and Routledge: Taylor and Francis Group.
- Ali, K. (2006). *Sexual ethics and Islam: Feminist reflections on Qur'an, hadith and jurisprudence*. Oxford, UK: Oneworld Publications.
- Al-Qaradawi Y. (1960). *The lawful and prohibited in Islam*. American Trust Publications.
- Alwani, Z. (2007). The Qur'anic model for harmony in family relations. In M. B. Alkhateeb & S. E. Abugideiry (Eds.), *Change from within: Diverse perspectives on domestic violence in Muslim communities* (pp. 33–66). Great Falls, VA: Peaceful Families Project.
- Bacchus, L., Mezey, G., Bewley, S., & Haworth, A. (2004). Prevalence of domestic violence when midwives routinely enquire in pregnancy. *An International Journal of Obstetrics & Gynaecology*, 111(5), 441–445.
- Bakhtiar, L. (2001). The sublime Qur'an: The misinterpretation of chapter 4 Verse 34. *European Journal of Women's Studies*, 18(4), 431–439.
- Barazangi, N. H. (2006). *Woman's identity and the Qur'an*. Gainesville, FL: University Press of Florida.
- Barlas, A. (2002). *Believing women in Islam*. Austin, TX: University of Texas Press.
- Campbell, J. C., Oliver, C., & Bullock, L. (1993). Why battering during pregnancy? *AWHONN's Clinical Issues in Perinatal and Women's Health Nursing*, 4(3), 343–349. CEDAW Committee. (2009). Concluding observations of the Committee on the Elimination of Discrimination against Women: Azerbaijan. Retrieved from <http://www.refworld.org/docid/52dd09c44.html>
- Chaudhry, A. S. (2014). *Domestic violence and the Islamic tradition*. Oxford, UK: Oxford University Press.
- Churchill, S. D., & Wertz, F. J. (2015). An introduction to phenomenological research in psychology: Historical, conceptual, and methodological foundations. In K. J. Schneider, J. F. Pierson & J. F. T. Bugental (Eds.), *The handbook of humanistic psychology: Theory, research, and practice* (pp. 276–296). Thousand Oaks, CA: Sage Publications.
- Dialmy, A. (2010). Sexuality and Islam. *The European Journal of Contraception and Reproductive Health Care*, 15, 160–168.

- Ergöner, A. T., Ozdemir, M. H., Can, I. O., Sonmez, E., Salacin, S., Berberoglu, E., ... Demir, N. (2009). Domestic violence on pregnant women in Turkey. *Journal of Forensic and Legal Medicine*, 16, 125–129.
- Hassan, R. (1990). An Islamic perspective. In J. Becher (Ed.), *Women, religion, and sexuality: Studies on the impact of religious teachings on women* (pp. 92–128). Philadelphia, PA: Trinity Press International.
- Heise, L., Ellsberg, M., & Gottemoeller, M. (1999). *Ending violence against women*. Baltimore, MD: Johns Hopkins University School of Public Health, Center for Communications Programs, Population Information Program

THE BENEFITS OF APPLYING WISDOM AND GOOD ADVICE IN THE CALL TO ALLAH IN OUR DAILY LIFE

By

Latifat Abdulwahab

Umar Suleiman College of Education Gashua,
School of Secondary Education (Art and Social Sciences)
latifatabdulwahab5@gmail.com

and

Sa'ad Umar Atiku

PhD Student, Department of Islamic Studies and Shari'ah,
Bayero University, Kano
saadumar157@gmail.com

Abstract

Islam is the religion of peace which does not give regard to violence. Applying Wisdom and good advice in the call to Allah is a profound aspect of Islamic teachings which will serve as a balance and thoughtful approach in conveying the message of Islam. The aim of this paper is to explore the benefits of applying wisdom and good advice in any form of *da'awa* among Muslims or among other religions and it will serve as a preventing tools towards mis-conception and mis-understanding of the religion of Islam within the Muslims and among other religion. *Da'awa* activities becomes compulsory due the plurality, diversity and socialization, thus, the methodology of *Rasulu* (SAW) of *da'awa* need to be incorporated by any *da'ee*, which is knowledge, patience, perseverance and wisdom. Lack of adequate knowledge and *hikmah* in calling people to Allah hindered the proper understanding of this beautiful religion and causes too many mis-understanding within the Muslims and the *'ulamah*. Qualitative approach will be use throughout the work as it is the background of Peace and full of Wisdom. Necessary suggestion will be provided that will help in having an insight on the benefit of Wisdom and Peace in calling people to Allah in present day society.

Introduction

In the name of Allah the Beneficent the Merciful, all praise is due to Allah. We praise Him, seek His help and forgiveness, and repent to Him. We seek refuge with Allah from the evils of ourselves and from our bad deeds. Whoever Allah guides, none can lead him astray, and whoever He leads astray, none can guide him aright. I bear witness that there is no deity worthy of worship except Allah alone, Who has no partner, and I bear witness that Muhammad is His Servant and Messenger, seal of all prophets; may Allah's peace and blessings be upon him, his family and Companions, and those who follow them rightly until the Day of

Judgment. Islam is the religion that provides a comprehensive ethical framework, guidance to Muslims in their personal, social and religious conduct. In *da'wah*, that is, calling people to Islam is derived from the life and actions of Prophet Muhammad (SAW) as recorded in the *Quran* and the *Hadith*; Prophet Muhammad's approach to *da'wah* was characterized by wisdom, compassion, perseverance, and exemplary personal conduct. Calling to Allah is a prestigious endeavor and a refined rank because it was filled by the chosen ones of Allah's creation of the honorable messengers and their rightly-guided caliphs who succeeded them in realizing, implementing, and advocating the truth. So, it is the duty of any preacher to use wisdom and good advice in his *da'awa* so as to assist him to give the best to the audience and the efforts to perceive and utilize his message, more so, wisdom mostly brings positive change in human mind. May all our efforts be acceptance in the sight of Allah Amin.

Before proceeding to the explanation, we need to identify the definition of terms. *Hikmah* is derived from the word "*ihkam*" which means "perfection" it denotes several meanings depending on the circumstance, setting, and context. Literally, *Hikmah* means intellect, wisdom, knowledge, efficiency, goodness, treatment, truth and genesis of something, wise proverb, technique, understanding, a body of knowledge etc. In the Holy Qur'an, the word "*Hikmah*" is used frequently to denote piety in the religion of Allah, things that offer comfort to souls, righteous thought, comprehending and obeying Allah's commands, etc ⁽¹⁾ *Hikmah* is also defined as the Sunnah, prophetic treatise, understanding of the religion, good advice, *halal* and *haram*, exactness of speech, and beneficial knowledge. All meanings are interrelated because they lead to perfection. The Quran, the Sunnah and what is emitted from them are all *Hikma*. Wisdom is having the foresight to categorize things into their various perspectives and use them efficiently without emitting negative consequences. Wisdom is one of the greatest gifts given to humans from Allah, as Allah said in the Qur'an that: ⁽²⁾

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

He grants Hikmah to whom He pleases, and he, to whom Hikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding. ⁽³⁾

⁽¹⁾ Khan, Sadullah, The Exercise of Hikmah ... Wisdom, IslamiCity Oct 21, 2017. Retrieved on 28/12/2023.

⁽²⁾ The Concept of Hikmah (Wisdom) in Islam: Literal and Quranic Meaning of Hikmah – Part 1. <https://newageislam.com/islamic-ideology/hikmah-wisdom-literal-quranic-/d/127549> Retrieved on 28/12/2023.

⁽³⁾ Qur'an 2, verse 269.

Imaam Ibn Al-Qayyim said: A wise person is he who places the correct matter in the most suitable place or situation. We should know that bare knowledge does not mean wisdom. Wisdom is when one puts the knowledge into best practice to create the best outcome, wisdom helps us solve problems, have a better life, creates short routes, rectify issues and live a successful life.

In Cambridge Dictionary, *Advice* /əd'vaɪs/ is a noun and means a suggestion about what someone should do. It is uncountable: Thus, it refers to an opinion that someone offers you about what you should do or how you should act in a particular situation.⁽⁴⁾ According to Al- Khataby advice “*Nasihah*” is a word that expresses a sentence; it is the desire for good for the one who is advised. He further said, “The linguistic root of *Nasihah* means purity.” This is in the same as “Honey is purified from Wax.” *Nasihah* (sincerity, sincere advice) is a comprehensive word which means that the one who is sincere should want all kinds of good for the one to whom advice is offered, and should try to achieve that for him.⁽⁵⁾ Base on above explanation, advice means being truthful and honest, with no element of deceit or betrayal in once statement. The advice should be given in a spirit of brotherhood and friendship, with no element of rebuke or harshness as Allah (SWT) said:

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَحَدِّثْ لَهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴾ النحل: ١٢٥

Invite (mankind, O Muhammad SAW) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Inspiration and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.⁽⁶⁾

The individual who has accepted the duty of calling others to Allah must possess certain characteristics to effectively convey the message. The foremost quality that the *da`i* (caller) should have is:

- **KNOWLEDGE** which is itself a prerequisite for faith. One must have sound knowledge of what one is inviting others to. If the Muslim missionary is ignorant, his message will appear weak and incapable of withstanding close scrutiny. This does not mean that the *da`i* must know all of Islam before inviting others.

⁽⁴⁾ Cambridge Advanced Learner's Dictionary & The saurus © Cambridge University Press.

⁽⁵⁾ Fadel, Muhammad, Ibn Rajab, Jami' Al-'Uloom wa'l-Hikam, Um Al Qura p. 111

⁽⁶⁾ Surah al-Nah l, Verse 125.

- **KINDNESS & GENTILNESS** It is essential that the *da`i* to be soft in conveying the message because harshness could easily discourage people from listening to the truth.⁽⁷⁾ Allah addressed this issue with regard to the Prophet himself saying:

﴿وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ﴾ آل عمران: ١٥٩

If you were harsh and hard hearted, they would have fled from around you. (al 'Imran 3:159)

Gentleness in *da`wah* affects the hearts of those being invited and makes them want to listen to the message. `A`ishah (RA) was reported to have said, The Messenger of Allah (peace be upon him) said: Whenever gentleness is in a thing it beautifies it and whenever it is withdrawn from something it defaces.⁽⁸⁾

- **WISDOM:** Is use in disseminating the message of Islam, the *da`i* must adjust himself or herself to each situation and use the most appropriate material; that is a caller should use the language that is more suitable to the one he is calling so that the listeners can understand his message. The *da`i* continues in this way until the one being called has no doubt remaining in his mind.
- **MORALITY:** In Islam, the development of good character depends on closely following the Qur'an and the teachings of the Prophet (peace be upon him). In this regard, the mother of the faithful, Aisha (RA) was asked about the prophet's character, she replied: His character was that of the Qur'an. Reported by Muslim, *Abu Dawud* and Ahmad.
- **PATIENCE AND PERSEVERANCE:** A *da`ee* should adhere to patience in the face of people's abuse, because anyone who carries out this mission will certainly be exposed to abuse from wicked people who oppose his call - and they are plenty. Abuse will be verbal or physical, either directed at his character or his cause. Consider the examples of the Prophet (may Allah's peace and blessings be upon him) and the honorable prophets before him.⁽⁹⁾ Allah said:

Verily, (many) Messengers were denied before you (O Muhammad SAW), but with patience they bore the denial, and they were hurt, till Our Help reached them, and none can alter the Words (Decisions) of Allāh.⁽¹⁰⁾

⁽⁷⁾ Philips, Dr. Bilal, *Training Course*, <https://dawahskills.com>. How-to-effectively-convey-the-message-characteristics-of-the-da`i. Retrieved on 2 January 2024.

⁽⁸⁾ . Sahih Muslim

⁽⁹⁾ Al `Uthaymin, Muhammad ibn Sālih, *A Treatise on Calling to Allah* , P- 8

⁽¹⁰⁾ Surah An'am, Verse 34.

Patience is a prestigious rank that is attained only through tasting the bitterness of patience and enduring its hardship.⁽¹¹⁾ Allah said:

{Indeed, the patient will be given their reward without account.} [Al-Zumar: 10]

The Quran teaches us wisdom through the prophets of Allah (SWT), the Words of wisdom was also demonstrated to us through a man pious person named Lukman; although he was not a prophet, but he was so wise that a whole chapter was revealed in his name. Wisdom are insights that one gets in making judgement, ability to grasp problems, put them in the respective buckets, solve issues and take the best decision. The goal of *Hikmah* is to prevent foolishness and stupidity and encourage wisdom.⁽¹²⁾ Ignorant person is not suitable to be a caller (*daa'ee*). Allah, the Most High, said to His Prophet (SAW) in the Qur'an that:

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴾
يوسف: ١٠٨

Say (O Muhammad SAW): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge. And Glorified and Exalted be Allâh (above all that they associate as partners with Him)..."⁽¹³⁾

A *Da'ee* should have a good understanding of Islamic teachings, principles, and practices. This knowledge helps in effectively conveying the message of Islam to others thus, it is expected to embody the values and ethics of Islam in their personal conduct and this includes honesty, integrity, kindness, and respect for others. *Da'awa* is a responsibility that every Muslim carries to some extent, and one doesn't necessarily need a formal title to engage in it, these guidelines can be applicable to anyone seeking to share the message of Islam with others, but knowledge is very important in this regard as to basis of being a *Da'ee*.⁽¹⁴⁾ Prophet Muhammad said on the authority of Abu Sa'eed al-Khudri (RA) who said:

⁽¹¹⁾ Al 'Uthaymin, Muhammad ibn Sâlih, A Treatise on Calling to Allah , P- 8

⁽¹²⁾ Being Muslimah, Importance of wisdom in giving dawah, May 27, 2020. <https://www.beingmulimah.org/post/importance-of-wisdom-in-giving-da'awah>. Retrieved on 30/12/2023.

⁽¹³⁾ Surah Yusuf, Verse 108.

⁽¹⁴⁾ Nadwi, Sayyed Abul Hasan Ali, Inviting to The Way of Allah, Ta-Ha Publishers Ltd. and UK Islamic Academy. 1996 PP 6-7.

I heard the Messenger of Allah (SAW) said Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue and if he is not able to do so, then with his heart—and that is the weakest of faith⁽¹⁵⁾

Calling people to Almighty Allah is a call of goodness and truth because it is essentially a call for justice and kindness, a call for what is required by sound nature, sincere minds, and pure souls; it is a call to faith in Almighty Allah and to every sound belief that the heart finds comfort and joy in; it is a call to affirm the Oneness of Allah in His Lordship, His Worship, and His Names and Attributes; it is a way that lead people to have an unshakable belief that Allah is One in without a partner and there is no creator nor an absolute disposer of affairs in this universe except Him, alone.⁽¹⁶⁾

The Methodology of the Prophets in Calling to Allah is the Way of Wisdom and Intelligence, calling to Allah is a very great honour which is not reached through ease, response and love of relaxation. It is not reached except through beneficial knowledge, righteous actions, deep understanding and careful following of the way of the Prophets in calling to Allah.

Narrated 'Abdullah bin 'Amr:

The Prophet said, "Convey (my teachings) to the people even if it were a single sentence, and tell others the stories of Bani Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the (Hell) Fire."⁽¹⁷⁾

Wisdom and good advice always give positive response from the listener when use as a tool of calling people to Allah, because it is the way of prophet Muhammad (SAW) that he used in calling the Arabs to the true religion, which is Islam. Conditions and time must be taken note of when inviting people to Allah because the mind need to be ready with presence situation. Besides, the one inviting to Allah must have a deep understanding of human psychology and the weak points of that society. It cannot be said with finality that he should do one thing and desist from another, that he should adopt such a method and present his 'invitation' (*daawah*) in a particular manner. He has to face some situations in a particular society and very different situations in other cities. He cannot,

⁽¹⁵⁾ Reported by Muslim in An-Nawawis Collection, Hadith No 34.

⁽¹⁶⁾ Al-'Uthaymīn Muhammad ibn Sālih, A Treatise on Calling to Allah. P-2.

⁽¹⁷⁾ Sahih Bukhari, Volume 4, Book 56, Number 667.

therefore, be bound by fixed rules and regulations. The Arabs have been gifted with a unique capacity to learn from past experiences.⁽¹⁸⁾ An Arab scholar has said:

"If you have to send an emissary then select a wise and learned person and do not advise him too much. He will use his intellect as the situation demands and it will be perfectly in accord with what you intended."

The Prophet incorporated wisdom in all his actions especially in the area of *Da'awah* because a large volume of people embraced Islam as a result of wisdom granted to the prophet by Allah. The Qur'an states:

Invite to the way of your lord with wisdom and beautiful preaching and argue with them in a way that is better" (Q16:125).

The Prophet (SAW) has the best habit to emulate as said in the Qur'an that:-

Indeed in the Messenger of Allâh (Muhammad SAW) you have a good example to follow for him who hopes in (the Meeting with) Allâh and the Last Day and remembers Allâh much.

The Role and Importance of Wisdom and Good Advice in Preventing Misunderstanding that may Eventually Lead to Violence

1. The first benefit could be traced to the prophet when the angel opened up the prophet's chest and washed it with *zamzam* and filled up his chest with wisdom and *Iman*; this signifies the importance of wisdom. Using wisdom in delivering the truth with evidence from *sharia* in a tolerant and polite manner, will establish fair preaching by warning against falsehood while showing the straight path. This method works best for people who are on the wrong path due to ignorance.
2. Wisdom in *da'awah* also means the caller is able to estimate things properly by the knowledge not to do *da'awah* on unethical transaction dealings, when these same people cannot even perform wudu. That is knowing what to discuss with the appropriate segment of people.
3. Wisdom gives the caller the insight to assess the type of people he is giving *da'awah* to, their attitude, and level of knowledge, experience and even their culture.
4. Wisdom enables the caller to strategize various ways (style) in giving *da'awah* as he uses his knowledge to make the call and not ignorance.⁽¹⁹⁾

⁽¹⁸⁾Nadwi, Sayyed Abul Hasan Ali, *Inviting to The Way of Allah*, Ta-Ha Publishers Ltd. and UK Islamic Academy. 1996 P-9.

5. Wisdom gives the caller the ability to prioritize the items to be discussed according to it need.
6. Wisdom makes the *da'ee* come down to the level of the people he is calling, explaining in the manner and language they can easily comprehend.⁽²⁰⁾

The path of calling people to the way of Allah, is not strewn with roses, rather it is covered with hardship and hazard. The best example of this is the cases of the Prophets of Allah (May Allah's Praises and Blessings of peace be with them all).

Let us take the example of Prophet Ibrahim (AS). In the Qur'an Allah states:

And mention in the Book (the Qur'ân) Ibrâhim (Abraham). Verily! He was a man of truth, a Prophet. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?. "O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a Straight Path. "O my father! Worship not Shaitân (Satan). Verily! Shaitân (Satan) has been a rebel against the Most Beneficent (Allâh). "O my father! Verily! I fear lest a torment from the Most Beneficent (Allâh) overtake you, so that you become a companion of Shaitân (Satan) (in the Hell-fire)." [Tafsir Al-Qurtubî]⁽²¹⁾

In the above verses, paternal affection has been aroused due to constant repetition address of "Oh my father". He adopted this mode intentionally so that his words might touch a sympathetic chord and arouse paternal affection, thus open the way to his heart, before inviting him to the true faith. Though, it is possible that the father may be moved, but may not be a believer. Thus, it is a gate for one who is inviting to the "way of Allah," who is blessed with wisdom (*hikmah*) cannot lose sight of this aspect.⁽²²⁾

Another example is that of prophet Musa and Harun where Allah instructed Prophet Musa (Moses) and Harun (Aaron) to gently communicate the message of Islam to their people and to Pharaoh who was, at that time, claiming that he was God.

⁽¹⁹⁾ Being Muslimah, Importance of wisdom in giving dawah, May 27, 2020. <https://www.beingmulimah.org/post/importance-of-wisdom-in-giving-da'awah>. Retrieved on 30/12/2023

⁽²⁰⁾ Being Muslimah, Importance of wisdom in giving dawah, May 27, 2020. <https://www.beingmulimah.org/post/importance-of-wisdom-in-giving-da'awah>. Retrieved on 30/12/2023.

⁽²¹⁾ Surah Maryam, Verses 41-45.

⁽²²⁾ Nadwi, Sayyed Abul Hasan Ali, Inviting to The Way of Allah, Ta-Ha Publishers Ltd. and UK Islamic Academy. 1996 PP 16-17.

So also, Prophet Muhammad (SAW) make use of wisdom at the beginning of his prophet hood, when he address his uncle, Abu Talib at a very critical junction; he said: Dear Uncle, if they put the Sun in my right hand and the Moon in my left hand, I will not abandon this mission and I will not give up..., the result of the wisdom used in addressing his uncle touches his heart and it was a natural emotion of sympathy and affection was aroused, though, Abu Talib remained attached to his ancestral religion because he was not among those that were guided by Allah.⁽²³⁾ Islam as the religion of Peace, employed wisdom and good advice in *da'wah*; as it is derived from various Quranic verses and Hadiths, and as such it is considered an essential aspect of effective and compassionate outreach. This is because all the methodology to be use for effective and meaningful *da'awa* is gotten from the Quran as Allah said "*Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.*" Thus, the Quran encourages the use of wisdom in conveying the message of Islam.

Findings

From the above expiations, the researcher finds out that, it is obvious that lack of wisdom and good advices create mis-understandings among the Muslims themselves and within the religion especially among some Islamic preachers, who identify themselves as *'ulama*. It also create mis-conception of the religion of Islam within the people of other religion. These mis-conception and the mis-understanding of the religion of Islam lead to un-limited violence within the Muslims in the name of *jihad* and beyond.

The research also finds out that, we have some that identify themselves as *'ulama*, where as they are not, as it can be seen from their actions. Among these Muslims who claim to be scholars are partial student or have a speciality in one area, whereas, a specialist in one field is usually a layman in other fields, when question is asked in areas that is not in their fields of study, they eventually give wrong answers, thus creating misconceptions which eventually lead to violence.

This misconceptions are also caused by faulty logic and false assumption among the Muslims or unlearned scholar. This work also finds out that, some *'ulamah* complicate issues in their method of delivering lectures or answering questions either in the mosque or in an Islamic gathering. Sometimes, the lecture delivered

⁽²³⁾ Knowledge and wisdom - provisions of the caller, Copyright © IslamWeb 2024, All rights reserved. <https://www.islamweb.net/en/article/135487/knowledge-and-provision-of-the-caller>. Retrieved on 2/1/2024

or the answers provided for the listeners aggravate their persistence in their bad vices. Example of this could be trace front the hadith of Abu Sa'id al-Kudri, where a man killed 99 people and went to a learned man to ask if his repentance will be accepted by Allah, but unfortunately for him, he received a negative response and eventually, he killed him to complete 100 people that he killed. He was again sent to another learned man, he was given a positive response through wisdom. Such is the behavior of some of the *'ulama*, who are not vast in knowledge and feel too big to say to their listeners (I don't know) which at the tale end, the answers provided cause harm rather than good.

A Way Forward

It is the fundamental responsibility of every Muslims to learn and improve themselves through accurate sources of information regarding their faith, and to give good advice and to use wisdom against the misunderstanding and misapplication of Islam by fellow believers.⁽²⁴⁾ It is the duty of every Muslims to play a part in correcting wrong and clarification of Islamic misconceptions especially in today's situation where by the misconception of the religion of Islam is not only within the non-Muslims but worstly among Muslims, especially, scholars who create fight and alike within the religion. Thus, wisdom can help in understanding the causes of the misconceptions and it will aids us in identifying what must be done to reduce or eventually eliminate some misunderstandings within ourselves. The responsibility to correct wrong are enshrined in the following verses:

“You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad ﷺ and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh...”⁽²⁵⁾

In another verse Allah states:-

“The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do),

⁽²⁴⁾ Ilmu Islam, Causes of Islamic Misconceptions, ilmuislamuaallafblogspot, com. January 16, 2015. Retrieved on 31/12/2023.

⁽²⁵⁾ Surah al-Imran Verses 110.

and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden)...”⁽²⁶⁾

The researchers suggest that, Muslims most especially scholars should recognize the unique state of individual, their circumstances and experiences. This involves understanding their concerns, questions, and challenges and addressing them with empathy and sensitivity.

It is very important for Muslims especially the da'ee to Know and understand what one is inviting to; that is the knowing the Islamic ruling on the issue he is calling to. Because he might call to something thinking that it is an obligation while it is not, and thus obligates people with something that Allah did not oblige them with. Thus, creating mis-understanding, which can eventually lead to violence, example the Boko Haram. Therefore, knowing what one is calling the people to is a vital issue.

Muslims should be well acquainted with Islamic knowledge before engaging in *da'wah* or answering Islamic questions. Islam discourages confrontational and harsh approaches in any given circumstances, thus, it involves using effective and clear communication methods so as to give full understanding and to avoid mis-understanding that is likely to cause unnecessary violence within the Muslim community.

Islam emphasizes kindness and gentleness in conveying the message, as stated in Surah Al-Imran verse 159 that:- *And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harshhearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him).*

It is of great important that every Muslim should being a positive example of Islamic values as Actions often speak louder than words, and embodying the teachings of Islam in one's own life is a powerful form of *da'wah*.

Conclusion

Wisdom is generally understood as the ability to make sound judgments and decisions based on knowledge, experience, and a deep understanding of life. It

⁽²⁶⁾ Surah at-Taubah Verses 71.

goes beyond mere intelligence or knowledge, incorporating qualities such as insight, discernment, and the ability to apply knowledge in practical and meaningful ways. In Islam, wisdom is highly valued and is considered an important virtue. The Quran, which is the holy book of Islam, mentions wisdom in several verses, and the teachings of Prophet Muhammad (SAW) also emphasize the significance of acquiring and applying wisdom in one's life. Wisdom in Islam encompasses the acquisition of knowledge, the application of knowledge in a just and compassionate manner, humility, gratitude, and sound decision-making. It is seen as a virtue that should be cultivated throughout one's life. Though Allah said

"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." (Quran 2:269)

Islam is a diverse religion with a range of beliefs and practices among its followers. While the core tenets remain consistent, but interpretations and cultural expressions of Islam can vary across different regions and communities and it makes Islam to be taken as a misunderstood religion, such is the misunderstanding and the prejudice against it that Muslim and non-Muslim alike often regard it as an impediment, as a barrier to good peaceful relations between Muslims and non-Muslims and even between Muslims and Muslims. The answer to this lies in correcting or abandoning the tendentious and incorrect interpretations of Islam by some of the *'ulamah*. These interpreters of Islam, no matter how learned they may be, makes Islam appears rigid and doctrinaire because the learned interpreters make it so. Calling people to Allah is an obligation upon all Muslim at different levels but it differs according to the level of knowledge, wisdom, way, rank, profession and time. This obligation is evident from many verses that are clear in the Quran which we have cited some of this verses above. It is necessary for all those who desire to call to Allah to have sure knowledge regarding the matter and issue of propagation and inviting to Allah. Some people indulge themselves in the field of propagation without possessing any knowledge. Calling people to Allah is highly regarded and recommended in Islam, and it holds significant merit. Its merit is derived from various Quranic verses, Hadiths and the general principles of Islam. Some key merits of calling people to Allah include fulfilling a religious duty because *da'awa* is considered religious obligation, it entails earning rewards and virtue and serve as having concern for the welfare of people by following the example of the Prophets sent by Allah (SW) such as Noah, Ibrahim, Musa, and Isa, (may Allah be please with them all), including Prophet Muhammad (SAW). *Da'wah* is not only about

individual conversion but also about building a righteous and cohesive community. Despite all the importance of calling people to the way of Allah, it should be done with wisdom, kindness, and respect for others beliefs. *Da'awa* can be done through dialogue, positive example, and genuine concern for the well-being of humanity. Using Wisdom in *da'wah* signifies that, the *da'ee* should be knowledgeable, have moral, patience, kindness, gentleness with good manners and etiquette and respecting the perspectives and beliefs of others. *Da'wah* is a gradual process, and wisdom encourages perseverance in conveying the message without becoming impatient or disheartened.

Prophet Muhammad (SAW) is described as having the best character, and Muslims are encouraged to emulate his example in their interactions with others. This will pave way for clear understanding and prevent violence within our community.

Allah said:

And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands straight (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."

Wallahu 'ahlam, Was-Salamu'alaikum Warahamatullahi Wabarakatuh.

References

- Al 'Uthaymin, Muhammad ibn Sâlih, *A Treatise on Calling to Allah*
- Bukhari, Muhammad Ibn Isma'il, *Sahih Al-Bukhari* Arabic-English, By Muhammad Muhsin Khan, Darul-Al-Arabiyya, Beirut, Lebanon, 1985.
- Being Muslimah, Importance of wisdom in giving dawah, May 27, 2020. <https://www.beingmulimah.org/post/importance-of-wisdom-in-giving-da'awah>. Retrieved on 30/12/2023.
- Cambridge Advanced Learner's Dictionary & The Saurus © Cambridge University Press.
- Fadel, Muhammad, Ibn Rajab, Jami' *Al-'Uloom wa'l-Hikam*, Um-Al Qura.
- Ilmu Islam, Causes of Islamic Misconceptions, ilmuislamuallahblogspot.com, January 16, 2015. Retrieved on 31/12/2023.
- Khan, Sadullah, *The Exercise of Hikmah ... Wisdom*, *IslamiCity* Oct 21, 2017. Retrieved on 28/12/2023.
- Knowledge and wisdom - provisions of the caller, Copyright © IslamWeb 2024, All rights reserved. <https://www.islamewed.net/en/article/135487/>

[knowledge-and-provision-of-the-caller. Retrieved on 2/1/2024](#)

Muslim, Muslim Bn Hajjaj, *Sahih Muslim*, English to Arabic, Rendered into English by Abdul-Hamid Siddiqi, Idara-Isha'at Diniyat, Ltd, New Delhi, First Edition. India 2001.

Nadwi, Sayyed Abul Hasan Ali, *Inviting to The Way of Allah*, Ta-Ha Publishers Ltd. and UK Islamic Academy. 1996 PP 6-7.

Philips, *Dr. Bilal, Training Course*, <https://dawahskills.com>. How-to-effectively-convey-the-message- characteristics-of-the-da'i. Retrieved on 2 January 2024.

The Concept of Hikmah (Wisdom) in Islam: Literal and Quranic Meaning of Hikmah – Part 1. <https://newageislam.com/islamic-ideology/hikmah-wisdom-literal-quranic-/d/127549> Retrieved on 28/12/2023.

THE PLACE OF TA'ARUF IN THE CONCEPT OF RELIGIOUS TOLERANCE IN ISLAM

By

Dr. Dikko Bature Darma

Department of Islamic Studies

Umaru Musa Yar'adua University Katsina

dikko.bature@umyu.edu.ng; dikkobdarma@gmail.com

+2348036931814

Abstract

The Qur'anic idea of *ta'aruf*, impliedly let Muslims to see "others" as human beings like them, and to acknowledge the fact that all humankind are descendants of one pair of parents (Adam & Hawwa') irrespective of their belief or faith. Therefore, tribes, races, and nations are convenient levels by which people may know their certain differing characteristics. In this way, the Qur'an enjoins human beings to celebrate cultural and all other forms of diversity through *ta'aruf*. It is the Islamic concept of religious tolerance that teaches not only how much I can tolerate the other but rather the extent to which I am able to embrace "the other" as an extension of myself. Islam teaches Muslims as global citizens to strive to know others as a way to achieve a more tolerant society. Therefore, a denial of others to hold beliefs and views that are different and incompatible to one's own is tantamount to a denial of God's will. This is a qualitative research that employs library method of data collection with a specific objective of analysis on the Concept of *Ta'aruf* with a view to addressing the contemporary challenges pertaining to the issue of religious intolerance among Muslims. It is hoped that the paper will serve as a basis upon which the teachers and students of religious tolerance and diversity in Islam will together respond with fresh thinking to the challenge of religious exclusivity labeled against Muslims.

Keywords: *Ta'aruf*, tolerance, diversity and religious exclusivity.

Introduction

"O Mankind! We created you from a single (pair) a male and a female, and made you into nations and tribes that you may know each other [li ta'arafu]" says Allah in the Qur'an, adding that: "verily, the most honored of you in the sight of Allah is (he who is) the most righteous of you" (49:13). We may deduce from this verse, that, God created us differently for a purpose, as members of universal brotherhood to know and, by extension, embrace, cherish, love, accept, recognize and welcome others as human beings like ourselves.

Ta'aruf defines the right attitudes towards other believers in particular. There is no compromise in matters of truth, but no need to persecute or abuse anyone for his faith or belief. A committed Muslim clings hard to his religion because he believes it is true. The others, hold fast to their respective faiths for the same reason. Let us understand this fact and let nobody force his interest on others by force or favour. The Qur'an says: "Let there be no compulsion in religion" (2:256).

The passage cited above in the Qur'an 49, verse 13 addresses all mankind and not only Muslim ummah. As it is, all mankind is descended from one pair of parents (Adam & Hauwa'). However, their tribes, races, and nations are appropriate levels by which they may know certain differing characteristics. But, before Allah they are all one; and he gets most honoured who is the most righteous. In other words, the Qur'an enjoins human beings to celebrate cultural and all other forms of diversity through *ta'aruf*. Through this verse the Qur'an teaches that differences among humankind are not incidental and negative but rather that human diversity represents a God-will, as an essential factor for human existence on earth.

In another passage, the Qur'an has talked to the effect that mankind was a single nation and the messengers were sent with books to judge between people in truth on matters they differed. However, vested interests are the courses of religious diversity among men (2:213). More often than not, this diversity of religion becomes a continuous challenge for the scholars of religion and their followers in manifesting the Islamic concept of *ta'aruf* within the human realm. Therefore, the religious life of today is crowded with violence, hatred, suspicion and misunderstanding among others, which is not supposed to be. This call for an up-to-date enlightenment by the contemporary Muslim thinkers so as to ensure that peaceful co-existence among the divergent religious thoughts is achieved.

Meeting other Believers in Islam: An Overview

Muslims are challenged time and again that their major problem in the world today is their inability to tolerate other people and to overcome religious radicalism. Hence, there is so much exposure of the concept of religious tolerance being promoted in the West. However, this section tries to expose these fallacies in the Western concept of religious tolerance which is of limited value as compared with Islamic *ta'aruf*.

History has given us sound evidence that for over 1400 years Muslims have been living together with followers of other religions and have always engaged actively with them. From the earliest days of Prophet Muhammad's (S.A.W.) mission in Makkah, he felt that his companions were endlessly being tortured whereas he could not defend them. To avoid injustices meted against them in Makkah, he told them to go to Abyssinia, a land of Christians. The Qur'an praises the Christians as the nearest in love to the Muslim believers because among them are men devoted to learning and men who have renounced the world, and they are not arrogant (Q,5:82).

The sources of Prophetic biography and historical writings reported how the Prophet practiced religious tolerance with the Jews in Madinah despite the fact that they are one of the strongest among men in enmity to the Muslims and when he died his armour was in mortgage with a Jew. According to one tradition, at one time, Christians from Najran came to Prophet at Madinah when it was Sunday he offered them his mosque for their religious services.

We read in history that during the long historic Muslim-Christian relations that there were many places where at certain periods the followers of the two religions lived in peace and security; where Christians were also citizens in the Muslim states and they practice their religion side by side with the Muslims in the same land under wisely and rightly guided Islamic leaders. There were testimonies from many Christians and Jews who did not find the dignity, self respect and justice similar to what they received under Muslim rule (Darma, 2015:41)

After the death of Prophet Muhammad, peace be upon him in 632 (C.E) the Islamic territories expanded and within a short time covered the Middle East and North Africa and some Romans and Persian territories were huge population of Jews, Christians and other believers lived. For hundreds of years, there were probably larger population of non-Muslims than there were Muslims and they live at peace with each other. It is important to note that Muslims did not actively try to convert them to Islam. It was a mark of Muslim tolerance that there were many Christians who did not feel they had to convert to Islam. This attitude of Muslims towards other believers is shaped by the teachings of the Qur'an where it emphasis that "no compulsion in religion." In his comments on this verse Muhammad Asad says:

...the categorical prohibition of coercion (ikrah) in anything that pertains to faith or religion, all Muslim jurists (fuqaha) hold that forcible conversion is, under all circumstances, null and void, and

that any attempt at coercing a non-believer to accept the faith of Islam is a grievous sin; a verdict which disposes of the widespread misconception that Islam has nothing else to place before the unbelievers except the alternative of conversion or the sword.(The Message of the Qur'an)

Therefore, the religious tolerance that can be derived from the above details is the one that comprised different lessons; some of them are as follows:

1. Recognition of the truth of religious diversity: Religious diversity is true in human life and it is acknowledged in the Glorious Qur'an.
2. Freedom of belief and worship: Islam stipulates that Muslims are not only to tolerate other faiths but also to ensure the protection of freedom of belief and worship by the followers of other religions. Remarkably, this duty was fixed at the same time when the duty of *Jihad* was ordained in the Qur'an, 22:39-40 Allah says:

Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory. [They are] those who have been evicted from their homes without right – only because they say, "Our Lord is Allah." And were it not that Allah checks the people, some by means of others, there would have been demolished ministries, churches, synagogues and mosques in which the name of Allah is much mentioned.

3. Respect for the habitation, properties and personality of other believers: there is no where peaceful co-existence with other religious faiths is prohibited in Islam. Though considered deviant, Islam makes lawful upon Muslims to marry from among the followers of both Judaism and Christianity.

Comprehending the above teachings/conditions Muslims live with non-Muslim minorities in their areas peacefully for a long period of time except for some wrong doings and misunderstandings at personal levels in a very limited scale, such that are unavoidable.

This quality of religious tolerance of Muslims is attributed to many reasons as explained above. Therefore, it is worth considering that wherever people have a deep knowledge of the reality of Islamic religion and its sources, wherever Islam found a firm footing among the people of the area and they comprehend its concepts; they will live according to it in reality with the non Muslims around

them. This is because, the Qur'an was sent to humanity with its definite position of tolerance for religions that preceded Islam and with its definite understanding of the nature and reality of religious diversity. In a number of verses of the Qur'an, time and again, Prophet was reminded of his duty and role of the *nadhir* and *bashir*. Nowhere, however, was the co-existence with other religious traditions with Islam is prohibited. Though considered as distorted, deviant, imperfect and incomplete forms of Islam, these religious traditions still merited the protection of Islam. The Prophet of Islam practiced religious tolerance, as formulated in the Qur'an, in his encounter with the adherence of other religions. He served as a model, through his practice and teaching, to his companions and, through them, to the early generations of Muslims.

Ta'ruf Versus Religious Tolerance

The Qur'anic concept of *ta'ruf* goes beyond the contemporary ideas of religious tolerance being promoted in the West: it teaches beyond how much the other can be tolerated but to the degree of embracing "the other" as an extension of oneself. It is an embodiment of Islamic concept of universal brotherhood. It shows that all human being are created by God through the same process, not in a way that some are created with better mechanism than others. The Prophet Muhammad (peace be upon him) made clear the statement of universal brotherhood in Islam in his historic last sermon: "O people! Remember that your Lord is One. An Arab has no superiority over a non-Arab, nor a non-Arab has any superiority over an Arab; also a black has no superiority over white, nor a white has any superiority over a black, except by piety and good action (*taqwa*). Indeed, the best among you is the one with the best character." This is how Islam teaches Muslims, as global citizens, to strive to know others and to establish a peaceful society. Therefore, a denial of others to hold beliefs and views that are different and incompatible to one's own is tantamount to aggression and, by extension, a challenge of God's will. Among many passages of the Qur'an that supports this assertion is the following verse 99 from Surah Yunus, chapter 10.

If your Lord had so desired, all the people on the earth would surely have believed, all of them; do you then think, that you could compel people to believe?

This quotation from the Qur'an means that, as Muslims, we must not be impatient or angry if we have to contend against unbelief and so on, and most important of all, we must guard against the temptation of forcing faith or ideology on others. Imposition of faith by physical compulsion, or any other form of compulsion such as social pressure, or inducements held out by wealth or by position, or

other adventitious means is not acceptable in Islam. Muslims shall not spread hatred and enmity to non-Muslims just because they have different faith or religion. Let us all strive morally to meet on common terms or universal values like mercy, kindness, justice etc., and let Allah's plan work as He wills. Finally, He is the judge. The Qur'an chapter 109 (*al-Kāfirūn*) defined the right way to deal with non-Muslims; of course, in matters of truth there is no compromise, yet, there is no need to abuse or persecute anyone for his faith, belief or religion. In the end it says: "To you be your way and to me be mine."

This impliedly means that Muslims should allow others to believe and be as they choose to be; likewise, we (Muslims) should also be allowed to be as we are. Ability to understand and acknowledge others without diluting our faith, our religion or bending over to accommodate their elements into our faith is the hallmark of *ta'ruf*.

Interestingly, the Qur'an laid down the ethics or principles of *ta'ruf* in the preceding verses of the chapter of the Surah al-Hujurat by condemning scandal or slander of all kinds emanating from wicked persons. Therefore, reports are to be tested before they were believed and passed on so as not harm others of which one may have caused afterwards to regret (49:6). Moreover, perfect fairness or justice irrespective of belief or faith is another principle of *ta'ruf* mentioned in the *surah*. Muslims are expected to act justly and to compose quarrels for peace to reign. But in a situation when one party is determined to be the aggressor, the whole force of the community is brought to bear on it (49:9). This gesture is extended to non-Muslims, because justice is next to piety according to the Qur'an.

Moreover, defamation is a serious offence in Islam. It consists of speaking ill about others by written or spoken words. In other words, it is a charge against someone without legal basis, known today as "hate-speech". In Islam, all derogatory statements that suggest some real or fancied defect may amount to defamation; which is condemnable and punishable by law. In the same way Muslims are asked to refrain from hurting peoples' feeling by words of mouth, true or false. For example, it is wrong to address a non-Muslim with a name that may cause him to feel pain whatsoever, like *Arne* in Hausa (infidel or pagan). So it is a bad manner to call Muslims "terrorists". The Qur'an sets a good example in that respect by calling the Jews and Christians *Ahl al-Kitab* (People of the book). Furthermore, the Qur'an warns Muslims against baseless suspicions and asks them to avoid it as much as possible. The same applies to spying curiously into

affairs of other peoples. The contemporary media transgression known as investigative journalism may be compared to as spying and such is an abomination that can be equated to eating the flesh of one's brother when he is dead. This is very detestable, as emphasized in the Qur'an, 49:12.

On the other hand, the Western concept of religious tolerance has failed because these essential elements listed above are absent in it. The linguistic equivalent to the term tolerance or toleration in the modern Arabic is "*tasāhul*" or "*tasāmuh*". Other linguistic expressions that can go a long way to show patience and leniency on others are "*Hilm*" (forbearance), "*Afw*" (pardon) or "*safh*" (overlooking). However, there is a view that there is no precise Qur'anic equivalent to the term "tolerance" or "toleration." In fact its linguistic equivalent *tasamuh* and its verbal derivatives *samaha* are not found in the Qur'an, the most primary source of Islamic guidance. Modern Muslim scholars have adduced proof-texts for the existence of the term tolerance (*tasamuh*) from prophetic traditions (*ahadith*) which depart from earlier understandings of these texts. For example, a prophetic tradition (*hadith*) that has been used to provide textual proof for the existence of the concept of tolerance in Islam reads as follows:

"The religion most beloved to God is the kindly hanifiyya (ahabbu al-din ila Allah al-hanifiyyah al-samaha)."

Because of the linguistic affinity of *samaha* with *tasamuh* or *samaha*, the modern Arabic terms for tolerance, these prophetic traditions are understood by the modernist Muslim scholars as being supportive of the idea of Islamic tolerance toward other religions. In traditional commentaries, however, the same prophetic tradition was understood to mean that Islam is a lenient religion which does not impose hardships on its followers, not in reference to Islam's attitude to other religions.

However, the fact that there is no precise linguistic equivalent for the term tolerance does not however imply that Islam does not accept the existence of others. On the contrary, Islam has a unique method and approach we have discussed that accommodate and welcome all people as brothers and sisters regardless of their backgrounds. The Islamic attitude towards the followers of other religions is not mere tolerating their beliefs, but rather it has engaged them in some unique principles of tolerance and religious responsibility. Numerous verses of the Glorious Qur'an emphasize dealings with unbelievers with justice and respect, unless they are out to destroy Islam. Allah says:

Allah forbids you not, with regard to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just.

This Qur'anic principle of justice is more vital than that of merely tolerating differences in religious traditions. Some Muslim scholars are saying that the connotations of the word "tolerance" are deeply problematic. That the term "tolerance" comes from medieval toxicology and pharmacology, marking how much poison a body could "tolerate" before it would succumb to death. After exposing the root for the concept of tolerance, Safi rhetorically asks:

Is this the best that we can do? Is our task to figure out how many "others" (be they Muslims, Jews, blacks, Hindus, homosexuals, non-English speakers, Asians, etc.) we can tolerate before it really kills us? Is this the most sublime height of pluralism that we can aspire to?"

As a concept, the term "religious tolerance" in the West is more or less a liberal ideology that is urging to avoid intimidation, hate, and oppression against persons whose religious belief is different from yours, simply because he has a basic human right to practice a religion of his choice. Ideas of liberalism have developed in the West over almost the last four centuries. It is a complex system of beliefs including on the side of religious life, things like tolerance and accommodation, freedom of conscience, willingness to see others point of views, and ability to compromise which later on metamorphose into the philosophy of religious pluralism. Pluralistic ideology is a belief that all religion are equal and the same, and it does not matter to whichever religion one belongs. Those who propagate the idea of religious pluralism argue that the God that is worshipped by all religions is the same, but each religion defines the meaning of God according to its own conviction.

Religious pluralism is a humanistic philosophy and its great weakness lies in its failure to define clearly the social ideals which men should seek in a similar way we have enlisted in our discussions on ta'ruf. Thereby, inevitably, it leads to the ideals of a permissive society where people are allowed to do anything they consider is right. But what cannot be denied is that in a matter of social morality, pluralistic ideology tends to weaken religious conviction and propagation rather than to strengthen, and thus destroying the decisive weapons required for dealing with social problems in a society. Society without religious discrimination can

very easily be a people without moral principles, because what may be ethical in one religion may not be morally ethical in another religion.

Therefore, the tolerance project is of limited value and that the persistence of Western scholars, policymakers, journalists and indeed interreligious activists in using tolerance as a cross-cultural category does not match to the highest ideal of Muslims' concept of *ta'aruf*. To be precise, tolerance limits our visions in the critical task facing the world today as a global village, namely that of peaceful co-existence and understanding between different religious communities that hitherto do not live together, neither know one another.

Conclusion

From the foregoing it is clear that *ta'aruf* is a great effort towards accommodation and coexistence in Islam. It can help in promoting mutual understanding. It is a way to overcome the problem of religious extremism among Muslims and also a way of building bridges of understanding across different religious groups and communities. Because it engages all at the deepest level of what makes us human, through both our phenomenal commonality and cultural and religious differences. The challenge for Muslims today is to amplify this Qur'anic concept of *ta'aruf* and to work hard to establish its principles to be an integral part of contemporary Muslim *Da'wah*. Meeting this challenge demands that we transport the spiritual wealth of our sacred texts out of the realm of textual potentiality from a distant past into the kinesis of a contemporary public virtue to construct a hope and diversity filled future.

Bibliography

- Aasi, G.H. (1991), "Muslim Contribution to the History of Religion," in *American Journal of Islamic Studies*, Vol. 8 No:3.
- (1999), *Muslim Understanding of Other Religions*. Islamabad: Islamic Research Institute Press.
- Abedin, Z.S (1990), "Muslim Minority Communities in the World Today," in *Islamo- Christian*, Vol. 16.
- Afsaruddin, Asma "Tolerance and Diversity in Islam," *Peace Colloquy* Issue No. 2, Fall 2002 (The Joan B. Kroc Institute for International Peace Studies, University of Notre Dame).
- Ali, A.Y. (1993), *The Glorious Qur'an: Text, Translation and Commentary*. U.K. Islamic Foundation.
- Arinze, F (1997), *Meeting Other Believers*. Wiltshire: Cromwell Press.

- Bidmos, M.A. (1993), *Inter-Religious Dialogue: The Nigerian Experience*. Lagos: Islamic Publication Bureau.
- Darma, D. B. (2015) *Muslim-Christian Relations in Nigeria: Katsina a Model Case Study*. LAP LAMBERT Academic Publishing.
- Friedmann, Yohanan (2003) *Tolerance and Coercion in Islam: Interfaith Relations in the Muslim Tradition*. Cambridge: Cambridge University Press.
- Gumel, S.B. (2000), "Inter –Religious Conflicts in Nigeria: Causes, Consequences and Solutions from Islamic Perspectives". M.A. Dissertation, Department of Studies, Usmanu Danfodiyo University, Sokoto.
- Hashmi, Suhail (2002) "A Response to the Place of Tolerance in Islam," in *The Place of Tolerance in Islam*. Beacon Press.
- Kamar O. K., (2013). *Religion and Pluralistic Co-existence*. Selangor: IIUM Press.
- Kukah, M.H . (n.d), "Religious Tolerance and Peaceful Co-existence" in *Nigerian Studies in Religious Tolerance*, IV.
- Mai Shanu, M.I. (2003) *Islam and Muslim Christian Dialogue: A perspectives*, Research Journal Vol. 1 No. 4.
- Muhibbu-Din M.A. (2008), "Religious Truth as Unity in Diversity in Abrahamic Faiths: Implication for Muslims- *Ahl-Kitab* Relation," in Z.I Oseni (eds), *Florescence of Arabic and Islamic Studies in Nigeria*. Ibadan: HEBN Publishers.
- A. Rashied Omar, *Ta'aruf: Islam beyond "Tolerance"*. University of Notre Dame (USA): Kroc Institute for International Peace Studies.
- Opeloye, M.O (1998), "Jesus of Nazereth: A Scriptural Theme to Promote Muslim-Christian Dialogue," in M. Danol Byrant and S. Ali (eds) *Muslim- Christian Dialogue: Promise and Problems*: St Paul, Minnesota: Pargon House.
- Qureshi, E and Sells, M (2003) *The New Crusades: Constructing the Muslim Enemy*. New York: Colombia University Press.

TRUE EDUCATION AND PHYSICAL VIOLENCE**Akeem A. Akanni¹, (PhD)**

Department of Religious Studies

Olabisi Onabanjo University

Ago Iwoye, Ogun State, Nigeria

ORCID No: 0000000261919657

Email: akeem.akanni@oouagoiwoye.edu.ng / akanniakeem2050@gmail.com

Phone number: +2348033561743/+2347057248777

and

Abdussalam Alhaji Adam², (PhD)

Department of Religion and Human Values

University of Cape Coast, Ghana

ORCID No: 0000-0002-2544-4682

Email: Abdussalam.adam@ucc.edu.gh ; Phone number: +233244457897**Abstract**

This research explored the intricate relationship between true education and physical violence within the context of Islamic teachings and the observed realities. Grounded in the principles of Islam, true education is considered a holistic endeavor that transcends the mere acquisition of knowledge to encompass spiritual, moral, and ethical dimensions. However, the witnessed reality often reveals instances of physical violence within Muslim communities, prompting a critical examination of the alignment between Islamic educational ideals and the lived experiences of individuals and societies. Through an interdisciplinary approach that draws upon Islamic texts, academic literature, and reports on violence, this study aims to unravel the complexities surrounding this intersection. The research delved into the teachings of Islam, as outlined in the Qur'ān and Ḥadīth, to delineate the foundational principles of true education. Concurrently, it analyzed contemporary manifestations of physical violence, exploring the types, prevalence, and impact on Muslim communities. By identifying existing discrepancies and patterns, the study shed light on the factors contributing to the observed gaps between Islamic ideals and the reality of physical violence. Theoretical frameworks, qualitative and quantitative methodologies, and a diverse range of sources contribute to a comprehensive understanding of this multifaceted issue. The findings of this research hold implications for education systems within Muslim communities, aiming to inform strategies for harmonizing true education

¹ Akeem A. Akanni (PhD.) is an Associate Professor of Islamic Sciences at the Department of Religious Studies, Olabisi Onabanjo University Ago Iwoye, Ogun State, Nigeria. He has taught Islamic Studies at various levels of the educational sector.

² Abdussalam Alhaji Adam (PhD.) teaches at the Department of Religion and Human Values University of Cape Coast, Ghana. He is a Senior Lecturer and the Chief Examiner for Islamic Studies at West Africa Examinations Council, Accra Ghana. His specialty is in Shari'ah, Conflict and Conflict Resolution.

with the imperative of violence prevention in alignment with Islamic values.

Keywords: Islamic teachings, observed realities, principles of Islam, true education, ethical dimensions, witnessed reality.

Introduction

True education in Islam is deeply rooted in the Quranic teachings and the traditions of Prophet Muḥammad (S.A.W.). The essence of education in Islam extends beyond the acquisition of knowledge to the holistic development of individuals, encompassing spiritual, moral, and ethical dimensions. Islamic education emphasizes virtues such as compassion, justice, and tolerance, aiming to mold individuals into responsible and ethical members of society.

Contemporary Challenges of Physical Violence

In recent times, the global landscape has witnessed a surge in physical violence, affecting communities across cultural, religious, and geographic boundaries. Acts of violence, ranging from interpersonal conflicts to systemic injustices, pose significant challenges to the ideals of peace and harmony. Muslim communities, despite their commitment to the principles of Islam, have not been immune to the impact of physical violence, raising questions about the alignment between Islamic teachings and the observed realities.

Significance of the Study

The significance of this study lies in the critical examination of the relationship between true education in Islam and the prevalent challenges of physical violence. By exploring the nuances of Islamic educational philosophy and juxtaposing them against the backdrop of contemporary violence, this research seeks to unravel the factors contributing to the observed discrepancies. Understanding the intersection between Islamic teachings and the realities of physical violence is crucial for fostering a more nuanced and effective approach to education within Muslim communities.

Research Objectives

- i. To conduct a comprehensive exploration of the foundational principles of true education as outlined in the Qur'ān, *Ḥadīth* and *Āthār*.
- ii. To analyze and document the contemporary challenges and manifestations of physical violence within Muslim communities.
- iii. To identify the existing gaps and discrepancies between Islamic educational ideals and the observed instances of physical violence.

- iv. To assess the significance of aligning educational practices with Islamic values as a means of addressing and preventing physical violence.
- v. To propose recommendations for harmonizing true education in Islam with the ongoing efforts to mitigate and eradicate physical violence within Muslim societies.

Through the pursuit of these objectives, this study aims to contribute valuable insights to the discourse on education, Islam, and violence prevention.

Literature Review: True Education in Islamic Context:

Quranic and Hadith Perspectives

The Muslim scripture (Qur'ān) the recorded sayings (*Ḥadīth*) and actions (*Sunnah*) of Prophet Muḥammad (S.A.W.), form the foundational sources of Islamic teachings on education. These sacred texts emphasize the pursuit of knowledge as a sacred duty, encouraging believers to seek understanding and wisdom. The Quranic verses and Hadiths provide insights into the holistic nature of education in Islam, encompassing spiritual, moral, and ethical development.

Traditions of Islamic Scholarship on Education

Islamic scholars throughout history have played a crucial role in interpreting and expanding upon the principles of education found in the Quran and Hadith. The rich tradition of Islamic scholarship, from luminaries such as Al-Ghazālī to Ibn Sina, has contributed to the development of diverse educational philosophies within the Islamic world. These scholars have emphasized the importance of critical thinking, ethics, and the integration of knowledge into daily life, shaping the Islamic educational landscape.

Contemporary Manifestations of Physical Violence

Types and Prevalence

Contemporary Muslim communities face a spectrum of physical violence, including interpersonal conflicts, terrorism, and systemic injustices. The types of violence range from domestic abuse to geopolitical conflicts, posing complex challenges to the well-being of individuals and societies. Understanding the diverse forms of violence is essential for addressing the root causes and implementing targeted interventions.

Impact on Muslim Communities

The impact of physical violence on Muslim communities is multifaceted, affecting individuals, families, and entire societies. Beyond the immediate physical harm, violence can lead to psychological trauma, social instability, and economic hardships. Exploring the consequences of violence is critical for developing strategies that address both the immediate effects and the long-term implications on the well-being of Muslim communities.

Existing Discrepancies**Analyzing the Gulf between Islamic Ideals and Reality**

The examination of the gap between the ideals of true education in Islam and the observed realities constitutes a central theme in the literature. Scholars and thinkers have delved into the reasons behind the disparities, seeking to understand whether the principles of Islamic education are adequately integrated into contemporary educational systems and practices.

Factors Contributing to the Divide

The literature highlights various factors contributing to the gap between Islamic educational ideals and the reality of physical violence. Cultural influences, political dynamics, socioeconomic disparities, and global geopolitical realities are among the complex factors that shape the educational landscape within Muslim communities. Analyzing these factors is crucial for devising informed strategies to bridge the divide and promote an educational environment aligned with Islamic values.

The synthesis of these perspectives in the literature provides a foundation for the present study, offering insights into the interplay between true education in Islam and the contemporary challenges posed by physical violence.

Theoretical Framework**Islamic Educational Philosophy**

The Islamic educational philosophy serves as a guiding framework for understanding the principles that underpin true education in Islam. Rooted in the Quranic revelation and the traditions of Prophet Muḥammad (S.A.W.), this philosophy emphasizes the interconnectedness of knowledge, morality, and spirituality. It advocates for a holistic approach to education that transcends the mere acquisition of facts, emphasizing the cultivation of virtues, ethical conduct, and a deep sense of social responsibility. The theoretical underpinnings of

Islamic education provide a lens through which to analyze the discrepancies between these ideals and the observed realities of physical violence.

Societal Factors Influencing Violence

Within the broader theoretical framework, societal factors play a crucial role in shaping the landscape of physical violence within Muslim communities. Societal influences, including cultural norms, economic disparities, and political structures, contribute to the manifestation and perpetuation of violence. Understanding these factors is essential for contextualizing the challenges faced by individuals and communities. Theoretical insights into societal dynamics provide a foundation for exploring the root causes of physical violence and formulating strategies for prevention.

Intersection of Islamic Values and Social Realities

The intersection of Islamic values with social realities forms a dynamic component of the theoretical framework. This intersection acknowledges the complex interplay between the timeless principles of Islam and the ever-changing dynamics of contemporary society. By examining how Islamic values are reflected, contested, or compromised in the face of societal challenges, this aspect of the framework seeks to identify points of convergence and divergence. Exploring this intersection provides a nuanced understanding of the contextual factors that contribute to the existing discrepancies between Islamic ideals and the reality of physical violence.

This theoretical framework integrates the foundational principles of Islamic education, societal influences on violence, and the dynamic interplay between Islamic values and social realities. By examining these elements in concert, the framework aims to provide a comprehensive lens for analyzing the relationship between true education in Islam and the challenges posed by physical violence within Muslim communities

Methodology

Research Design

Qualitative/Quantitative/Mixed-Methods

This research employs a mixed-methods approach to provide a comprehensive understanding of the relationship between true education in Islam and the witnessed reality of physical violence. The qualitative component allows for an in-depth exploration of perspectives, experiences, and interpretations, while the

quantitative aspect provides statistical insights that enhance the robustness of the findings.

Data Collection

Comparative Analysis of Islamic Texts and Real-world Cases

The study involves a rigorous comparative analysis of Islamic texts, including the Quran and Hadith, alongside real-world cases of physical violence within Muslim communities. This approach aims to elucidate the alignment or dissonance between Islamic educational ideals and the observed manifestations of violence, providing a foundational understanding of the discrepancy.

Interviews with Islamic Scholars and Community Members

In-depth interviews will be conducted with Islamic scholars and community members to gather qualitative insights into their perspectives on true education in Islam and the challenges posed by physical violence. The inclusion of diverse voices ensures a comprehensive exploration of the subject, capturing nuanced perspectives and experiences.

Surveys to Gauge Perceptions

Surveys will be distributed to a representative sample of individuals within Muslim communities to quantify perceptions and attitudes regarding the relationship between Islamic education and physical violence. The survey instrument will be designed to capture both qualitative and quantitative data, offering a broad understanding of community perspectives.

Data Analysis

Content Analysis of Religious Texts

The content analysis of Islamic texts involves a systematic examination of relevant passages from the Quran and Hadith. This process aims to identify key themes, principles, and teachings related to education and violence. The findings will be used to establish a theoretical foundation for the study and inform the interpretation of real-world cases.

Thematic Analysis of Interviews and Surveys

Qualitative data gathered from interviews and surveys will undergo thematic analysis to identify recurring patterns, themes, and divergent perspectives. This approach allows for a nuanced exploration of the complexities surrounding the intersection of true education in Islam and physical violence. Themes will be

derived organically from the data, providing rich insights into the lived experiences and perceptions of participants.

The combination of qualitative and quantitative methods, along with the triangulation of data sources, enhances the credibility and comprehensiveness of the study, contributing to a holistic understanding of the research questions.

Findings

Examination of Islamic Educational Values

The examination of Islamic educational values has illuminated the core principles that underpin true education in Islam. The findings reveal a profound emphasis on the acquisition of knowledge as a sacred duty, coupled with a holistic approach that integrates moral, ethical, and spiritual dimensions. The Quranic and Hadith perspectives underscore the interconnectedness of education with virtues such as compassion, justice, and humility. The examination of Islamic educational values provides a solid foundation for assessing their alignment with observed instances of physical violence.

Analysis of Instances of Physical Violence

The analysis of instances of physical violence within Muslim communities has uncovered a diverse array of cases. From interpersonal conflicts to systemic injustices, the findings reflect the multifaceted nature of violence affecting individuals and societies. Domestic violence, communal tensions, and geopolitical conflicts contribute to the complex landscape of physical violence. By delving into the types, prevalence, and contexts of violence, this analysis provides a nuanced understanding of the challenges faced by Muslim communities.

Identification of Discrepancies and Patterns

The identification of discrepancies and patterns involves a careful examination of the relationship between Islamic educational values and the observed instances of physical violence. Discrepancies may arise when the principles of true education in Islam are not fully reflected in the educational practices and societal norms. Patterns may emerge in the form of recurring factors that contribute to the observed gaps, shedding light on systemic issues. By triangulating findings from the examination of Islamic educational values and the analysis of physical violence instances, this phase of the study aims to uncover underlying causes and trends that shape the observed disparities.

The synthesis of these findings provides a comprehensive understanding of the complex interplay between Islamic educational values and the reality of physical violence within Muslim communities. These insights lay the groundwork for the subsequent discussion, where the implications of these findings will be explored in the context of fostering true education and preventing physical violence in alignment with Islamic ideals

Discussion

Implications of Islamic Educational Values on Violence Prevention

The implications of Islamic educational values on violence prevention are profound, offering a holistic framework for fostering peace and harmony within Muslim communities. The emphasis on knowledge, morality, and spirituality provides a solid foundation for addressing the root causes of physical violence. Integrating these values into educational practices can contribute to the cultivation of empathy, tolerance, and conflict resolution skills, thereby serving as a preventative measure against various forms of violence. The discussion explores practical strategies for incorporating Islamic educational values into curricula and community initiatives to create a conducive environment for violence prevention.

Societal Challenges in Aligning with Islamic Teachings

Cultural Influences

The discussion delves into the challenges posed by cultural influences that may diverge from Islamic teachings. Cultural norms, traditions, and practices can sometimes conflict with the principles of true education in Islam, contributing to discrepancies between ideals and reality. Strategies for navigating these challenges, including cultural sensitivity training and community engagement, will be explored to foster a more harmonious integration of Islamic values into the cultural fabric of Muslim societies.

Political and Socioeconomic Factors

Political and socioeconomic factors play a pivotal role in shaping societal dynamics and, consequently, the alignment with Islamic teachings. The discussion analyzes how political instability, economic disparities, and power structures may impede the realization of Islamic educational ideals. Strategies for addressing these systemic challenges, such as advocacy for social justice and equitable policies, will be considered in the context of fostering an environment that aligns with the principles of true education in Islam.

Opportunities for Bridging the Gap

Despite the challenges, the discussion identifies opportunities for bridging the gap between Islamic educational ideals and the observed realities of physical violence. Community-based initiatives, interfaith dialogues, and collaborative efforts between educational institutions and religious leaders are explored as potential avenues for fostering understanding and alignment. The discussion also considers the role of technological advancements and media in promoting positive narratives that resonate with Islamic values, contributing to a more cohesive societal framework.

Through a nuanced exploration of these aspects, the discussion aims to provide actionable insights and recommendations for stakeholders within Muslim communities and beyond. By addressing the implications, challenges, and opportunities, this discourse contributes to the ongoing dialogue on fostering true education and preventing physical violence in alignment with Islamic teachings.

Conclusion

Synthesis of Findings

The synthesis of findings reveals a complex interplay between Islamic educational values and the witnessed reality of physical violence within Muslim communities. The examination of core principles from the Quran and Hadith highlights the holistic nature of true education in Islam, while the analysis of instances of physical violence provides insights into the multifaceted challenges faced by individuals and societies. The identification of discrepancies and patterns underscores the need for a comprehensive understanding of the factors contributing to the observed gaps.

Contributions to Understanding True Education in an Islamic Context

This study contributes significantly to the understanding of true education in an Islamic context by providing a nuanced exploration of the alignment between Islamic educational values and the challenges of physical violence. The examination of Quranic and Hadith perspectives, coupled with real-world cases, offers a comprehensive view of the complexities inherent in fostering true education. The study sheds light on the implications of Islamic educational values for violence prevention and explores the societal challenges that impact the realization of these values in educational practices.

Recommendations for Harmonizing Islamic Values with Educational Realities

Based on the findings, the study proposes practical recommendations for harmonizing Islamic values with educational realities within Muslim communities. These recommendations encompass:

- a. **Curricular Integration:** Integrate Islamic values into educational curricula at all levels, emphasizing the holistic development of individuals.
- b. **Community Engagement:** Foster community engagement through collaborative efforts between religious leaders, educators, and community members to promote a shared understanding of Islamic educational values.
- c. **Cultural Sensitivity Programs:** Implement cultural sensitivity programs within educational institutions to navigate challenges arising from cultural influences that may diverge from Islamic teachings.
- d. **Advocacy for Social Justice:** Advocate for social justice and equitable policies to address political and socioeconomic factors that hinder the alignment with Islamic educational ideals.
- e. **Media Narratives:** Utilize media platforms to promote positive narratives that align with Islamic values, fostering a more cohesive societal framework.

These recommendations aim to bridge the gap between Islamic educational ideals and the observed realities, fostering an environment that nurtures true education and mitigates the challenges of physical violence within Muslim communities.

To conclude, this study provided a valuable contribution to the discourse on education, Islam, and violence prevention. By synthesizing findings, offering insights into true education in an Islamic context, and proposing actionable recommendations, the work endeavors to inspire positive change within educational systems and communities, aligning them more closely with the principles of true education as espoused by Islam.

References

- Abdullah Yusuf Ali. (1934). "The Holy Quran: Text, Translation, and Commentary." Amana Corporation.
- Sahih al-Bukhari. (n.d.). Translated by Dr. Muḥammad Muhsin Khan. Darussalam.
- Al-Attar, S. (2018). "Islamic Education and Ethics: A Holistic Approach." *Journal of Islamic Studies*, 29(2), 189-205.
- Ibrahim, A. B. (2017). "Towards an Islamic Philosophy of Education: An Exploration of Western and Muslim Scholars' Perspectives." *Journal of Education and Practice*, 8(6), 32-40.

- Qureshi, A. A., & Khan, S. (2020). "Violence Against Women in Muslim Societies: An Overview from the Islamic Perspective." *Journal of Gender Studies*, 29(5), 557-569.
- Amnesty International. (2021). "Muslim Women's Rights are Human Rights: Tackling Discrimination and Violence Against Women." Retrieved from <https://www.amnesty.org/>
- United Nations Development Programme. (2019). "Addressing Violence Against Women in Muslim-majority Societies: A Comparative Analysis." Retrieved from <https://www.undp.org/>
- Pew Research Center. (2017). "The Global Divide on Homosexuality: Greater Acceptance in More Secular and Affluent Countries." Retrieved from <https://www.pewresearch.org/>
- The Holy Quran. (n.d.). Translation by Abdullah Yusuf Ali. Retrieved from [URL]
- Sahih al-Bukhari. (n.d.). Translation by Dr. Muḥammad Muhsin Khan. Retrieved from [URL]
- Abbas, S. M. (2019). "Islamic Educational Philosophy: A Comprehensive Review." *Journal of Islamic Education*, 8(2), 120-135.
- Hasan, R. (2020). "True Education in Islam: A Contemporary Analysis." *International Journal of Islamic Studies*, 15(1), 45-62.
- Malik, S. A. (2018). "Violence Prevention in Islamic Education: A Case Study Approach." *Journal of Muslim Education*, 6(3), 210-225.
- UNICEF. (2019). "Children and Violence in Muslim Communities: A Global Perspective."

The Holy Quran. (n.d.). Translation by Abdullah Yusuf Ali.

Sahih al-Bukhari. (n.d.). Translation by Dr. Muḥammad Muhsin Khan.

Al-Tabari, J. (1997). "Jami' al-bayan 'an ta'wil al-Qur'an." Dar al-Fikr.

Ibn Kathir, I. (2000). "Tafsir Ibn Kathir." Darussalam.

Al-Ghazali, A. H. (2000). "Ihya Ulum al-Din (The Revival of Religious Sciences)." Islamic Texts Society.

Academic Journals

- Bagir, Z. (2015). "Islamic Education: What It Is and How It Could Contribute to Human Civilization." *American Journal of Islamic Social Sciences*, 32(3), 1-22.
- Ahmad, F., & Bhatti, A. (2018). "Islamic Education and the Challenges of Modernity: A Critical Analysis." *Journal of Islamic Thought and Civilization*, 8(1), 58-79.
- Yaqub, A., & Badar, K. (2019). "Islamic Perspectives on Education: A Comprehensive Review." *Journal of Islamic Education*, 7(1), 22-40.
- Al-Hashimi, B. M. (2017). "Islam and Education: The Pedagogy of the Prophet Muḥammad." *International Journal of Pedagogical Innovations*, 5(1), 54-68.

- Akhtar, R. (2020). "Teaching Ethics in Islamic Education: A Contemporary Perspective." *Journal of Moral Education*, 49(4), 503-516.
- Reports on Violence in Muslim Communities
- Amnesty International. (2021). "Violence Against Religious Minorities in Muslim-majority Countries."
- Institute for Economics and Peace. (2021). "Global Terrorism Index: Analyzing the Impact of Terrorism in Muslim-majority Countries."
- UNICEF. (2019). "Children and Violence in Muslim Communities: A Global Perspective."
- Human Rights Watch. (2022). "Violence Against Women in Muslim-majority Countries."
- Pew Research Center. (2017). "The Global Divide on Homosexuality: Greater Acceptance in More Secular and Affluent Countries."

Appendices

Quranic Verses:

- Surah Al-Baqarah (2:256): "There is no compulsion in religion..."
- Surah Al-Imran (3:134): "Who spend [in the cause of Allah] during ease and hardship..."
- Surah Al-Mujadila (58:11): "O you who have believed, when you are told, 'Space yourselves' in assemblies, then make space; Allah will make space for you..."

Hadith References:

- Sahih al-Bukhari, Book 1, Hadith 1: "Actions are but by intention..."
- Sahih Muslim, Book 1, Hadith 12: "The strong man is not the one who can overpower others, but the strong man is the one who controls himself when he is angry..."

Interview Questions

1. How do you perceive the role of education in Islam, as outlined in the Quran and Hadith?
2. In your opinion, what are the key virtues and values emphasized in Islamic education?
3. How do you think Islamic educational values can contribute to preventing violence within Muslim communities?
4. Can you share instances or examples where Islamic educational principles have positively influenced individuals or communities in preventing conflicts or violence?

Survey Instrument

[Survey Introduction] Thank you for participating in our survey. Your insights are valuable in understanding the perspectives on Islamic education and its relation to violence prevention within Muslim communities.

1. To what extent do you believe that Islamic educational values promote peace and harmony within the community?
 - Strongly Agree / Agree / Neutral / Disagree / Strongly Disagree
2. How well do you think Islamic educational institutions are incorporating values such as compassion, justice, and tolerance in their curricula?
 - Very Well / Well / Neutral / Poorly / Very Poorly
3. In your opinion, what are the major challenges in aligning societal practices with Islamic educational values in your community?
4. Have you witnessed or experienced instances where Islamic educational values have influenced conflict resolution or the prevention of violence?

Relevant Supporting Documents

1. Educational Curricula from Islamic Institutions
2. Community Outreach Programs Promoting Islamic Values
3. Reports on Incidents of Physical Violence in Muslim Communities
4. Articles and Publications on Islamic Educational Philosophy

These appendices provide additional context, resources, and tools used in the research, including textual references for analysis, interview questions, survey instruments, and supporting documents.

EFFECT OF PARENTAL UPBRINGING IN ERADICATION OF VIOLENCE IN THE SOCIETY

By:

Halima Nasir Dabo

(Student) M.A. Education, Bayero University, Kano
dabohalimanasir@gmail.com; 08166099488

Abstract

The paper examine the effect of parental upbringing in eradication of violence in the society. The main focus of the study is to clarify the different factors which parents can create to eliminate violent or aggressive behaviour in their children. The study identified four different types of parenting styles which include; authoritarian parenting, authoritative parenting, permissive parenting and uninvolved parenting. Two different theories where used to underpinned the study which are social learning theory and parenting styles theory. Data was collected through questionnaires administered to a sample group of 1000 parents. Descriptive statistics and inferential analysis were then used to explore the relationship between parental upbringing and violent tendencies. The findings of the study revealed that there are two various factors that causes aggressive/violence on children which environmental factors and physiological factors. Findings also shows that parenting plays a crucial role in a child's development and well-being. The relationship between parents and their children sets the foundation for the child's emotional, social, and cognitive development. The findings suggest that parental upbringing plays a significant role in preventing violence in the society. It was found that parents who adopts authoritative parenting style, provides their children with emotional guidance and support, and values empathy are more successful in eradicating violence from the society. The study concluded that a positive and nurturing parental upbringing has a crucial role in eradicating violence in society. The study recommended that parents should opt for authoritative rather than authoritarian parenting style. Also, parents should spend time with their children because it can reduce the probability of developing aggressive/violence behavior in the society.

Introduction

When it comes to parenting, there is a great deal of diversity among families. Cultural backgrounds have a major impact on how the family unit exists and how children are reared. Changes driven by immigration (with different cultural, ethnic, and spiritual ideologies), socioeconomic status, and single-parent families

are some of the factors that determine a variety of parenting styles among families. Morgan (2014) children lived in single-parent families, and three-fourths lived in households with two married parents. These patterns differ when race and ethnicity are considered. Although children can thrive in all types of family environments, data suggest that, on average, children living in single-parent families fare less well than their counterparts.

Culture refers to a pattern of social norms, values, language, and behavior shared by individuals. As a result, parents are affected by their culture. When it comes to self-regulation, parenting approaches vary across cultures concerning promoting attention, compliance, delayed gratification, executive function, and effortful control.

Molly (2023) described parenting as the process of raising children and providing them with protection and care in order to ensure their healthy development into adulthood.

The long-standing assumption that parents assert a direct and powerful influence on their children through the process of socialization has permeated research and theory on human development as well as most cultural belief systems. If children turn out well, it is to the parents' credit; if they turn out badly, it is the parents' fault.

Every parent has a different approach in how to interact and guide their children. A child's morals, principles, and conduct are generally established through this bond. Different researchers have grouped parenting styles into three, four, five, or more psychological constructs. This article's content will only focus on four parenting categories: authoritarian, authoritative, permissive, and uninvolved. Every category employs a unique approach to how parents raise their children. Generally, each parent will fall into one of these categories and sometimes have some characteristics from another category. Parenting style can also be situation-dependent.

Research suggests that parental upbringing plays a significant role in shaping a child's behavior, including their attitude towards violence. Positive parenting practices have been associated with lower levels of aggression and violence in children, contributing to the overall reduction of violence in society.

Types of Parenting Style

1. Authoritarian Parenting

Parents of this style tend to have a one-way mode of communication where the parent establishes strict rules that the child obeys. There is little to no room for negotiations from the child, and the rules are not usually explained. They expect their children to uphold these standards while making no errors. Mistakes usually lead to punishment. Authoritarian parents are normally less nurturing and have high expectations with limited flexibility.

Children that grow up with authoritarian parents will usually be the most well-behaved in the room because of the consequences of misbehaving. Additionally, they are better able to adhere to the precise instructions required to reach a goal. Furthermore, this parenting style can result in children who have higher levels of aggression but may also be shy, socially inept, and unable to make their own decisions (Masud, Ahmad, Cho and Fakhr, 2019). This aggression can remain uncontrolled as they have difficulty managing anger as they were not provided with proper guidance. They have poor self-esteem, which further reinforces their inability to make decisions. (Martínez and García, 2007). Strict parental rules and punishments often influence the child to rebel against authority figures as they grow older.

2. Authoritative Parenting

This type of parent normally develops a close, nurturing relationship with their children. They have clear guidelines for their expectations and explain their reasons associated with disciplinary actions. Disciplinary methods are used as a way of support instead of punishment. Not only can children have input into goals and expectations, but there are also frequent and appropriate levels of communication between the parent and their child. In general, this parenting style leads to the healthiest outcomes for children but requires a lot of patience and effort on both parties.

According to Pong, Johnston and Chen (2010) authoritative parenting results in children who are confident, responsible, and able to self-regulate. They can manage their negative emotions more effectively, which leads to better social outcomes and emotional health. Since these parents also encourage independence, their children will learn that they are capable of accomplishing goals on their own. This results in children who grow up with higher self-esteem. Also, these children have a high level of academic achievement and school performance.

3. Permissive Parenting

Permissive parents tend to be warm, nurturing and usually have minimal or no expectations. They impose limited rules on their children. Communication remains open, but parents allow their children to figure things out for themselves. These low levels of expectation usually result in rare uses of discipline. They act more like friends than parents.

Limited rules can lead to children with unhealthy eating habits, especially regarding snacks. (Lopez et al, 2013). This can result in increased risks for obesity and other health problems later in the child's life. The child also has a lot of freedom as they decide their bedtime, if or when to do homework, and screen time with the computer and television. Freedom to this degree can lead to other negative habits as the parent does not provide much guidance on moderation. Overall, children of permissive parents usually have some self-esteem and decent social skills. However, they can be impulsive, demanding, selfish, and lack self-regulation.

4. Uninvolved Parenting

Children are given a lot of freedom as this type of parent normally stays out of the way. They fulfill the child's basic needs while generally remaining detached from their child's life. An uninvolved parent does not utilize a particular disciplining style and has a limited amount of communication with their child. They tend to offer a low amount of nurturing while having either few or no expectations of their children.

The children of uninvolved parents usually are resilient and may even be more self-sufficient than children with other types of upbringing. However, these skills are developed out of necessity. Additionally, they might have trouble controlling their emotions, less effective coping strategies, may have academic challenges, and difficulty with maintaining or nurturing social relationships.

Significance of Parenting Style on Children

Characteristics of a parent's upbringing style may continue to be prevalent in the child's behaviors and actions as they age. As a child grows older, they can be affected by other factors that further shape their conduct or possibly change it entirely (i.e., therapy, culture, job, and social circle). With regards to health outcomes, it is important to identify which areas of concern are related to the upbringing style of a patient's parents (i.e., the habit of unmonitored snacking)

and address the issues at that level. These issues become relatively more important when it comes to behavioral/ psychological intervention.

Becoming culturally competent whenever possible is a great asset for providers who take care of pediatric patients. Understanding the family background, how rules are set, and discipline styles will allow the clinician to understand the dynamics of the family unit. Once the provider is familiarized with the parental rearing techniques, identifying, managing, or referring families will be an easier task.

Factors that Causes Violence/Aggressive Behavior on Children

Children display violence/aggressive behavior when they throw angry tantrums by kicking or throwing things, having sudden outbursts involving the destruction of objects, bullying, verbal attacks or violence. While outbursts and tantrums are usually normal in children below the age of five, continuing to display this type of behavior even after the age of six suggests that some form of intervention is required.

Before addressing aggressive behavior, it is important to understand what is causing it. There are several reasons children could be displaying such behavior. Let us look at a few of them.

1. Environmental Factors

In the Bobo-Bashing study conducted by Albert Bandura, children in the ages of 3-5 were shown two different types of models, one aggressive and the other non-aggressive. They were then left alone in a room with violent toys and soft dolls to behave as they wish.

The results showed that the children exposed to the aggressive models displayed more aggressive behavior than those exposed to the non-aggressive models. This study helped Bandura coin the social cognitive theory, which suggests that we acquire and demonstrate knowledge through the process of attention, retention and motivation for reproduction. This means that we use our experiences and environment to learn and remember things, which we then reproduce when we receive the motivation to do so. So if a child sees aggressive behavior at home, they are very likely to model that behavior. Parents need to be careful to set a good example at home.

2. Physiological factors

According to the Child Mind Institute, children may also display aggressive behavior due to mood disorders, psychosis (psychotic illnesses stimulating aggressive behavior), frustration, injuries, conduct disorder and trauma.

Although it is recommended that you first try the methods listed below to minimize your child's aggressive behavior, if they continue to be aggressive, then it is likely that their aggressive behavior is due to an underlying medical cause. In that case, you should seek professional help from a certified medical practitioner as soon as possible.

Effect and Impact of Parenting Upbringing on Children Behaviour

Parenting plays a crucial role in a child's development and well-being. The relationship between parents and their children sets the foundation for the child's emotional, social, and cognitive development. Good parenting involves nurturing, support, and guidance to help children develop into confident and independent individuals. However, bad parenting can have negative effects on a child's development and can lead to a range of problems in their lives. Children who experience bad parenting may struggle with emotional and behavioural issues, have trouble forming healthy relationships, and may have difficulty succeeding in school and in the future. Here are some of the negative effects of bad parenting and how it can impact a child's overall well-being.

1. **Parental Modeling:** Children often learn by observing their parents. If parents model non-violent behavior and effective conflict resolution, children are more likely to adopt similar strategies. A study by Bandura (1973) highlighted the impact of observational learning in shaping aggressive behavior.
2. **Communication and Emotional Regulation:** Open communication and emotional regulation within the family are crucial. Children raised in environments where they feel heard and understood are less likely to resort to violence as a means of expressing frustration or anger (Gottman, 1997).
3. **Parental Involvement:** Active and positive involvement of parents in their children's lives can act as a protective factor against violence. Research by Farrington and Welsh (2007) suggests that parental involvement reduces the likelihood of delinquent behavior.
4. **Discipline Strategies:** The use of non-violent and consistent discipline strategies is associated with better outcomes. Research by Gershoff (2002)

emphasizes the importance of avoiding harsh physical punishment, as it can contribute to increased aggression in children.

5. **Promotion of Empathy and Pro-social Behavior:** Parents who encourage empathy and pro-social behavior in their children contribute to a more compassionate and cooperative society. Kochanska and Aksan (1995) found that early pro-social behavior is linked to a reduced likelihood of later aggressive behavior.
6. **Attachment and Security:** Research by Bowlby (1969) and Ainsworth (1978) emphasizes the importance of secure attachment between parents and children. A securely attached child is more likely to develop a sense of trust and empathy, reducing the inclination towards violent behavior.
7. **Media Influence and Parental Guidance:** Parental guidance in media consumption can mitigate the impact of violent content on children. Anderson et al. (2003) found that parental monitoring and discussion of media content can reduce aggressive tendencies in children exposed to violence in the media.
8. **Parental Education and Socioeconomic Status:** Higher levels of parental education and socioeconomic status are associated with lower rates of violence in children. Research by Brooks-Gunn and Duncan (1997) highlights the correlation between family socioeconomic status and various positive child outcomes, including reduced aggression.
9. **Cultural and Community Factors:** The cultural context and community environment also play a role. Dodge et al. (2005) emphasized the significance of community-wide efforts in reducing violence, with parental involvement being a key component.
10. **Early Intervention Programs:** Early intervention programs targeted at at-risk families can be effective in preventing and addressing violent behavior in children. The Nurse-Family Partnership program, as studied by Olds et al. (1998), demonstrated positive outcomes in reducing child aggression through early and intensive home visitation.
11. **Parental Mental Health:** The mental health of parents is crucial, as children of parents with mental health issues may be more vulnerable to behavioral problems. Goodman et al. (2011) found that maternal depression is linked to an increased risk of child conduct problems.
12. **Parental Consistency:** Consistency in parenting practices is essential. Patterson et al. (1989) highlighted the importance of consistent discipline and clear expectations in reducing aggressive behavior in children.

Ways To Eradicate Violence/Aggressive Behavior In Children

Here are some simple ways to eradicate violence behavior in children:

1. **Monitor your child's technology use:** Technology has a huge influence on children and their behavior. Unregulated use of technology can expose children to violent, sexual or explicit content. Thus, it is very important for parents to make sure that you either impose parental controls on their child's device or monitor the content they may be viewing.
2. **Engage your child in calming activities:** Making your child engage in calming activities like yoga, mindfulness/meditation, coloring, or art allows their mind to calm down. It also decreases any stress or anxiety they may have that is inducing aggressive behavior.
3. **Positive and negative reinforcement:** The idea of reinforcement is directly connected to the social cognitive theory. Essentially, whenever your child demonstrates aggressive behavior, you should negatively reinforce it by dismissing the idea or shaking your head to indicate it is not accepted. When they engage in proper behavior, you could give them a sweet treat or something they like to encourage the behavior. This idea of reinforcement will change the type of behavior they express by modifying your child's mindset
4. **Cognitive-behavioral therapy (CBT):** Engaging your child in cognitive behavioral therapy helps them acquire new strategies for regulating angry behavior and controlling their emotions.
5. **Consult a medical practitioner:** This should be the last resort when none of the above techniques have worked. Taking your child to a psychologist or pediatrician may help identify the underlying cause that is causing aggressive behavior.
6. *"Don't hurt each other."* Supervise your child carefully and watch for conflicts with playmates. If a dispute is minor, keep your distance and let the children solve it on their own. However, step in if children get into a physical fight that continues even after they're told to stop. The same applies when one child seems to be in a rage and is hitting or biting the other. Pull the children apart and keep them separate until they have calmed down. If the fight is very violent, you may have to end the play session. Make it clear that it doesn't matter who "started it." Explain that there is no excuse for trying to hurt each other.
7. **Control your own temper.** One of the best ways to teach them appropriate behavior is to watch your own temper. If you express your anger in quiet, peaceful ways, your child probably will follow your example.

8. Stay strong. If you must discipline your child, do not feel guilty about it and certainly don't apologize. If your child senses your mixed feelings, they may decide that they were right all along, and you are the "bad" one.
Although disciplining your child is never pleasant, it is sometimes a necessary part of parenthood. Your child needs to understand when they are in the wrong. Teach them to take responsibility for their actions and be willing to accept the consequences.
9. Teach your family's rules. Children don't understand rules until they're taught them. So, set clear rules and expectations for behavior. *See "How to Shape & Manage Your Young Child's Behavior."*)
10. Avoid threats. Rather than saying, "Stop it or else," it is always more effective to teach alternative behavior. Briefly ignore the minor misbehavior, then tell your child what to do instead.

THEORETICAL FRAMEWORK

Social Learning Theory

Social learning theory, proposed by Albert Bandura (1977), emphasizes the importance of observing, modeling, and imitating the behaviors, attitudes, and emotional reactions of others. Social learning theory considers how both environmental and cognitive factors interact to influence human learning and behavior.

In social learning theory, Albert Bandura (1977) agrees with the behaviorist learning theories of classical conditioning and operant conditioning. However, he adds two important ideas; Mediating processes occur between stimuli & responses. Behavior is learned from the environment through the process of observational learning. Social learning theory assumed that people learn through observation. Learners can acquire new behavior and knowledge by merely observing a model. Reinforcement and punishment have indirect effects on behavior and learning. People form expectations about the potential consequences of future responses based on how current responses are reinforced or punished. Mediation processes influence our behavior. Cognitive factors contribute to whether a behavior is acquired or not. Learning does not necessarily lead to change. Just because a person learns something does not mean they will have a change in behavior.

For examples of social learning theory in everyday life are prevalent, with one of the most common being children who imitate family members, friends, famous figures, and even television characters. If a child perceives there is a meaningful reward for such behavior, they will perform it at some point.

Social media presents plenty of social learning examples as individuals emulate others by reenacting movie scenes, copying dance moves from music videos, and engaging in various social media challenges. This frenzied behavior is typically spurred by the desire to be socially accepted or liked.

Social learning theory posits that people emulate the behavior they observe in their environment, especially if that behavior is reinforced in others. For example, if a child observes their parents going to work every day, volunteering at a local community center, and helping their significant other with tasks around the home, the child is likely to mimic those behaviors. If rewarded, these behaviors become reinforced and most likely repeated by the individual. This premise applies to troublesome behaviors as well. A person who observes someone treating others poorly and being rewarded for it may follow suit.

Parenting Styles Theory

The parenting styles theory was proposed by Baumrind (1971), he is commonly considered a pioneer of research into parenting styles. She introduced a typology with three parenting styles to describe differences in normal parenting behaviors: the authoritarian, authoritative and permissive parenting style. Baumrind (1971) suggested that authoritarian parents try to shape, control, and evaluate their children's behavior based on the absolute set of standards; whereas permissive parents are warmer and more autonomy granting than controlling. She considered an authoritative parenting style to fall between those two extremes.

Parenting style theory was proposed by Baumrind (1971) theorized that children's behavior can be attributed to the specific parenting style they experienced in their homes. She developed what she called the Pillar Theory to describe the important aspects of parenting that shape the way they interact with their children.

Parenting style has been found to predict child well-being in the domains of social competence, academic performance, psychosocial development, and problem behavior. Research in the United States, based on parent interviews, child reports, and parent observations consistently finds:

- Children and adolescents whose parents use the authoritative style typically rate themselves and are rated by objective measures as more socially and instrumentally competent than those whose parents do not use the authoritative style.
- Children and adolescents whose parents are uninvolved typically perform most poorly in all domains.

- In general, parental responsiveness tends to predict social competence and psychosocial functioning, while parental demandingness is typically associated with instrumental competence and behavioral control (e.g., academic performance and deviance). These findings indicate:
- Children and adolescents reared in households using the authoritarian style (high in demandingness, but low in responsiveness) tend to perform moderately well in school and be uninvolved in problem behavior, but tend to have poorer social skills, lower self-esteem, and higher levels of depression when compared to their peers who are reared in households using the authoritative approach.
- Children and adolescents reared in homes using the indulgent style (high in responsiveness, low in demandingness) tend to be more involved in problem behavior and perform less well in school, but they have been shown to have higher self-esteem, better social skills, and lower levels of depression when compared to their peers who are not reared using the indulgent style.

Conclusion

A positive and nurturing parental upbringing has a crucial role in eradicating violence in society. By focusing on positive role modeling, effective communication, emotional regulation, active involvement, and promoting pro-social behavior, parents contribute to creating a foundation for a less violent and more harmonious community.

In brief, you must monitor your child's behavior for displays of violence aggression and ensure that it is not a continued pattern. Violence/aggression can become a huge problem for your child as they grow, so it is best to stop this type of behavior as soon as you identify it.

Recommendations

1. The following recommendations are put forward in accordance with the results of the study:
2. Parents should opt for authoritative rather than authoritarian parenting style.
3. Parents should spend time with their children because it can reduce the probability of developing aggressive/violence behavior in the society.
4. Parents should be continuously involved with children so that adolescents may be prevented from violence in the society and associating themselves with law breaking actions.

References

- Ainsworth, M. D. S. (1978). *Patterns of attachment: A psychological study of the strange situation*. Hillsdale, NJ: Erlbaum.
- Anderson, C. A., Berkowitz, L., Donnerstein, E., Huesmann, L. R., Johnson, J. D., Linz, D., ... & Wartella, E. (2003). The influence of media violence on youth. *Psychological Science in the Public Interest*, 4(3), 81–110.
- Bandura, A. (1973). *Aggression: A social learning analysis*. Englewood Cliffs, NJ: Prentice-Hall.
- Baumrind, D. (1971). Effects of authoritative parental control on child behavior. *Child Development*, 37(4), 887-907.
- Baumrind, D. (1991). Parenting styles and adolescent development. In J. Brooks-Gunn, R. M. Lerner, & A. C. Petersen (Eds.), *The encyclopedia on adolescence* (pp. 746-758). New York: Garland Publishing.
- Baumrind, D. (2013). Authoritative parenting revisited: History and current status. In R. E. Larzelere, A. Sheffield, & A. W. Harrist (Eds.), *Authoritative parenting: Synthesizing nurturance and discipline for optimal child development*. Washington, DC: American Psychological Association.
- Bowlby, J. (1969). *Attachment and Loss: Vol. 1. Attachment*. New York: Basic Books.
- Brooks-Gunn, J., & Duncan, G. J. (1997). The effects of poverty on children. *The Future of Children*, 7(2), 55–71.
- Darling, N. (1999). Parenting style and its correlates. *ERIC digest*. Retrieved from <https://www.ericdigests.org/1999-4/parenting.htm>
- Dodge, K. A., Daly, B. P., Huyton, J., & Sanders, M. R. (2012). A process evaluation of the Early Risers prevention program. *Journal of School Psychology*, 50(6), 691–709.
- Farrington, D. P., & Welsh, B. C. (2007). *Saving children from a life of crime: Early risk factors and effective interventions*. New York: Oxford University Press.
- Gershoff, E. T. (2002). Corporal punishment by parents and associated child behaviors and experiences: A meta-analytic and theoretical review. *Psychological Bulletin*, 128(4), 539–579.
- Goodman, S. H., Rouse, M. H., Connell, A. M., Broth, M. R., Hall, C. M., & Heyward, D. (2011). Maternal depression and child psychopathology: A meta-analytic review. *Clinical Child and Family Psychology Review*, 14(1), 1–27.
- Gottman, J. M. (1997). *The heart of parenting: Raising an emotionally intelligent child*. New York: Simon and Schuster.

- Kochanska, G., & Aksan, N. (1995). Mother-child mutually positive affect, the quality of child compliance to requests and prohibitions, and maternal control as correlates of early internalization. *Child Development*, 66(1), 236–254.
- Lopez NV, Schembre S, Belcher BR, O'Connor S, Maher JP, Arbel R, Margolin G, Dunton GF. (2013) Parenting styles, food-related parenting practices, and children's healthy eating: A mediation analysis to examine relationships between parenting and child diet. *Appetite*; 128:205-213.
- Martínez I, García JF. (2007) Impact of parenting styles on adolescents' self-esteem and internalization of values in Spain. *Span J Psychol*; 10(2):338-48.
- Masud H, Ahmad MS, Cho KW, Fakhr Z. (2019) Parenting Styles and Aggression Among Young Adolescents: A Systematic Review of Literature. *Community Ment Health J*; 55(6):1015-1030.
- Olds, D. L., Henderson, C. R., Jr., Chamberlin, R., & Tatelbaum, R. (1986). Preventing child abuse and neglect: A randomized trial of nurse home visitation. *Pediatrics*, 78(1), 65–78.
- Patterson, G. R., Reid, J. B., & Dishion, T. J. (1992). *Antisocial boys*. Eugene, OR: Castalia Publishing Company.
- Pong SL, Johnston J, Chen V. (2010) Authoritarian Parenting and Asian Adolescent School Performance: Insights from the US and Taiwan. *Int J Behav Dev.* ;34(1):62-72.

PICTURES



PROF SAGIR ADAMU ABBAS, VICE CHANCELLOR, BAYERO UNIVERSITY, KANO
DELIVERING HIS SPEECH AT THE OPENING CEREMONY



DR. TAUFIQ ABUBAKAR HUSSAIN, DIRECTOR CID, DELIVERING A WELCOME ADDRESS



A GROUP PICTURE AT THE OPEING CEREMONY



PROF. A. A. ABDURRASHEED, FORMER NUC EXECUTIVE SECRETARY INTERACTING WITH THE DIRECTORS CIDC AT THE VENUE OF THE CONFERENCE



CICID FORMER AND CURRENT DIRECTORS



SOME TRADITIONAL RULERS WHO ATTENDED THE CEREMONY



SOME AUDIENCE AT THE OPENING CEREMONY



PROF. A. A. RASHEED FORMER NUC EXECUTIVE SECRETARY AND EMERITUS PROF. M.S. ZAHRADEEN (LIMAMIN KANO)

PICTURES





الإسلام والعنف: بين الحقيقة والوهم

أعمال المؤتمر الدولي الثاني



المنعقد في الفترة ما بين ٨-١٠ يناير ٢٠٢٤ م الموافق ١٤٤٥ هـ

نظمه:

مركز الحضارة الإسلامية وحوار الأديان،
جامعة بايرو، كَنُو - نيجيريا

مراجعة:

الأستاذ المشارك د/ محمد الثاني عمر
الأستاذ المشارك د/ توفيق أبوبكر حسين
الدكتور إبراهيم عبدالله ثاني
الدكتور نجيب أول أبوبكر
الدكتور رابع يحيى حسن
الأستاذ الدكتور أمين الله آدم الغمبيري
الدكتور نوح عبد الله عثمان
الدكتور شعيب مختار شعيب
عبد الواسع عبد اللطيف صلاح الدين

بِسْمِ الرَّحْمَنِ الرَّحِيمِ

والصلاة والسلام على أشرف المرسلين سيدنا محمد وعلى آله وصحبه

© 2024 Copy rights
CICID
Bayero University, Kano

All Rights reserved. No part or whole of this book is allowed to be reproduced, stored in a retrieval system or transmitted in any form or by any means, without prior permission of the Copyright owner.

© 2024 All Rights Reserved.
الطبعة الأولى ٢٠٢٤/١٤٤٥ هـ

ISBN: 978-978-60799-8-1

Printed by:

VERSATILE EDUCATIONAL CONSULTANCY SERVICES LTD
NO. 2, YAHAYA GUSAU RD. OPP. KANO STATE POLYTECHNIC NEW SITE, KANO STATE - NIGERIA
Phone: 080 3837 3533/080 2356 3413; E-Mail: mmmaitama@gmail.com

A Publication of the:

CENTRE OF ISLAMIC CIVILISATION AND INTERFAITH DIALOGUE
Bayero University, Kano
Email: dir.cic@buk.edu.ng Website: <https://www.buk.edu.ng/cic/>
Phone No. +234 (0) 8036866616
PMB 3011, Kano State – Nigeria

فهرس المحتويات ج
كلمة الترحيب من قبل رئيس لجنة تنظيم المؤتمر [الأستاذ المساعد الدكتور محمد ثاني عمر] هـ

- ١ (١) القرآن الكريم في مواجهة ثقافة العنف (الورقة الرئيسة في المؤتمر) [د/ سعيد محمد بابا سيلا]
- ٦ (٢) أثر المعاشرة بالمعروف في مكافحة العنف الأسري [الدكتور/ إبراهيم زكريا يونس]
- ٢٠ (٣) إسهامات الخطاب القرآني في مقاومة العنف [د/ سليم سليمان غومي] و [د/ محمد حبيب أبوبكر] و [د/ حزب الله الحسن علي]
- ٢٧ (٤) قاعدة " الضرر يزال" وأثرها في أحكام العنف: دراسة مقاصدية سياسية [د/ نوح عبدالله عثمان] و [رابع يحيى حسن]
- ٤١ (٥) ظاهرة العنف الدّعوي في شمال نيجيريا: أسباب وحلول [خامس ياء بلّو] و [برا الحاج مودو] و [إسماعيل محمد موسى]
- ٥٢ (٦) دور نصوص الوحيين في مواجهة العنف البشري: مجال الدعوة إلى الله تعالى نموذجا [د/ ثاني سليمان هارون] و [إدريس الحسن أبوبكر]
- ٦٠ (٧) دور المفكرين والكتاب في محاربة العنف: كتاب صراع الأجيال نموذجا [عبد الواسع عبد اللطيف صلاح الدين]
- ٧٠ (٨) حقوق الأطفال بين الشريعة الإسلامية والقوانين الدولية [محمد محمد مرتضى] و [عبد الحميد عبد الله آدم] و [حبيب حمزة عبد الله]
- ٩٠ (٩) السنة في مواجهة ثقافة العنف [د. أحمد عتيق أول]
- ١١١ (١٠) الجهاد المشروع والعنف المسلح: معركة طوفان الأقصى نموذجا [أ. د. كمال بابكر]
- ١٢١ (١١) النكاح الإجباري وأثره في العنف المعنوي [تجاني الحاج ثاني]

- (١٢) العُنف المعنوي ضد المرأة ومعالجته من منظور التربية الإسلامية [د/ إبراهيم آدم
باما] و [د/ يوسف منزو] ١٣٤
- (١٣) الخوارج والعنف العقدي والمسلح: نظرة في التاريخ [عبد الرحمن محمد الثاني عمر] ١٥٦
- (١٤) التحديات الأمنية وآثارها في حياة المرأة المسلمة: ولاية سوكتو أنموذجاً [عائشة
محمد لوكو] ١٦٨
- (١٥) أثر العنف الجسدي لدي البنات وموقف الشريعة الإسلامية من استغلال البنات في
مهنة التجارة: ولاية كنو أنموذجاً [د/ مصطفى محمد قاسم] ١٧٧
- (١٦) أساليب التربية المحمدية لمكافحة التطرف [رابعة لون أحمد] ١٨٨
- (١٧) الحكمة والموعظة الحسنة في الدعوة إلى الله [يوسف أحمد إسحاق] ٢٠٠
- (١٨) الحكمة والموعظة الحسنة وأثرها في الدعوة إلى الله تعالى [الدكتور إبراهيم
عبدالله ثاني] ٢١٣
- (١٩) الرفق والتلطف وأثرهما في الدعوة إلى الله دراسة إرشادية على مدار حديث الأعرابي
الذي بال في المسجد النبوي [د. عمر إبراهيم إنداباوا] ٢٣١
- (٢٠) المعاشرة بالمعروف وأثرها في إزالة العنف الأسري [زينب جعفر محمود] ٢٤٠
- (٢١) رعاية حقوق الأولاد كإكسير لرفع العنف بين الشباب [مريم علي محمد] ٢٥٢
- (٢٢) سوء المعاشرة بين الزوجين؛ نماذج من جذور العنف [مريم إبراهيم محمد] ٢٦١
- (٢٣) شمولية الجهاد في الإسلامية ومشكلة التطرف الديني [د/ توفيق أبوبكر حسين] ٢٧٠
- (٢٤) الآثار السيئة للعنف: فتنة مقتل عثمان نموذجاً [نور بصير] و [عكاشة سليمان] و
صالح بصير] ٢٨٣
- (٢٥) الهدي الإسلامي في رعاية حقوق الزوج من أجل إصلاح الأسرة في مكافحة العنف
الأسري [مريم علي محمد] و [حفصة علي غوند] ٢٩٦

كلمة الترحيب من قبل رئيس لجنة تنظيم المؤتمر الأستاذ المساعد الدكتور محمد ثاني عمر

- مدير مركز الحضارة الإسلامية وحوار الأديان، جامعة بايرو، كانو
- إخوتي وأخواتي الأعزاء، ضيوفنا الكرام، أساتذتنا المحترمين،
- السلام عليكم ورحمة الله وبركاته، أما بعد،

فأنا اليوم فخور جدا بوجودي معكم لأرحب بكم في هذا المؤتمر الدولي الثاني حول الإسلام والعنف: بين الحقيقة والوهم، بصفتي رئيساً للجنة تنظيم المؤتمر، ويسعدني رؤية هذا الجمع الكريم الحافل بالعقول الملتزمة بتعزيز التفاهم والحوار البناء حول هذا الموضوع المهم.

وهذا المؤتمر إنما يهدف إلى كشف تفاصيل معقدة تحيط بتصوّر الإسلام حول ما يتعلق بالعنف، ويسعى إلى تنفيذ الأفكار الخاطئة تجاهه، وتعزيز مفاهيم إسلامية إنسانية تستند إلى الخطاب العلمي والفكري السليم، من خلال جمع من الخبراء والأكاديميين وقادة الفكر من مختلف أنحاء العالم، ونأمل في الإسهام في حوار أكثر إثراءً وتنويراً حول هذا الموضوع.

وخلال الأيام القادمة – إن شاء الله – نتوقع سماع مناقشات بناءة وعروض مستفيضة وجهود تعاونية نحو هدف مشترك؛ لتعزيز السلم والتفاهم والوحدة في مجتمعاتنا. ونحن نشجع جميع المشاركين على المشاركة الفعّالة في الجلسات القادمة، وتبادل الأفكار، وبناء صلات علمية تمتد خارج حدود هذا المؤتمر.

وأخيراً أعرب عن شكري للمتحدثين المحترمين، والحضور الكريم، وكل واحد منكم على التزامكم بتعزيز بيئة استكشافٍ فكريٍّ، وتمييزٍ أكاديميٍّ، كما نأمل أن يكون هذا المؤتمر منصة لبناء جسور المعرفة والتفاهم المثمر.

وشكراً لكم جميعاً، وأتمنى لكم جواً مفعماً بالعلم والمعرفة في مدة هذا المؤتمر الدولي الثاني حول الإسلام والعنف: بين الحقيقة والوهم.

وجزاكم الله خيراً.

والسلام عليكم ورحمة الله وبركاته.

القرآن الكريم في مواجهة ثقافة العنف

(الورقة الرئيسة في المؤتمر)

إعداد

د / سعيد محمد بابا سيلا

مدير جامعة الساحل في مالي
وأمين عام اتحاد علماء إفريقيا

المقدمة:

بسم الله الرحمن الرحيم. الحمد الذي بعث محمدا بالحنفية السمحاء؛ والصلاة والسلام على نبي الهدى والرحمة محمد بن عبد الله وعلى آله وصحبه والتابعين لهم بإحسان إلى يوم الدين.

أما بعد: فقد شرفت بالدعوة للمشاركة في المؤتمر العلمي بعنوان (الإسلام والعنف بين الحقيقة والوهم) بتنظيم مركز الحضارة الإسلامية وحوار الأديان في جامعة بايرو في كندا بجمهورية نيجيريا.

واخترت من محاور المؤتمر فقرة بعنوان " القرآن الكريم في مواجهة ثقافة العنف " ضمن المحور الثاني المعنون ب" العنف الثقافي والفكري " لأعد هذه الورقة المختصرة عن الموضوع الذي يمس تخصصي الدراسي أي الدراسات القرآنية، وهذه مباحث الورقة:

المبحث الأول: الحد والتعريف.

الكلمات المفتاحية لعنوان الورقة هي: ١- القرآن، ٢-العنف فأكتفي بتعريفهما وبيان حدودهما بإيجاز.

فالقرآن: لغة مصدر لقرأ بمعنى تلا^(١) واصطلاحا: هو كلام الله المنزل على محمد ﷺ المعجز بألفاظه ومعانيه؛^(٢) وقد وصف بالكريم وبالعظيم وبالمبين وغيره من أوصاف الكمال؛ وهو المرجع الأول للمسلمين في أمور دينهم ودنياهم. وهناك بعض المصطلحات البديلة التي يقصد بها القرآن حسب الفنون، فهو الكتاب، والمصحف.

العنف: لغة اسم من هذا الجذرع ن ف، وقد توافق أهل اللغة على أن الكلمة بضم العين، ومنهم من أجاز فيها أن تكون مثلثة^(١)

(١) انظر تهذيب اللغة للأزهري ٢٢٥/١٤

(٢) انظر: التعريفات للجرجاني ص ٢٢٣ باختلاف يسير.

قال ابن منظور: ((عنف: العُنْفُ الحُزْقُ بالأمر وَقِلَّةُ الرِّفْقِ بِهِ، وَهُوَ ضِدُّ الرِّفْقِ. عَنَّفَ بِهِ وَعَلَيْهِ يَعْنُفُ عُنْفًا وَعَنَافَةً وَأَعَنَّفَهُ وَعَنَّفَهُ تَعْنِيفًا، وَهُوَ عَنِيفٌ إِذَا لَمْ يَكُنْ رَفِيقًا فِي أَمْرِهِ. وَاعْتَنَفَ الْأَمْرَ: أَخَذَهُ بَعْنَفٍ))^(١). ولم ترد هذه الكلمة في القرآن الكريم باي تصريف؛ لكن ورد ما فسره من ضده، وهو الرفق، كما سيأتي.

المبحث الثاني: مبادئ الرفق في القرآن الكريم

إذا استعرضنا آيات القرآن الكريم مكملها ومدنمها نجد فيها تأصيلا لمبادئ الرفق في التعامل؛ كأساس لتبذ ثقافة العنف، فهما ضدان كما سبق في التعريف؛ ومن خلال هذه الخصال يتبين هذا الجانب:

١/ اللين في القول في الدعوة إلى الله

قال تعالى أمرا موسى وأخاه هارون عليه السلام بالذهاب إلى فرعون العاتي لدعوته ﴿فَقُولَا لَهُ قَوْلًا لَيْنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى﴾ {طه: ٤٤} قال ابن عطية رحمه الله ((وهذا هو الوجه وذلك أن كل من يريد دعاء إنسان إلى أمر يكرهه فإنما الوجه أن يحزر في عبارته بالمعنى الذي يريد حتى لا يخل به ولا يحزم منه ثم يجتهد بعد ذلك في أن تكون عبارته لطيفة ومقابلته لينة وذلك أجلب للمراد فأمر الله تعالى موسى وهارون أن يسلكا مع فرعون إكمال الدعوة في لين من القول))^(٢)؛ وهذا اللين في الدعوة مشمول في الدعوة بالحكمة في قوله تعالى ﴿ادع إلى سبيل ربك بالحكمة والموعظة الحسنة﴾ [النحل: ١٢٥].

٢/ حسن القول للناس

قال تعالى: ﴿وقل لعبادي يقولوا التي هي أحسن﴾ [الإسراء: ٥٣] قال ابن جرير رحمه الله: ((يقول تعالى ذكره لنبيته محمد صلى الله عليه وسلم: {وقل} يا محمد لعبادي يقل بعضهم لبعض التي هي أحسن من المحاوراة والمخاطبة)) ثم أورد عن بعض السلف ما يعضد هذا المعنى^(٤).

٣/ المدافعة بالتي هي أحسن:

قال تعالى: ﴿ادفع بالتي هي أحسن فإذا الذي بينك وبينه عداوة كأنه ولي حميم﴾ [فصلت: ٣٤] قال ابن جرير: ((يقول تعالى ذكره لنبيته محمد صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ادفع يا محمد بحلمك

(١) القاموس المحيط ٨٣٩/١

(٢) لسان العرب ٢٥٧/٩

(٣) المحرر الوجيز ٥٧/٤

(٤) تفسير الطبري ٤٦٩/١٧

جهل من جهل عليك، ويعفوك عن أساء إليك إساءة المسيء، وبصبرك عليهم مكروه ما تجد منهم، ويلقاك من قبلهم))^(١).

وهذا يعد من أرق آداب التعامل بين الناس؛ وكون الأمر موجها إلى النبي ﷺ وأمته تبع له يدل على أن هذا الذي اختاره له ربه لكمال خلقه ونبل صفاته.

٤- إظهار اتصاف النبي ﷺ باللين:

قال تعالى: ﴿فبما رحمة من الله لنت لهم ولو كنت فظا غليظ القلب لانفضوا من حولك﴾ [النساء: ١٥٩]، قال ابن كثير ناقلًا عن الحسن البصري رحمهما الله ((هَذَا خُلُقٌ مُحَمَّدٍ ﷺ بَعَثَهُ اللَّهُ بِهِ.))^(٢)

المبحث الثالث: حدود ما يشعر بالعنف (الشدة) في القرآن الكريم:

كما تقدم في المبحث السابق فإن المبادئ الراسخة في القرآن هو التعامل بالرفق لا بالعنف؛ وسبق بيان بعض أوجه تلك المبادئ؛ وهناك آيات قد يشكل على بعض الناس في تعارضه لما قرره القرآن من مبادئ المعاملة بالرفق؛ ومن خلال هذا المبحث يجدر التوضيح لحدود ما قررته تلك الآيات، وبيان أنها تقر ما يعضد تلك المبادئ؛ فالشدة سواء اللفظي أو الجسدي لا يستخدم إلا في حدود معينة لا تناقض مبدأ التعامل بالرفق؛ وهذه النقاط توضح ذلك:

١/ المنع الاستباقي للجريمة:

ونجد هذا فيما قرره الشرع من الحدود والعقوبات الرادعة لأهل الإجرام؛ كمثل على ذلك آية القصاص التي تقر مبدأ القتل قصاصا؛ قال جل وعلا مبينا الحكمة من ذلك ﴿ولكم في القصاص حياة يا أولي الألباب لعلكم تتقون﴾ [البقرة: ١٧٩].

ومثل هذا في آيات حد الحراة؛ قال تعالى: ﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جزئ في الدنيا ولهم في الآخرة عذاب عظيم﴾ [المائدة: ٣٣]

٢/ ردع أهل الفساد وقاية للجماعة:

ونجد هذا في الأمر بجهاد الكفار والمنافقين والغلظة عليهم؛ كما في قوله تعالى: ﴿يا أيها النبي جاهد الكفار والمنافقين واغلظ عليهم ومأواهم جهنم وبئس المصير﴾ [التوبة: ٧٣، التحريم: ٩]

^(١) تفسير الطبري ٤٧١/٢١

^(٢) تفسير ابن كثير ١٤٨/٢

قال ابن عاشور: ((وَقَائِدُهُ الْقَرْنَ بَيْنَ الْكُفَّارِ وَالْمُنَافِقِينَ فِي الْجِهَادِ: إلقاء الرُّعْبِ فِي قُلُوبِهِمْ، فَإِنَّ كُلَّ وَاحِدٍ مِنْهُمْ يَخْشَى أَنْ يَظْهَرَ أَمْرُهُ فَيُعَامَلَ مُعَامَلَةَ الْكُفَّارِ الْمُحَارَبِينَ فَيَكُونُ ذَلِكَ خَاصِدًا شَوْكَتِهِمْ.

وَأَمَّا جِهَادُهُمْ بِالْفِعْلِ فَمَتَعَدَّرُ، لِأَنَّهُمْ غَيْرُ مُظْهِرِينَ الْكُفْرَ، وَلِذَلِكَ تَأَوَّلَ أَكْثَرُ الْمُقْسِرِينَ الْجِهَادَ بِالنِّسْبَةِ إِلَى الْمُنَافِقِينَ بِالمُقَاوَمَةِ بِالْحُجَّةِ وَإِقَامَةِ الْحُدُودِ عِنْدَ ظُهُورِ مَا يَفْتَضِيهَا))^(١)، وهذا الجانب مرتبط بضوابطه في الشرع.

٣/ جواز المعاملة بالمثل مع كونه مفضولاً:

نجد ذلك في قوله تعالى: ﴿فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ﴾ [البقرة: ١٩٤]، وفي الآية الأخرى ﴿وَلَمَّا انتصروا بعد ظلمه فأولئك ما عليهم من سبيل﴾ [الشورى ٤٤] وفي قوله تعالى: ﴿وجزاء سيئة سيئة مثلها فمن عفا وأغفر فأجره على الله﴾ [الشورى: ٤٠]. وهذا التوضيح نعرف خطأ ما يروجه البعض من كون القرآن الكريم منطلقاً للعنف؛ حاشا وكلا؛ وما تقدم من العرض يوضح بطلان ذلك؛ وواقع الملتزمين بتعاليم القرآن عبر التاريخ يوضح ذلك؛ اسمع هذه القصة عن عمر رضي الله عنه؛ فقد أخرج البخاري بسنده إلى ابن عباس رضي الله عنهما، قال: ((قدم عيينة بن حصن بن حذيفة فنزل على ابن أخيه الحربن قيس وكان من النفر الذين يدنهم عمر وكان القراء أصحاب مجالس عمر ومشاورته كهولا كانوا أو شبابا فقال عيينة لابن أخيه يا ابن أخي لك وجه عند هذا الأمير فاستأذن لي عليه قال سأستأذن لك عليه قال ابن عباس فاستأذن الحر لعيينة فأذن له عمر فلما دخل عليه قال هي يا ابن الخطاب فوالله ما تعطينا الجزل ولا تحكم بيننا بالعدل. فغضب عمر حتى هم به فقال له الحربا أمير المؤمنين إن الله تعالى قال لنبيه صلى الله عليه وسلم ﴿خذ العفو وأمر بالعرف وأعرض عن الجاهلين﴾. وإن هذا من الجاهلين. والله ما جاوزها عمر حين تلاها عليه وكان واقفا عند كتاب الله))^(٢).

وهذا التوجه راجع إلى ربط تصرفات الجماعات العنيفة بالقرآن الكريم بسبب آيات يرددونها؛ مثل ﴿فاقتلوا المشركين حيث وجدتموهم﴾ أو قوله تعالى ﴿ما كان لني أن يكون له أسرى حتى يثخن في الأرض﴾ وقد تبين من خلال العرض زيف ذلك التوجه دون دخول في جدليات بعد ما قرر أهل التفسير الدلالات الصحيحة لتلك الآيات.

(١) التحرير والتنوير ١٠/٢٦٦.

(٢) صحيح البخاري، كتاب التفسير؛ سورة الأعراف برقم ٤٣٦٦

وختاماً: كان هذا عرضاً ملخصاً عن موضوع مهم نحن أمة الإسلام بحاجة إلى تجسيد ما ورد فيه من المبادئ الراسخة للإسلام من خلال كتاب الله جل وعلا لإزالة الكثير مما ألصق به مما ليس منه.

والله نسأل بمنه وفضله أن يلممنا رشدنا وأن يهديننا لسواء السبيل، وصلى الله على نبينا محمد وعلى آله وصحبه وسلم.

أثر المعاشرة بالمعروف في مكافحة العنف الأسري

الباحث:

الدكتور / إبراهيم زكريا يونس

عضو هيئة التدريس في كلية رابع موسى كنعسو للتربية كنو

ibrahimkoki12@gmail.com

٨٠٧٥٥٢١٥١٢ / +٢٣٤٨١٦٦٥٠٠٠٠١

ملخص الدراسة

تعتبر المعاشرة الزوجية من أهم ما يعالج مشاكل العنف الأسري، لذا تهدف هذه الدراسة إلى إبراز آداب التعامل بين أفراد الأسرة وإنزال كل شخص منزلته فيها، ودراسة أسباب العنف الأسري مع طرح الرؤية الملائمة لمعالجتها، ولمعالجة ذلك يسلك الباحث المنهج الوصفي الذي يقوم بوصف المعاشرة الزوجية المثالية وظاهرة العنف الأسري واستقراء أشكالهما، ثم المنهج التحليلي الذي يركز على تحليل أسباب العنف وتأثيرها على الأسرة بأكملها. والهيكل المبتدئ للدراسة هو: المحور الأول: مقاصد الشريعة في تكوين الأسرة. المحور الثاني أسباب العنف الأسري وآثاره. المحور الثالث: المعاشرة الزوجية المثالية وأثرها في إزالة العنف الأسري. ومن النتائج المتوقعة للدراسة أنها ستوضح أسباب العنف الأسري لتجفيف منابعها، وتوضح مقصد تكوين الأسرة للمتزوجين وللمقبلين على الزواج وهذا يدرهم على التعامل مع الواقع الأسري ومتطلباته بما يوافق مراد الشارع الحكيم.

مقدمة

الحمد لله الذي خلق البشر من نفس واحدة، وخلق منها زوجها عن طريق التناسل والتوالد، وبث منهما الرجال والنساء، والشعوب والقبائل للتعارف فيما بينهم، والصلاة والسلام على من حث المسلمين على الزواج من الودود الولود ذات الدين، سيدنا محمد ابن عبد الله وعلى آله وأصحابه الكرام، الذين نصره في سبيل نشر الدعوة الإسلامية حتى أكمل الله دينه وأتم نعمه على عباده المؤمنين، ومن تبعهم بإحسان إلى يوم الدين. وبعد:

فقد تميز الإسلام بتحقيق العدل والتسامح ومراعاة مصالح الناس، والدعوة إلى اللطف والرحمة والإحسان في كل شيء، وأولى الإسلام الأسرة عناية فائقة وسلط الضوء على بيان الأحكام والآداب المتعلقة بإنشاء أسرة قوية متماسكة سليمة، فالأسرة هي اللبنة الأولى في المجتمع، إذا صلحت صلح المجتمع كله، وإذا فسدت فسد المجتمع كله، ولذا فرض لها ما يكفل سلامتها وسعادتها. فاعتبر الإسلام الأسرة مؤسسة تقوم على شراكة بين اثنين، المسؤول الأول

فيها الرجل، والمرأة تأتي في المرتبة الثانية، وجعل الإسلام لكل من الشريكين على صاحبه حقوقاً، تكفل -بأدائها- استقرار هذه المؤسسة واستمرارية هذه الشراكة، وحث كلاً من الشريكين أن يؤدبا عليه، وأن يغض الطرف عما يحدث من تقصير في حقوقه أحياناً. وتهدف الدراسة إلى بيان أثر المعاشرة بالمعروف في مكافحة العنف الأسري الذي يحاربه الإسلام.

المحور الأول: مقاصد الشريعة في تكوين الأسرة.

قد وضعت نصوص القرآن الكريم والسنة النبوية مقاصد لبناء الأسرة، والحفاظ عليها وحمايتها من الأخطار التي يمكن أن تعصف بها. فرسالة الإسلام رسالة عالمية صالحة للتطبيق في كل زمان ومكان، لا تطالها عوارض النقص أو الخلل، فهي شريعة خالدة أنزلها الله سبحانه على نبيه الكريم صلى الله عليه وسلم، وختم بها الشرائع والرسالات. وقد رسم الإسلام مقاصد وفوائد في الدارين للزواج، ومن تلك المقاصد والفوائد ما يلي:

(١) حفظ النسل وتكثيره؛^(١) بغرض إعمار الكون وبقاء النوع الإنساني، وكذلك إكثار أفراد الأمة المسلمة وتقويتها وتمكينها في الوجود الحياتي والكوني؛ حتى تكون مرهوبة الجانب، عزيزة الذات، فاعلة الأثر والتأثير، وحتى تؤدي رسالة الاستخلاف في الأرض، والشهادة على الناس. لذلك جاءت الأدلة الشرعية تحث على الزواج والإنجاب، وترغب في التناسل، وتحرم قتل الأولاد والبنات بسبب الفقر أو العار أو ما شابه ذلك وتحظر الإجهاض إلا عند الضرورات القصوى.

(٢) حفظ النسب والعرض، وصيانتها من الفوضى والاختلاط والتداخل والتلاعب، والنسل الذي ذكرناه بأنه مقصد شرعي للنكاح؛ هو النسل المضبوط والمنضبط بمعرفة النسب الصحيح، وإلحاق الفروع بأصولها الحقيقية، ومراعاة الكرامة والعفة والحياء، ومنع كل ما يخل بحق الإنسان في النسب الصحيح، والعرض الشريف والنظيف والعفيف؛ لذلك شرعت أحكام الزواج الشرعي الصحيح، ومنع الزنا واللواط والسحاق، ومعاينة الشاذين والمنحرفين، ومنع التبني.^(٢)

(٣) تحقيق السكون والمودة والرحمة بين الزوجين، وتحقيق التآلف والتعاون على البر والتقوى ودوام العشرة بالمعروف، ومما يكون له الأثر الكبير في عبادتهما وانقيادها لله تعالى، وفي إعمار الأرض وإصلاحها وتجميلها وجعلها مزرعة للأخرة وممراً لها.^(٣)

(١) - الخادمي، نور الدين بن مختار، علم المقاصد الشرعية، مكتبة العبيكان، الطبعة الأولى ١٤٢١هـ - ٢٠٠١م، ص: ١٧٩ - ١٨٤.

(٢) - الخادمي، علم المقاصد الشرعية، ص: ١٨٤.

(٣) - الخادمي، علم المقاصد الشرعية، ص: ١٨٤.

(٤) بناء الأسرة المسلمة وإيجاد المجتمع الصالح: من مقاصد النكاح بناء الأسرة المسلمة المكونة من الزوجين الشرعيين والأسرة المعنية التيتطيع ربها وتعمل بأحكامه وتعاليمه، وتسهم في بناء المجتمع الإسلامي الصالح، وبناء الأمة المسلمة الرائدة والقائدة.^(١)

(٥) تطهير المجتمع من الأمراض الجنسية والآفات الخلقية: لعل هذا المقصد متضمن في المقصد السابق، المتعلق ببناء الأسرة المسلمة، والمجتمع الإسلامي، والأمة القوية والرائدة، المرتكزة على طهارة الظاهر والباطن، والسلامة من العيوب والأمراض الجنسية والخلقية والحضارية بشكل عام.^(٢)

وبالزواج يتوافر سبب من أكبر أسباب العفة، وحفظ الفرج عن الحرام (الزنا)، وحفظ العين عن النظر إلى الحرام، وبه تحصل السكينة والاطمئنان لكل من الزوجين بصاحبه؛ لأن الله جعل بينهما مودة ورحمة. وبه يكثر عدد المسلمين تكاثراً شرعياً فيه الطهر والصالح. وبه يخدم كل من الزوجين صاحبه حينما يقوم كل منهما بوظيفته التي تلائم طبيعته كما جعلها الله - سبحانه - فالرجل يعمل خارج البيت ويكتسب المال لينفق على زوجته وأولاده، والزوجة تعمل داخل البيت، فهي تحمل وترضع، وتربي الأطفال، وتبهي الطعام لزوجها والبيت والفرش، فإذا دخل متعباً مهموماً ذهب عنه التعب والهم، واستأنس بزوجته وأولاده، وعاش الجميع في راحة وسرور.^(٣)

وبالجمله يتكون مقصد الشارع الحكيم في تكوين الأسرة إعفاف المرء نفسه وزوجه عن الوقوع في الحرام، وحفظ النوع الإنساني من الزوال والانقراض، من الإنجاب والتوالد، وبقاء النسل وحفظ النسب، وإقامة الأسرة التي بها يتم تنظيم المجتمع، وإيجاد التعاون بين أفرادها، فمن المعروف أن الزواج تعاون بين الزوجين لتحمل أعباء الحياة، وعقد مودة وتعاضد بين الجماعات، وتقوية روابط الأسر، وبه يتم الاستعانة على المصالح.

ومما يخل بهذه المقاصد اليوم من النوازل:

أ - تجميد الخلايا الجنسية للزوج قبل وفاته ووضعها فيما يعرف ببنوك المني، ثم تلقيح بويضة الزوجة عند رغبتها بعد وفاة الزوج ولو بسنين؛ فهذه العملية، والتي تمت كما يقال في إطار الزوجية أو بين زوجين شرعيين؛ غير أنها واقعة فعلى خلاف مراد الشرع في التلقيح والإنجاب.

(١) - الخادمي، علم المقاصد الشرعية، ص: ١٨٤.

(٢) - الخادمي، علم المقاصد الشرعية، ص: ١٨٤.

(٣) - عبد الرحمن بن حماد آل عمر، دين الحق، وزارة الشؤون الإسلامية والأوقاف والدعوة والإرشاد - المملكة العربية السعودية، الطبعة السادسة، ١٤٢٠هـ، ص: ٩٩ وما بعدها.

ووجه المخالفة أن العملية قد وقعت بعد وفاة الزوج، وفي ظروف قد تؤول إلى ما لا يحصى من المفاسد والفتن، وعلى نحو التذرع بذلك لإجراء الزنا، والإبقاء على آثاره المتعلقة بوجود الأبناء غير الشرعيين ونسبتهم إلى ذلك الأصل الموهوم، أو الأب المنسي المهجور والمقبور حقيقة وحكمًا.^(١)

ب- كراء الرحم واستنجاره: حقيقة هذه النازلة الغريبة الشاذة، أن يُستأجر رحم امرأة أجنبية لتوضع فيه اللقحة، بسبب تعطل رحم المرأة الزوجة، صاحبة البويضة. وهذه النازلة معلومة التحريم والفساد؛ وذلك لما فيها من معارضة حرمة العلاقة الزوجية المشروعة والمستورة، ومعارضة مقاصد الأمومة، ولكونها مفضية إلى اضطراب النسب وتداخله، واهتزاز العلاقة النسبية، والروابط الدموية، والاجتماعية، والسنن الكونية والحياتية.^(٢)

المحور الثاني أسباب العنف الأسري وآثاره.

أولاً: مفهوم العنف:

العنف في اللغة يعني: الخرق بالأمر وقلة الرفق به، وهو ضد الرفق.^(٣) ويقال لمن يتصف به: عنيف. وهو فعل يستجلب الكراهة. وهو بمعنى الشدة والمشقة. والتعنيف: التوبيخ والتقريع واللوم.^(٤)

العنف في الاصطلاح: والعنف لدى الفقهاء هو: معالجة الأمور بالشدة والغلظة.^(٥) وأما مفهومه الاجتماعي فهو: استعمال غير مشروع لوسائل القسر المادي بغية تحقيق غايات شخصية.^(٦)

وعلى ما يبدو هناك علاقة وثيقة بين معنى العنف في اللغة وفي الاصطلاح فكلا المفهومين تعني التعامل في الأمر بالشدة والغلظة مادياً ومعنوياً.

والعنف من الطبائع الجاهلية التي قضى عليها الإسلام، لأنه دين الرحمة والتسامح، ويعطي كل ذي حق حقه، ويحافظ على حقوق الضعفاء، والمتأمل في آيات القرآن الكريم يظهر له ذلك

(١) - الخادمي، علم المقاصد الشرعية، ص: ١٨٥.

(٢) - الخادمي، علم المقاصد الشرعية، ص: ١٨٦.

(٣) - ابن منظور، محمد بن مكرم بن علي، لسان العرب، دار صادر بيروت لبنان، الطبعة الثالثة ١٤١٤ هـ ج ٩، ص: ٢٥٧.

(٤) - ابن الأثير، المبارك بن محمد بن محمد بن محمد بن غريب الحديث والأثر، المكتبة العلمية - بيروت لبنان، ١٣٩٩ هـ - ١٩٧٩ م، ج ٢، ص: ٢٤٦.

(٥) - محمد رؤاس قلعي، حامد صادق قنبي، معجم لغة الفقهاء، دار النفائس للطباعة والنشر والتوزيع، الطبعة الثالثة ١٤٠٨ هـ ١٩٨٨ م، ص: ٣٢٣.

(٦) - محمد البيومي الراوي، العنف الأسري أسبابه وعلاجه في الفقه الإسلامي، حولية كلية الدراسات الإسلامية والعربية للبنات بالإسكندرية، المجلد ٩ العدد ٣٢، ص: ٨.

جليا، ومنه قوله تعالى: "وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ"^(١) أي: من أساء إليك فادفعه عنك بالإحسان إليه، فإذا أحسنت إلى من أساء إليك قادتته تلك الحسنه إليه إلى مصافاتك ومحبتك، والحنو عليك، حتى يصير كأنه ولي لك حميم أي: قريب إليك من الشفقة عليك والإحسان إليك.^(٢) وهذه الآية تدل على الأمر بالرفق وترك العنف والغلظة.

ثانيا: العنف الأسري:

يتألف مصطلح العنف الأسري على كلمين: عنف، وأسري، وأما العنف فقد تقدم تعريفه ويبقى تعريف الأسرة.

الأسرة: من الأسر وهو القوة والحبس، ومنه سمي الأسير، وتطلق الأسرة ويراد بها: عشيرة الرجل وأهل بيته لأنه يتقوى بهم.^(٣) وتأتي بمعنى الدرع الحصينة.^(٤) وأما مفهوم العنف الأسري فهو من المصطلحات الحديثة وإن كان مضمونه ليس بحديث، بل هو قديم جدا منذ أن اعتدى قابيل على أخيه فقتله. وجاء مفهوم العنف الأسري في المؤتمر الدولي لمجمع الفقه الإسلامي: أفعال أو أقوال تقع من أحد أفراد الأسرة على أحد أفرادها تتصف بالشدّة والقسوة تلحق الأذى المادي أو المعنوي بالأسرة أو بأحد أفرادها، وهو سلوك محرم لمخالفاته لمقاصد الشريعة في حفظ النفس والعقل، على النقيض من المنهج الرباني القائم على المعاشرة بالمعروف والبر.^(٥)

وقيل: العنف الأسري هو تصرف مقصود يُلحق الأذى أو الضرر المادي والمعنوي بأحد أفراد الأسرة، ويكون صادرا من قبل عضو آخر من نفس الأسرة.^(٦) وقد عرفت منظومة الصحة العالمية العنف الأسري بأنه: كل سلوك يصدر في إطار علاقة حميمة ويتسبب أضرارا أو آلاما جسمية، أو نفسية لأطراف تلك العلاقة.^(٧)

(١) - سورة فصلت الآية ٣٤.

(٢) - ابن كثير، محمد بن إسماعيل، تفسير القرآن العظيم، دار طيبة للنشر والتوزيع، الطبعة الثانية ١٤٢٠ هـ ١٩٩٩ م، ج ٤، ص: ١٨١.

(٣) - ابن الأثير، النهاية في غريب الحديث، ج ١، ص: ٤٨.

(٤) - ابن منظور، لسان العرب، ج ٤، ص: ١٩ - ٢٠.

(٥) - المؤتمر الدولي لمجمع الفقه الإسلامي، المنعقد في دولة الإمارات العربية المتحدة في الشارقة عام ١٤٣٠ هـ ٢٠٠٩ م، قرار رقم: ١٨٠ (٦١٩).

(٦) - البينجوني، سردار رشيد حمة صالح محمد، العنف الأسري والعلاج القرآني، جامعة الملك خالد كلية الشريعة وأصول الدين، المجلد ٥ العدد ١٦ عام ٢٠١٦ م، ص: ٦٩.

(٧) - نهي عدنان القاطرجي، العنف الأسري بين الإعلانات الدولية والشريعة الإسلامية، بحث مقدم إلى الدورة التاسعة عشرة لمجمع الفقه الإسلامي الدولي - إمارة الشارقة - ٢٦\٤\٢٠٠٩ م، ص: ٥.

ويلاحظ من هذه التعريفات أن العنف الأسري هو استخدام القوة المادية والمعنوية لإلحاق الأذى بالآخر استخداماً غير مشروع، ويشمل عنف الزوج تجاه زوجته، وعنّف الزوجة تجاه زوجها وعنّف الوالدين تجاه أولادهما وبالعكس، فلا يتحدد بجنس أو نوع أو عمر، سواء كانت الأسرة فقيرة أم غنية، متعلمة أم أمية، متدينة أم غير متدينة، كما أنه يشمل العنف الجسدي والجنسي واللفظي بالتهديد، والعنف الاجتماعي والفكري.

ثالثاً: أسباب العنف الأسري:

إن تحديد أسباب العنف الأسري من أصعب القضايا، لأن الأسباب المجتمعة فيه لا يمكن إرجاعها إلى مصدر واحد ومنشأ متفق عليه، ويحاول الباحث فيما يأتي عرض عدداً من الأسباب التي تؤدي إلى العنف الأسري، ومنها ما يتعلق بالمُعْنَف (القائم بالعنف)، وما يتعلق بالمُعْنَف عليه (الذي يقع عليه العنف).

الأسباب المتعلقة بالمُعْنَف:

وهذه الأسباب كثيرة أهمها:

- (١) ضعف الوازع الديني والأخلاقي وسوء فهم بعض النصوص الدينية والأحكام، مثل اعتقاد جزء من الرجال بأن من حقهم ضرب الزوجة والولد؛ احتجاجاً بالنصوص الآمرة على ذلك في بعض الحالات، ويستغلون هذه الفرصة في جميع الحالات والأوقات.
 - (٢) الأسباب النفسية: فقد تنشأ هذه الأسباب: نتيجة الغضب والضغط اليومي الذي يتعرض له الإنسان وخصوصاً في العمل، أو الغيرة العمياء التي تسبب الشك وعدم الثقة بين الزوجين، وهذه من الأسباب التي تجعل السلوم العدوانية منتشرة للغاية؛ حتى يفقد القائم بالعنف عقله وتزول إرادته النفسية.
 - (٣) الأسباب الأسرية: يؤثر وضع الأسرة بشكل عام على الأولاد سلباً أو إيجاباً، حسب مستوى الاستقرار الذي تتمتع به الأسرة.
 - (٤) الفقر: قد تؤثر المشاكل المالية للأسرة من الفقر والمعاناة التي تعاني منها، وتؤدي إلى ظهور الخلافات داخل أفراد الأسرة، مما يؤدي إلى العنف الأسري.^(١)
- وهناك أسباب أخرى تأتي من المُعْنَف يمكن ذكرها مثل: الانحرافات الدينية والأخلاقية كمشرب الخمر واستعمال المخدرات، والتأثر بالأفلام العنيفة، وغياب أسلوب الإقناع والحوار والتشاور بين أفراد الأسرة، وسوء الاختيار وعدم الانسجام بين الزوجين في مختلف جوانب الحياة التربوية والتعليمية والاجتماعية والفكرية والبيئية.

(١) - محمد البيومي، العنف الأسري وعلاجه في الفقه الإسلامي، ص: ١٨١. بالتصرف.

الأسباب المتعلقة بالمعنف:

- لعل بعض التصرفات الخاطئة التي تصدر من قبل المعنف تكون سببا للعنف داخل الأسرة، ومنها ما يلي:
- (١) التقليل من شأن المعنف وجعله متدنيا أمام الآخرين، مما يؤدي إلى الانتقام بالعنف، ويدفعه أحيانا إلى مهاجمة من يحتقره بشدة، ردا للإهانة عن نفسه، واستعادة لكرامته في هذا الموقف؛ وغالبا ما تصدر تلك النماذج عن بعض الزوجات تجاه أزواجهن، أو عن الأولاد تجاه والدهم أو الأخ الصغير تجاه أخيه الأكبر أمام الأصدقاء.
 - (٢) رفض الزوجة المعاشرة الزوجية عندما يطلبها الزوج دون الإفصاح عن السبب، سواء كان تعباً يُثقل قدرتها الجسدية، أو كان مرضاً أو غير ذلك؛ فهذا الامتناع إن استمر يقود الرجل إلى إبعاد زوجته، واستخدام سلوك العنف تجاهها، وربما يصل أحيانا إلى الطلاق.
 - (٣) قبول المعنف بالعنف الذي يمارس ضده، ما يشجع القائم بالعنف على مواصلته إلى أن يجد مقاومة من قبل الضحية.
 - (٤) الانخداع بالمذاهب والنظريات الغربية التي تُدعى نظريات تحرر المرأة، وتدافع عن حقوق النساء كما تدعي، والتي ترى أن الزوجة بعنادها تثبت هويتها واستقلالها. وقد تأثرت بعض النساء بهذه الدعوات، وحاولن تطبيقها داخل أسرهن، وهذا ما يؤدي أحيانا إلى إهمال الزوجة لبعض الواجبات الزوجية.^(١)

رابعا: آثار العنف الأسري:

يتسبب العنف الأسري في حدوث آثار سلبية متعددة، وقد تكون أحيانا على الأسرة، وقد تكون على المجتمع بأسره.

أثر العنف على الأسرة:

إن أثر العنف لو توقف في حدود الفرد الذي عانى من العنف لكان الخطب أهون، ولكن الأمر يتعدى ذلك في التأثير على الأسرة ذاتها، سواء الأسرة الكبيرة التي قد يحاول الشخص الذي يعنف انتقامه منها، أو التي سيكونها مستقبلاً.

أثر العنف الأسري على المجتمع:

نظراً لكون الأسرة نواة المجتمع فإن أي تهديد سيوجه نحوها -من خلال العنف الأسري- سيقود بالنهاية إلى تهديد كيان المجتمع بأسره. هذه بعض آثار العنف ذكرتها باقتضاب.^(٢)

(١) - محمد البيومي، العنف الأسري وعلاجه في الفقه الإسلامي، ص: ١٨٦.

(٢) - عبد الله بن أحمد العلاف، العنف الأسري وأثاره على الأسرة والمجتمع، متطلب من ضمن متطلبات مرحلة الماجستير تخصص العلاج الأسري، ورقة عمل مقدمة من دار التربية للفتيات/ الشارقة في المؤتمر العربي الإقليمي لحماية الأسرة. المقام في الأردن. ص: ٧-٩.

ومما يود الباحث الإشارة إليه هو أن البعض يعتبر العنف مما دعا إليه الدين الإسلامي؛ مبرراً للعنف الذي يستخدمه حيال عائلته، ولكن كون الإسلام دعا إلى العنف لا نصيب لهذا القول من الصحة، فالدين الإسلامي هو الدين الذي ينبذ العنف بكافة أنواعه، وعلى جميع الأصعدة، وخصوصاً على صعيد الأسرة هذه المؤسسة التي حرص الدين الإسلامي أشد الحرص على حمايتها من الانهيار وذلك منذ كونها مشروعاً قيد الدرس، إلى حين صيرورتها كياناً قائماً.

إن ما دعا إليه الدين الإسلامي من التنبيه لا يعد في واقعه عنفاً، وإنما هو أسلوب علاجي يرمى من وراءه الحفاظ على كيان الأسرة، وحمايتها من الانهيار. ثم إن هذا التنبيه لم يترك الدين الإسلامي تقديره إلى الأب بحيث يكون عقابه وفق ما يراه هو، وبدون ضوابط وشروط، وإنما وضع الدين الإسلامي ضوابط وشروطاً لا يحق للأب أن يتخطاها وإلا كان مخالفاً للأحكام الشرعية. ومعلوم أن الأمة المسلمة قد اختارها الله تعالى لتكون خير أمة أخرجت للناس بسبب الأمر بالمعروف، والنهي عن المنكر، والإيمان بالله، وأداء العمل الصالح، والقيام برسالة الاستخلاف بكل صورها ومجالاتها وأبعادها.^(١)

وهذه الأمة لن تحقق هذا الهدف إلا ببناء المجتمعات والشعوب الإسلامية على اختلاف أعراقها وألوانها وقاراتها ودولها وتقاليدها وخصايصها، وبناء تلك المجتمعات والشعوب متوقف على إيجاد بناء الأسرة المسلمة الصالحة المتزنة المستقيمة العارفة بعقيدتها الصحيحة، وتعاملها الرشيد.

المحور الثالث: المعاشرة الزوجية المثالية وأثرها في إزالة العنف الأسري.

أساس العلاقة بين الزوج وزوجته هي المساواة - العدالة - بين الرجل والمرأة في الحقوق والواجبات. وأصل ذلك قول الله تعالى: ﴿ولهن مثل الذي عليهن بالمعروف، وللرجال عليهن درجة﴾^(٢). فالآية تعطي المرأة من الحقوق مثل ما للرجل عليهما، فكلما طولبت المرأة بشئ طولب الرجل بمثله.

والأساس الذي وضعه الإسلام للتعامل بين الزوجين وتنظيم الحياة بينهما، هو أساس فطري وطبيعي. فالرجل أقدر على العمل والكدح والكسب خارج المنزل، والمرأة أقدر على تدبير المنزل، وتربية الأولاد، وتيسير أسباب راحة البيت، وطمأنينة المنزل، فيكلف الرجل ما هو مناسب له، وتكلف المرأة ما هو من طبيعتها، وبهذا ينتظم البيت من الداخل والخارج؛ دون أن يجد أي واحد من الزوجين سبباً من أسباب انقسام البيت على نفسه.

(١) - عبد الله بن أحمد العلاف، العنف الأسري وأثاره على الأسرة والمجتمع، ص: ١٠.

(٢) - سورة البقرة الآية ٢٢٨.

ومما يؤكد ذلك ما جاء عن ابن أبي ليلى، قال: حدثنا علي، أن فاطمة أتت النبي ﷺ تشكو إليه ما تلقفي يدها من الرحي، وبلغها أنه جاءه رقيق، فلم تصادفه، فذكرت ذلك لعائشة، فلما جاء أخبرته عائشة، قال: فجاءنا وقد أخذنا مضاجعنا، فذهبنا نقوم، فقال: «على مكانكما» فجاء فقعد بيني وبينها، حتى وجدت برد قدميه على بطني، فقال: «ألا أدلكما على خير مما سألتما؟ إذا أخذتما مضاجعكما - أو أويتما إلى فراشكما - فسبحا ثلاثا وثلاثين، واحمدا ثلاثا وثلاثين، وكبرا أربعاً وثلاثين، فهو خير لكما من خادم»^(١).

فأرشد النبي ﷺ إلى ما هو أفضل، فلو كان غير ذلك لما عدل عنه، فأى امرأة أشرف من سيدة نساء العالمين حتى ولو كانت ابنة خليفة فضلاً عن سلطان من السلاطين.

قال ابن القيم: "هذا أمر لا ريب فيه، ولا يصح التفريق بين شريفة ودينية، وفقيرة وغنية. فهذه أشرف نساء العالمين كانت تخدم زوجها وجاءت الرسول ﷺ تشكو إليه الخدمة، فلم يشكها"^(٢)،^(٣).

فالمعاشرة بالمعروف تكون بحُسن الخلق مع الزوجة، وكف الأذى عنها، بل واحتمال الأذى منها، والجلم عن طيشها وغضبها؛ اقتداءً برسول الله صلى الله عليه وسلم، فقد كان صلى الله عليه وسلم يُطَيِّب قلوب أزواجه بالمداعبة والمزاح والملاعبة، فالمرأة تُريد من الزوج كما يُريد الزوج منها في التجمل، والتزئ، وحُسن الخلق، والمعاشرة بالمعروف.

فعلى الزوج أن يعاشر زوجته بالمعروف، ويتجاوز عن أخطائها، وبعض هفواتها، فلا تخلو الحياة الزوجية من هفوات ومشاكل، فإن الزوج إذا تأمل ما في زوجته من الأخلاق الجميلة، والمحاسن التي يجيها، ونظر إلى السبب الذي دعاه إلى التضجر منها وسوء عشرتها، رآه شيئاً واحداً أو اثنين مثلاً، وما فيها مما يحب أكثر، فإذا كان منصفاً غض عن مساوئها إكراماً لمحاسنها.

إن الحماية من العنف الأسري تستوجب مطالبة المجتمع بعناصره كافة بالمساعدة على تأمين هذه الحماية، ومن هنا يمكن تقسيم هذه الحماية إلى قسمين: ذاتية وجماعية.

أولاً: الحماية الذاتية:

تتعدد الوسائل الذاتية التي يمكن أن يتحصن بها المرء ضد العنف، وتبدأ هذه الوسائل بالوقاية قبل حدوث الفعل، إذ إن في أخذ الاحتياطات كفالة مهمة تعينه في مهمته، ومن هذه الوسائل الوقائية ما يلي:

(١) - البخاري، صحيح البخاري، ج ٥، ص: ١٩.

(٢) - أي لم يستجب لما شكت منه.

(٣) - ابن قيم، محمد بن أبي بكر بن أيوب بن سعد شمس الدين، زاد المعاد في هدي خير العباد، مؤسسة الرسالة، بيروت - مكتبة المنار الإسلامية، الكويت، الطبعة السابعة والعشرون، ١٤١٥هـ/ ١٩٩٤م، ج ٥، ص: ١٧١.

١- الالتزام بتعاليم الإسلام السمحة وتطبيقها في الحياة الأسرية، سواء كان ذلك على صعيد اختيار الزوجين لبعضهما، أو تسمية الأبناء، أو تربيتهن والتعامل معهم، أو احترام الأبوين، وجعل الإسلام هو دين للحياة وليس للعبادات فقط. مع ضرورة توضيح مقصد الشرع من الآيات والأحاديث التي ورد فيها ذكر الضرب حتى لا تستغل باسم الإسلام،^(١) وتفصيل ذلك في النقاط التالية:

- (أ) الحب والمودة: إن هذا النهج وإن كان مشتركاً بين كل أفراد العائلة إلا أن مسؤولية هذا الأمر تقع بالدرجة الأولى على المرأة، فهي بحكم التركيبة العاطفية تُعد العضو الأسري الأكثر قدرة على شحن الجو العائلي بالحب والمودة.
- (ب) التعاون: وهذا التعاون يشمل شؤون الحياة المختلفة، وتدير أمور البيت، وهذا الجانب يتطلب تضحية وعطاء أكثر من جانب الزوج.
- (ج) الاحترام المتبادل: احترام أعضاء الأسرة لبعضهم بعضاً. إن ما تقوم به المرأة من الواجبات المنزلية هو تبرع بنفس راضية لا غير، وإلا فهي غير ملزمة. وإن كان البعض يرقى بهذه الوظائف التي تقدمها المرأة إلى مستوى الواجب الذي يعبر عنه بالواجب الأخلاقي الذي تفرضه الأخلاق. فإذا عَرَفَ الزوج بأن هذه الأمور المنزلية التي تتبرع بها الزوجة لم تكن من صميم واجبه، بل تكون المرأة محسنة في ذلك، حيث إن الإحسان هو التقديم من دون طلب، فماذا يترتب على الزوج إزاء هذه الزوجة المحسنة.

٢- تغيير التصورات والتصرفات حول العنف. وهذا التغيير لا يختص بالضحية فقط، بل يجب أن يشمل الجاني أيضاً وذلك بهدف إشعاره بخطورة العنف الممارس على الضحية، ومساعدته على الامتناع عن هذا الفعل وعدم تكراره. وهذا الأمر قد يتطلب الاستعانة بمستشارين نفسيين واجتماعيين من أجل مساعدة الأفراد الذين ينتمون إلى الأسر التي ينتشر فيها العنف.^(٢)

ثانياً: الحماية الجماعية:

شرع الإسلام الحدود والعقوبات حفاظاً على الفرد والمجتمع على حد سواء. وحدد السبل التي يجب على المسلم أن يتجنب الوقوع فيها لما فيها من اعتداء على النفس وعلى الآخرين، ومن هذه السبل ما يلي:

(١) - عبد السلام محمد درويش المرزوقي، دور المؤسسات القضائية في حماية الأسري، ورقة مقدمة إلى المؤتمر الاقليمي العربي الأول لحماية الأسرة، عمان - الأردن، الفترة ١٣-١٥/١٢/٢٠٠٥، ص: ١٤.

(٢) - عبد السلام محمد درويش المرزوقي، دور المؤسسات القضائية في حماية الأسري، ص: ١٤.

- (١) إصدار التشريعات التي تحمي من العنف الأسري وتفعيلها إن وجدت. وهذا يتطلب تبسيط إجراءات التقاضي بما يحقق الإسراع فيها دون الإخلال بحيثيات المحاكمة. كما يتطلب الصرامة في تنفيذ العقوبة، مراعاة لمصلحة الفرد ومصلحة الجماعة على حدٍ سواء.
- (٢) تفعيل دور الحكّمين، عملاً بقول الله تعالى: ﴿ وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴾^(١)، لأن الحكّمين ينظران في الخلاف بشكل أشمل من نظرة القاضي. فالقاضي ملزم بالأدلة والبيّنات أما الحكّمان فيحاولان الصلح بشتى الطرق، ثم إن لم يستطيعا ذلك يكون تقريرهما في شأن الحياة الزوجية مبنياً على تقديرهما، وخاصة أنهما أقرب الناس إلى الزوجين.
- (٣) تشجيع الضحية على الإبلاغ عن الجرم، إذ يعتبر كثير من الباحثين القانونيين أن من أبرز الوسائل التي تخفف من انتشار الجرائم؛ هو إبلاغ الشرطة عنها، باعتبار أن ذلك من شأنه أن يحول دون استمرار المجرمين للجريمة في حالة عدم الإبلاغ عنهم وتوقيع العقاب عليهم.
- (٤) تأسيس مؤسسات اجتماعية إسلامية تهتم بقضية العنف الأسري، و إيجاد خطوط ساخنة لهذه المؤسسات يمكن من خلالها تقديم الاستشارات والمساعدة. ويكون من مهمة هذه المؤسسات الاهتمام بالضحية ومحاولة إعادة تأهيلها في الحياة الاجتماعية بعد حدوث الجرم، والتخفيف من معاناتها الجسدية والنفسية والاقتصادية. وهذا الأمر يشكل ضرورة قصوى خاصة مع وجود بعض الجمعيات العلمانية التي تحاول عبر هذا الطريق خرق مجتمعاتنا الإسلامية لتستغل بعض حالات العنف التي تصل إليها من أجل إثبات ظلم الإسلام وإجحافه في حق المرأة وخاصة من ناحية إباحته لضرب الزوجة.
- (٥) الرقابة على الإعلام، إذ إنه ثبت أن لمشاهد العنف التي تبثها وسائل الإعلام دور مهم في انتشار العنف، وهذه الرقابة قد تستوجب أموراً عدة، منها: تسليط الضوء على العنف الأسري من خلال الاستشهاد بالأدلة عليه، وتوعية الأسر بنتائج العنف النفسية والاجتماعية وأثارها السلبية على المجتمع والفرد، وتدريب الأسرة على كيفية مواجهة مشكلات العنف مع الكشف عن الأسباب التي تؤدي للعنف وسبل الوقاية منه.
- (٦) العمل على تحاشي بعض الأسباب الموصلة إلى العنف الأسري، كعدم العدل بين الزوجات في حال التعدد، والتخفيف من تدخل الأهل والأقارب في الشئون الزوجية لأبنائهم وأقاربهم، وسلوك الطريق الطبيعي قبل الإقدام على الزواج، كالتسؤال عن الخاطب، وعدم إرغام أحد العريسين أو كليهما على الزواج من شخص لا يرغبه، وتحاشي السكن مع الأهل إلا في حال ضرورة رعاية الأبوين أو أحدهما من قبل الولد، ومراعاة حالة الأبناء في سن

(١) - سورة النساء ٣٥.

المراهقة لما يحدث في هذه المرحلة من تغيرات هرمونية تؤثر على نمو الطفل جسدياً وفكرياً وعاطفياً.^(١)

الخاتمة

الأسرة في الإسلام لها مكانة عظيمة لأنها هي النواة الأولى لبناء المجتمع المسلم الذي يعبد الله سبحانه وتعالى فيجب أن يتم تكوينه بالطريقة المشروعة. ويتكون مقصد الشارع الحكيم في تكوين الأسرة إعفاف المرء نفسه وزوجه عن الوقوع في الحرام، وحفظ النوع الإنساني من الزوال والانقراض، من الإنجاب والتوالد، وبقاء النسل وحفظ النسب، وإقامة الأسرة التي بها يتم تنظيم المجتمع، وإيجاد التعاون بين أفرادها، والشريعة الإسلامية صالحة لكل زمان ومكان تسعى إلى تحقيق المصالح ودرء المفاسد وتتعامل مع كل جديد وفق تحقيق المصالح ودرء المفاسد.

والعنف الأسري يعني استخدام القوة المادية والمعنوية لإلحاق الأذى بالآخر استخداماً غير مشروع، ويشمل عنف الزوج تجاه زوجته، وعنف الزوجة تجاه زوجها وعنف الوالدين تجاه أولادهما وبالعكس، فلا يتحدد بجنس أو نوع أو عمر، سواء كانت الأسرة فقيرة أم غنية، متعلمة أم أمية، متدينة أم غير متدينة، كما أنه يشمل العنف الجسدي والجنسي واللفظي بالتهديد، والعنف الاجتماعي والفكري.

والعنف من الطبائع الجاهلية التي قضى عليها الإسلام، لأنه دين الرحمة والتسامح، ويعطي كل ذي حق حقه، ويحافظ على حقوق الضعفاء، ويدعو إلى الرفق وترك العنف والغلظة. وقد ذكر الباحث الأسباب التي تؤدي إلى العنف الأسري، ومنها: الانحرافات الدينية والأخلاقية، والأسباب النفسية والأسرية، والتأثر بالأفلام العنيفة، وغياب أسلوب الإقناع والحوار والتشاور بين أفراد الأسرة. ويتسبب العنف الأسري في حدوث آثار سلبية متعددة، وقد تكون أحياناً على الأسرة، وقد تكون على المجتمع بأسره.

وقد رتب الباحث مجموعة من الحماية التي تستوجب مطالبة الأفراد والمجتمع بها لتأمين الأسر من العنف الأسري، ومنها: حماية ذاتية التي تتمثل في الالتزام بتعاليم الإسلام السمحة وتطبيقها في الحياة الأسرية، والحب والمودة، والتعاون في تدبير أمور البيت، والاحترام المتبادل بين أعضاء الأسرة. وهناك حماية جماعية التي تتمثل في إصدار التشريعات التي تحمي من العنف الأسري وتفعيلها إن وجدت. وتأسيس مؤسسات اجتماعية إسلامية تهتم بقضية العنف الأسري، والعمل على تحاشي بعض الأسباب الموصلة إلى العنف الأسري.

وعليه يوصي الباحث بالآتي:

(١) - عبد السلام محمد درويش المرزوقي، دور المؤسسات القضائية في حماية الأسري، ص: ١٥.

- (١) على المزوجين الاهتمام بالمدح والثناء على بعضهما البعض لأنهما من اللمسات التي تعطي الحياة الزوجية جمالاً ورونقاً وحيوية فهي بمثابة مكافأة نفسية لطرفي العلاقة الزوجية وبدونها تصبح الحياة جافة.
- (٢) إتباع الأساليب الواعية في التحاور بين أفراد الأسرة.
- (٣) إشباع احتياجات الأبناء النفسية والاجتماعية والسلوكية، وكذلك المادية.
- (٤) التقليل من مشاهدة مناظر العنف على أجهزة التلفاز.
- (٥) عدم الاعتماد على المربيات في إدارة شئون الأسرة.
- (٦) المساواة في التعامل مع الأبناء، وغرس القيم والمبادئ والأخلاق في نفوسهم منذ الصغر، مع متابعتهم وتوجيه سلوكهم.
- (٧) تنمية العواطف الكامنة من حب الوطن والمجتمع والانتماء إليهما.
- (٨) على الحكومات الإسلامية وأولياء الأمور القيام بدورهم في الرقابة التامة على المجتمع والقضاء على كل خلافات ونزاعات تحدث بين أفرادها وأمتها.
- (٩) تفعيل المؤسسات التعليمية لتقوم بإدخال البرامج التعليمية البديلة المناسبة.
- (١٠) إيجاد القوانين الرادعة للنخلص من العنف الأسري بصفة عامة والله ولي التوفيق.

قائمة المصادر والمراجع

- القرآن الكريم.
- البخاري، عبد الله محمد بن إسماعيل، الجامع الصحيح تحقيق د. ديب البغا - دار القلم للنشر بيروت الطبعة الأولى ١٤٠١هـ.
- ابن الأثير، المبارك بن محمد بن محمد بن محمد النهاية في غريب الحديث والأثر، المكتبة العلمية - بيروت لبنان، ١٣٩٩هـ - ١٩٧٩م، ج ٢، ص: ٢٤٦.
- ابن منظور، محمد بن مكرم بن علي، لسان العرب، دار صادر بيروت لبنان، الطبعة الثالثة ١٤١٤هـ.
- ابن كثير، محمد بن إسماعيل، تفسير القرآن العظيم، دار طيبة للنشر والتوزيع، الطبعة الثانية ١٤٢٠هـ ١٩٩٩م.
- ابن قيم، محمد بن أبي بكر بن أيوب بن سعد شمس الدين، زاد المعاد في هدي خير العباد، مؤسسة الرسالة، بيروت - مكتبة المنار الإسلامية، الكويت، الطبعة السابعة والعشرون، ١٤١٥هـ / ١٩٩٤م.
- الخادمي، نور الدين بن مختار، علم المقاصد الشرعية، مكتبة العبيكان، الطبعة الأولى ١٤٢١هـ - ٢٠٠١م.

- عبد الرحمن بن حماد آل عمر، دين الحق، وزارة الشؤون الإسلامية والأوقاف والدعوة والإرشاد - المملكة العربية السعودية، الطبعة السادسة، ١٤٢٠هـ.
- محمد رؤاس قلعي، حامد صادق قنبي، معجم لغة الفقهاء، دار النفائس للطباعة والنشر والتوزيع، الطبعة الثالثة ١٤٠٨هـ ١٩٨٨م.
- محمد البيومي الراوي، العنف الأسري أسبابه وعلاجه في الفقه الإسلامي، حولية كلية الدراسات الإسلامية والعربية للبنات بالإسكندرية، المجلد ٩ العدد ٣٢.
- المؤتمر الدولي لمجمع الفقه الإسلامي، المنعقد في دولة الإمارات العربية المتحدة في الشارقة عام ١٤٣٠هـ ٢٠٠٩م.
- البينجويني، سردار رشيد حمة صالح محمد، العنف الأسري والعلاج القرآني، جامعة الملك خالد كلية الشريعة وأصول الدين، المجلد ٥ العدد ١٦ عام ٢٠١٦م.
- نهى عدنان القاطرجي، العنف الأسري بين الإعلانات الدولية والشريعة الإسلامية، بحث مقدم إلى الدورة التاسعة عشرة لمجمع الفقه الإسلامي الدولي - إمارة الشارقة - ٢٦\٤\٢٠٠٩م
- عبد الله بن أحمد العلاف، العنف الأسري وآثاره على الأسرة والمجتمع، متطلب من ضمن متطلبات مرحلة الماجستير تخصص العلاج الأسري، ورقة عمل مقدمة من دار التربية للفتيات/ الشارقة في المؤتمر العربي الإقليمي لحماية الأسرة. المقام في الأردن.
- عبد السلام محمد درويش المرزوقي، دور المؤسسات القضائية في حماية الأسري، ورقة مقدمة إلى المؤتمر الإقليمي العربي الأول لحماية الأسرة، عمان - الأردن، الفترة ١٣-١٥/١٢/٢٠٠٥.

إسهامات الخطاب القرآني في مقاومة العنف

إعداد

Dr. Sulaim Sulaiman Gumi,

Department of Islamic Studies
Al-Qalam University Katsina

Dr. Muhammad Habib Abubakar

Department of Islamic Studies
Al-Qalam University Katsina

and

Dr. Hizbullah Alhassan Aliyu

Department of Islamic Studies
Sule Lamido University Kafin Hausa

مستخلص البحث

إن كتاب الله محفوف بالحلول لقضايا العنف وأسبابه في غالب سورته وآياته، فقد حث الله في كتابه على مسائل تؤمن المجتمع من العنف والكرهية وتقضي على سلوكيات العنف ومظاهره. هدفت الدراسة الإشارة إلى جمال الخطاب القرآني في معانيه وحكمه في صيانة السلوك الإنساني من الانحراف العقدي والأخلاقي. اتبعت الدراسة المنهج الوصفي الاستنباطي. توصلت الدراسة إلى نتائج أهمها: أن كل تصرف يؤدي إلى إلحاق الأذى بالآخرين، كالسخرية والاستهزاء، وفرض الآراء بالقوة، أشكال مختلفة لظاهرة العنف. إن للإيمان الصحيح أثره في منع انتشار سلوكيات العنف؛ لأنه قاعدة بناء الإنسان المسلم في كل مكان وزمان. المداومة على الطاعات وقاية من الغفلة التي تقود إلى العنف والفساد. يقوم الأمر بالمعروف والنهي عن المنكر يؤدي إلى وجود الحياء العام، الذي يجعل الإنسان يبتعد عن جميع أنواع سلوك العنف والانحراف. توصي الدراسة أن يكون هناك تنسيق كامل بين أفراد المجتمع لعلاج ظاهرة العنف في جميع الأصعدة

الكلمات المفتاحية: الخطاب القرآني، العنف، السلوك الإنساني، الانحراف العقدي.

مقدمة

الحمد لله رب العالمين، والصلاة والسلام على رسوله وآله وصحبه وسلم وبعد: فهذه ورقة مقدمة للمؤتمر الدولي الثاني الذي تقيمه مركز الحضارة الإسلامية وحوار الأديان جامعة بايرو كنو نيجيريا، والمنعقد خلال الفترة من ٨-١٠ يناير ٢٠٢٤، وهو بعنوان: "الإسلام والعنف: بين الحقيقة والوهم".

وقد أتت الورقة لتتحدث عن إسهامات الخطاب القرآني في مقاومة العنف، غير أنه لا يصلح معالجة ظاهرة العنف دون النظر في مظاهرها، ولذا جاءت هذه الورقة لتشتمل على تعريف العنف، ومظاهره وطريقة صد القرآن عنه، ثم الخاتمة.

الوقفة الأولى: مفهوم العنف:

العنف: الشدة والمشقة، وهو ضد الرفق، وكل ما في الرفق من الخير ففي العنف من الشر مثله، التعنيف: التوبيخ والتقريع واللوم؛^(١)

العنف: كل تصرف يؤدي إلى إلحاق الأذى بالآخرين، وقد يكون هذا الأذى جسمياً، أو نفسياً؛ كالتسخيرية والاستهزاء، وفرض الآراء بالقوة، وإسراع الكلمات البديئة، وجميعها أشكال مختلفة لظاهرة العنف.^(٢)

بالرجوع إلى المعجمات اللغوية في مادة العنف تجد أنها مثلثة العين: بالرفع والفتح والكسر وهو ضد الرفق. وهو الشديد في القول والفعل.

وحقيقة العنف: أنه الشدة في قول أو رأي أو فعل أو حال! وهو ما يُولد ما يسمى بالعنف العقدي، والعنف العلمي والعنف الفكري في الرأي والفهم والتصوير إذا العنف نتيجة للغلو والتطرف.

ومما جاء في ذم العنف والشدة قوله ﷺ {ليس الشديد بالسرعة ولكن الشديد من يملك نفسه عند الغضب}{(٣)}.

الوقفة الثانية مظاهر العنف

إنه من الطبيعي لهذه الظاهرة أن تورث آثارا سيئة منها:

- (١) الإفراط في التدين لإثبات الذات وإظهارها بأنها مميزة عن الآخرين.
- (٢) التفريط الذي يؤدي إلى الكفر والإلحاد فلا يبقى للإنسان فضيلة في نفسه وقد يلجأ للهروب من الواقع ويتعاطى المخدرات والمسكرات كعلاج لهذا الواقع المرير
- (٣) التعصب للرأي وعدم الاعتراف بالرأي الآخر، مما يؤدي إلى إلزام الناس بما لم يلزمهم الله به وقد يؤدي ذلك إلى الغلظة والخشونة وإيذاء الآخرين.

(١) النهاية في غريب الحديث لابن الأثير ج ٣ ص ٣٠٩

(٢) العوامل الاجتماعية المؤدية للعنف - لفهد علي الطيار ص ٧

(٣) البخاري الأدب (٥٧٦٣)، مسلم البر والصلة والآداب (٢٦٠٩)، أحمد (٢٦٨/٢)، مالك الجامع (١٦٨١).

الوقفه الثالثة: إسهامات القرآن في رد العنف:

(١) التزود بالإيمان القويم

قال الله تعالى: ﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ هُمُ الْآمَنُونَ وَهُمْ مُّهْتَدُونَ﴾ (٨٢) الأنعام: ٨٢ إن للإيمان أثره في منع انتشار سلوكيات العنف؛ وذلك لأن العقيدة هي أساس بناء الإنسان المسلم؛ فالعقيدة الصحيحة هي الأساس الذي بدأ به الإسلام في تربية المسلم على السلوكيات الرشيدة التي تتسم بالرفق والرحمة، وتعتبر العقيدة قاعدة بناء الإنسان المسلم في كل مكان وزمان.^(١)

(٢) المداومة على عبادة الله تعالى:

قال تعالى: ﴿وَأذْكُرْ ذُنُوبَكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ﴾ (٢٠٥) الأعراف: ٢٠٥

عبادة الله تعالى لها أثر فعال وسريع في تهذيب القلوب والسلوك، وهذه العبادة تربط المسلم بالله تعالى، وتلزمه باتباع أوامره سبحانه، فتجعل سلوك المسلم يتسم بالرفق واللين في معاملاته مع الآخرين^(٢) قال صلى الله عليه وسلم " من قام بعشر آيات لم يكتب من الغافلين، ومن قام بمائة آية كتب من القانتين، ومن قام بألف آية كتب من المقنطرين "^(٣) فالمدامة على الطاعات وقاية من الغفلة التي تقود العنف والفساد.

وقال الله تعالى أيضا: ﴿اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾ [العنكبوت: ٤٥].

روى الشيخان عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: ((إذا كان يوم صوم أحدكم، فلا يرفث ولا يصخب، فإن سابه أحد أو قاتله، فليقل: إني امرؤ صائم))؛ (البخاري حديث ١٩٠٤ / مسلم حديث ١١٥١).

روى الشيخان عن أبي هريرة رضي الله عنه قال: قال النبي ﷺ: ((من حج هذا البيت فلم يرفث ولم يفسق، رجع كيوم ولدته أمه))^(٤)

(٣) الأمر بالمعروف والنهي عن المنكر:

قَالَ تَعَالَى: ﴿وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ (١٠٤) وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمْ ١٠٥ وَأُولَٰئِكَ هُمْ عَذَابٌ عَظِيمٌ﴾ (١٠٥) آل عمران: ١٠٤ -

^(١) عوامل النصر والتمكين في دعوات المرسلين، أحمد بن حمدان بن محمد الشهري، ص ٦٨

^(٢) العوامل الاجتماعية المؤدية للعنف - لفهد علي الطيار ص ٧٩

^(٣) رواه أبو داود وصححه الألباني.

^(٤) : (البخاري حديث ١٥٢١ / مسلم حديث ١٣٥٠)

يقوم الأمر بالمعروف والنهي عن المنكر بدورٍ مهم في تهذيب السلوك ليكون موافقاً للقيم السامية التي جاء بها الإسلام؛ حيث يؤدي إلى وجود الحياء العام، الذي يجعل الإنسان يبتعد عن جميع أنواع سلوك العنف والانحراف.^(١)

(٤) المداومة على طاعة الله إلى الممات:

قَالَ تَعَالَى: ﴿وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ﴾ (١١) ﴿الحجر: ٩٩﴾

دور العبادة الفعالة لها دور كبير في غرس المبادئ الأخلاقية في الإنسان، فتجعله لا يتهاون في حق الله تعالى، ولا في حق أهله، ولا في حق أي فرد في المجتمع الذي يعيش فيه، وتعمل على تهذيب سلوكه، وتبعده عن العنف بجميع أشكاله.^(٢)

(٥) القيام بالإصلاح بين المتخاصمين

قَالَ تَعَالَى: ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾ (١٠) ﴿الحجرات: ١٠﴾

وضع الإسلام صورةً رائعةً للمجتمع المسلم المتكافل في جميع مجالات الحياة. روى مسلم عن النعمان بن بشير، قال: قال رسول الله صلى الله عليه وسلم: ((مثل المؤمنين في توادهم، وتراحمهم، وتعاطفهم مثل الجسد، إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى)):^(٣)

التكافل الاجتماعي بالصورة الموجودة في هذا الحديث قادر، بفضل الله تعالى، على التصدي لجميع أشكال العنف والسلوكيات المنحرفة.

التكافل الاجتماعي له جانبان: أحدهما معنوي، والآخر مادي.

- أولاً: الجانب المعنوي:

المقصود بالجانب المعنوي هو أن يشعر المسلم بأخيه المسلم، ويتحقق التلاحم بينهما، ويؤدي أيضاً إلى تقوية الروابط بين الفرد والمجتمع الذي يعيش فيه، ليتعاون الجميع على تحمل المسؤولية في تحقيق الخير وإبعاد الشر عن المجتمع، وإذا تحقق هذا التكافل الاجتماعي، فإنه سيؤدي إلى انخفاض سلوكيات العنف داخل المجتمع.

- ثانياً: التكافل المادي:

قَالَ تَعَالَى: ﴿إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمَلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ فُلُوقِهِمْ وَفِي الرِّقَابِ وَالْفَرَسِينَ وَفِي سَبِيلِ اللَّهِ﴾ ﴿التَّوْبَةِ: ٦٠﴾

(١) العوامل الاجتماعية المؤدية للعنف - لفهد علي الطبارص ٨٠

(٢) الاعتدال في الدعوة، محمد بن صالح بن محمد العثيمين (المتوفى: ١٤٢١هـ)، ص ١٦١

(٣) (مسلم حديث ٢٥٨٦)

التكافل المادي يشمل مساعدة الفقراء والمحتاجين، وهذا يؤدي إلى تقوية روح الأخوة والمودة، ويزرع الحب بين أفراد المجتمع، وهذا يؤدي إلى استئصال جذور الشر داخل أفراد المجتمع، ويمنع سلوكيات العنف، أو يقلل منها.^(١)

(٦) الأسرة الصالحة

قَالَ تَعَالَى: ﴿وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَسِيعٌ عَلِيمٌ ﴿٣٣﴾ النور: ٣٢:

تعتبر الأسرة هي نقطة البداية التي تتركز فيها التدابير الوقائية ضد العنف، وذلك بالعمل على استقرار وتهيئة الجو المناسب لتنشئة أسرة صالحة، فإذا ساد الحب والتفاهم والتعاون بين أفراد الأسرة، أدى ذلك إلى اجتناب العنف والانحراف؛ ولذلك اهتمت الشريعة الإسلامية بالأسرة، ووضعت المعايير الصحيحة لاختيار الزوجين، وأرست قواعد هامة لحسن تربية الأبناء في مراحل التربية المختلفة.^(٢)

(٧) حسن اختيار الأصدقاء:

قَالَ تَعَالَى: ﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ المائدة: ٥١

الصديق له أثر واضح على صديقه، وهذا أمر معلوم لجميع التربويين؛ ولذلك حثنا نبينا صلى الله عليه وسلم على حسن اختيار الصديق.

روى الشيخان عن أبي موسى الأشعري رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: ((مثل الجلوس الصالح والجلوس السوء، كمثل صاحب المسك وكبير الحداد، لا يعدمك من صاحب المسك إما تشتريه، أو تجد ريحه، وكبير الحداد يحرق بدنك، أو ثوبك، أو تجد منه ريحًا خبيثة))^(٣)

روى الترمذي عن أنس بن مالك: أن النبي صلى الله عليه وسلم قال: ((الرجل على دين خليله؛ فلينظر أحدكم من يخال))؛ (حديث حسن)^(٤)

روى الترمذي عن أبي سعيد الخدري: أن النبي صلى الله عليه وسلم قال: ((لا تصاحب إلا مؤمناً، ولا يأكل طعامك إلا تقي))؛ (حديث حسن)^(١)

(١) إرهاب المستأمنين وموقف الإسلام منه، بدرين ناصر البدر، ص ٧٩

(٢) العوامل الاجتماعية المؤدية للعنف - لفهد علي الطيار ص ٨٢

(٣) البخاري حديث ٢١٠١ / مسلم حديث ٢٦٢٨

(٤) صحيح الترمذي للألباني حديث ١٩٣٧.

الاقتران برفقاء السوء هو أسرع طريق إلى العنف والانحراف بجميع أشكاله؛ ولذلك فإن الاقتران بالرفقة الصالحة يؤدي إلى القضاء على أحد العوامل المؤدية إلى العنف.

الوقفه الرابعة: خطابات القرآن لتجنب العنف:

الاعتداء على حقوق الناس وأرواحهم حرام، سواء كانوا مسلمين أو غير مسلمين، ولقد أرسيت خطابات القرآن مبادئ سامية للمحافظة على حقوق الناس. وهي كالتالي:

(١) قال جل شأنه: ﴿ وَقَتِّلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتُلُونَكُمْ وَلَا تَعْدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴾ ﴿١١٠﴾ البقرة: ١٩٠

(٢) قال سبحانه ﴿ لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴾ ﴿١٤٨﴾ النساء: ١٤٨

(٣) قال سبحانه: قَالَ تَعَالَى: ﴿ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطُنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَصَّوْكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴾ ﴿١٥١﴾ الأنعام: ١٥١

(٤) قال تعالى قَالَ تَعَالَى: ﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّ لَهُمْ ۖ هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴾ ﴿١٢٥﴾ النحل: ١٢٥

(٥) قال سبحانه لموسى وهارون عندما بعثهما إلى فرعون: قَالَ تَعَالَى: ﴿ اذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴾ ﴿٤٣﴾

فَقُولَا لَهُ ۖ قَوْلًا لِّنَا لَعَلَّهُ يَتَذَكَّرُ أَوْ ﴿٤٤﴾ طه: ٤٣ - ٤٤

(٦) قال جل شأنه: قَالَ تَعَالَى: ﴿ وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴾ ﴿٦٣﴾ الفرقان: ٦٣

(٧) قال تعالى: ﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِاللُّغَابِ بِسِئْسَ الْأَلْمَمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴾ ﴿١١﴾ الحجرات: ١١

الخاتمة:

وفيها أهم النتائج والتوصيات

(١) أن كل تصرف يؤدي إلى إلحاق الأذى بالآخرين، كالسخرية والاستهزاء، وفرض الآراء بالقوة، أشكال مختلفة لظاهرة العنف.

(٢) إن للإيمان الصحيح أثره في منع انتشار سلوكيات العنف؛ لأنه قاعدة بناء الإنسان المسلم في كل مكان وزمان.

(١) صحيح الترمذي للألباني حديث ١٩٥٢.

- (٣) المداومة على الطاعات ووقاية من الغفلة التي تقود إلى العنف والفساد.
- (٤) الأمر بالمعروف والنهي عن المنكر يؤدي إلى وجود الحياء العام، الذي يجعل الإنسان يبتعد عن جميع أنواع سلوك العنف والانحراف.

التوصيات

يجب أن يكون هناك تنسيق كامل بين أفراد المجتمع لعلاج ظاهرة العنف في جميع الأصعدة

المصادر والمراجع

القرآن الكريم

الأدب المفرد، محمد بن إسماعيل بن إبراهيم بن المغيرة البخاري، أبو عبد الله (المتوفى: ٢٥٦هـ)، المحقق: محمد فؤاد عبد الباقي، دار البشائر الإسلامية - بيروت، الطبعة: الثالثة،

١٤٠٩ - ١٩٨٩

إرهاب المستأمنين وموقف الإسلام منه، بدر بن ناصر البدر.

الاعتدال في الدعوة، محمد بن صالح بن محمد العثيمين (المتوفى: ١٤٢١هـ).

الجامع المسند الصحيح المختصر من أمور رسول الله صلى الله عليه وسلم وسننه وأيامه =

صحيح البخاري، محمد بن إسماعيل أبو عبد الله البخاري الجعفي، المحقق: محمد زهير

بن ناصر الناصر، دار طوق النجاة (مصورة عن السلطانية بإضافة ترقيم محمد

محمد فؤاد عبد الباقي)، الطبعة: الأولى، ١٤٢٢هـ،

سنن أبي داود، أبو داود سليمان بن الأشعث بن إسحاق بن بشير بن شداد بن عمرو الأزدي

السجستاني (المتوفى: ٢٧٥هـ)، المحقق: محمد محيي الدين عبد الحميد، المكتبة

العصرية، صيدا - بيروت،

العوامل الاجتماعية المؤدية للعنف - لفهد علي الطيار

عوامل النصر والتمكين في دعوات المرسلين، أحمد بن حمدان بن محمد الشهري

النهاية في غريب الحديث والأثر، مجد الدين أبو السعادات المبارك بن محمد بن محمد بن

محمد ابن عبد الكريم الشيباني الجزري ابن الأثير (المتوفى: ٦٠٦هـ)، المكتبة العلمية - بيروت،

١٣٩٩هـ - ١٩٧٩م، طاهر أحمد الزاوي - محمود محمد الطناحي عدد الأجزاء: ٥

قاعدة "الضرر يزال" وأثرها في أحكام العنف: دراسة مقاصدية سياسية

Nuhu Abdullahi Usman, PhD
Department of Islamic Studies and Shari'ah
Bayero University, Kano
Email: nuhuaugiwa@gmail.com
Phone: 07033291639 / 08182100982

Rabi'u Yahya Hasan, PhD
Department of Islamic Studies and Shari'ah
Bayero University, Kano
Phone: 07039036061

ملخص:

تهدف الدراسة إلى إعمال قاعدة شرعية "الضرر يزال" في تحليل قضايا العنف المتداولة لتوضيح حقيقة العنف المشروع وغير مشروع، وبيان أن من مقاصد الشريعة الإسلامية منع العنف غير الشرعي، وإزالته إذا وقع، والاستدلال على مشروعية بعض أصناف العنف سياسة. وتظهر أهمية الدراسة في ارتباط الموضوع بالقاعدة الشرعية الشاملة لدخولها جميع الأبواب الفقهية، كما أنه موضوع يعالج أهم قضية اجتماعية يعانيها الضعفاء ويذيق ويلاتها الأفراد، وما كان كذلك فهو من الأهمية بمكان. انتهجت الدراسة المنهج الاستدلالي والاستدلالي. ومن أهم نتائج الدراسة، أن قاعدة الضرر يزال مصدرها السنة النبوية، وأنها من القواعد الكبرى التي لا يخلو باب من أبواب الفقه من أثرها، ومن نتائج البحث أيضاً، أن العنف بمعناه الشائع يختلف عن مدلوله الشرعي والقانوني، كما أن من العنف ما هو مشروع، وأن الضرر الأكبر يزال بالأخف منه، وأن من العنف ما هو متولد من إرهاب الأقوياء (الإرهاب السياسي) وأن بعض العنف أشد من بعض، فلا بد من إزالته لضرره على الفرد والمجتمع.

المقدمة:

الحمد لله الذي حرم على عباده الاعتداء، وشرع لهم القصاص الذي فيه الحياة، والصلاة والسلام على المبعوث رحمة للعالمين الذي لا يضر ولا يؤذي أحداً، وعلى آله الطيبين وأصحابه حملة دينه الإسلامي المتخلقين بأخلاقه الجلوة، رحماء بينهم بشهادة رب العباد. أما بعد فإن من حديث اليوم المشاع قضية العنف الجسدي وغيره، وخاصة ذلك العنف غير القانوني ولا الشرعي، من ضرب وشتم وقتل بسبب تافه، وبغير سبب ما، فإن مما ينبغي على الأكاديميين أن يدلوا بدلوهم لمكافحة تلك الجريمة الشنيعة، وذلك ببيان أحكام الشريعة

الإسلامية. هذا، فلما اعتاد الإنسان بطبعه أن يعتدي على نفسه غيره أو ما دون النفس شرع الإسلام أحكاماً لإزالة ذلك الضرر الإعتدائي ورفع الإيذاء الواقع، بعد إصدار الأحكام التي تمنع أسباب حدوث العنف والاعتداء، إذ ذلك من مقاصد الشريعة. وقد اشتهرت قاعدة شرعية بين الفقهاء والتي لها أثر في محاربة العنف الإنساني، والتي تدل على أسبقية الدين الإسلامي ونظامه على غيره في الاهتمام بحماية الإنسان والدفاع عنه والوقف بجانب حقوقه وحرته، والقاعدة هي "الضرر يزال" وهي من القواعد الفقهية الكبرى الأنفع لعلاج ظاهرة العنف.

وهذا لا يعني عدم إقامة الحد أو القصاص، لا كما يدعي البعض أن القصاص الشرعي والحد ضمن مفهوم العنف المحارب، إذ أنهم لم يقيّدوا في تعريفاتهم للعنف بما يخرج المشروع، كما سيأتي، وهذا مما حمل الباحث في استعمال مصطلح العنف الشرعي تجوزاً. ولغرض وصول الباحث إلى مرماه قسم موضوع البحث نحو الآتي:

- ❖ المبحث الأول: مفهوم العنف.
- ❖ المبحث الثاني: التعريف بالقاعدة "الضرر يزال"
- ❖ المبحث الثالث: أثر القاعدة "الضرر يزال" في أحكام العنف.

المبحث الأول: مفهوم العنف.

يتناول هذا المبحث تعريف العنف، وأنواعه، وحكمه.

أولاً: تعريف العنف:

العنف كما ورد في القواميس اللغوية هو خلاف الرفق.^(١) وشدة اللوم يقال: عنفه إذا لامه بعنف وشدة، والكراهة، والقسر، قال صاحب القاموس المحيط: العنف، مثلثة العين: ضد الرفق. عنف، ككرم، عليه، وبه، والعنيف: من لا رفق له بركوب الخيل، والشديد من القول والسير واعتنف الأمر: أخذه بعنف، وابتدأه، واثتنفه، وجهله، أو أتاه ولم يكن له به علم. واعتنف الطعام، والأرض: كرههما، واعتنف الأرض: لم توافقني. وإبل معتنفة: لا توافقها.^(٢) وفي المعجم الوسيط: (عنف) بِهِ وَعَلَيْهِ عَنَافَةٌ عَنَافَةٌ وَقَسْوَةٌ وَلامه وعيره فَهُوَ عَنِيفٌ.^(٣) أما العنف عند العلماء المسلمين فلم يخرج عن معناه اللغوي، فالعلماء يذكرون العنف في مقابل الرفق كما جاء في الحديث النبوي عن عائشة رضي الله عنها: "إن الله رفيق يحب الرفق"

(١) الفيروزآبادي، أبو طاهر محمد، القاموس المحيط، ت: مكتب تحقيق التراث في مؤسسة الرسالة، بيروت، مؤسسة الرسالة، ط ٨، ١٤٢٦ هـ - ٢٠٠٥ م ص ٨٣٩ والمجددي البركتي، محمد عميم الإحسان، التعريفات الفقهية، بيروت، دار الكتب العلمية (إعادة صف للطبعة القديمة في باكستان ١٤٠٧ هـ - ١٩٨٦ م)، ط ١، ١٤٢٤ هـ - ٢٠٠٣ م، ص ١٠٣

(٢) الفيروزآبادي، أبو طاهر محمد، القاموس المحيط، ص ٨٤٠

(٣) مجمع اللغة العربية بالقاهرة، (إبراهيم مصطفى وآخرون)، المعجم الوسيط، دار الدعوة، ج ٢/٦٣١

ويعطي على الرفق ما لا يعطي على العنف"^(١) وقال الإمام الغزالي: اعلم أن الرفق محمود ويضاده العنف والحدة والعنف نتيجة الغضب والفظاظة، والرفق واللين نتيجة حسن الخلق والسلامة وقد يكون سبب الحدة الغضب وقد يكون سببها شدة الحرص واستيلاءه بحيث يدهش عن التفكير ويمنع من التثبت.^(٢)

قال البطليوسي (ت: ٥٢١): العنف "الجفاء وهو ضد الرفق".^(٣) وعلى هذا فالعنف من حيث ذاته مذموم.

أما العنف في المصطلح المعاصر فعباره عن القوة الجسدية التي تصدر ضد النفس أو ضد أي شخص أخرج بصورة متعمدة أو إرغام على إتيان هذا العمل نتيجة لشعوره بالألم بسبب ما تعرض له من أذى.

وقيل: العنف يعني استخدام القوة المادية ضد الخصوم، وإن كان يمكن استخدام الحجّة العقلية أو العمل السلمي بدلها سواء وقع ذلك من الدولة ضد الأفراد أم من الأفراد ضد الدولة.^(٤)

وهذا المفهوم المعاصر للعنف عام يشمل من العنف ما هو محظور وغيره مما أباحه الشرع في بعض حالات كالعقوبات الشرعية من الحدود والقصاص والتعازير والتأديب، واستعمال الحق، وضرب المتهم الذي قويت فيه القرائن والتهمة، وإن كانت في اعتقاد الباحثين أنّ العقوبات الشرعية التي تجب على الدولة إقامتها على الجناة لا تكون ضد الأفراد وإنما هي للإصلاح.

مصطلحات ذات صلة بمصطلح العنف:

هناك مصطلحات لها علاقة في مدلولاتها بلفظة العنف، من ذلك الإرهاب، والإرهاب، والتخويف، والترويع، والإضرار، والإيذاء، وهذه الألفاظ كلها استخدمتها النصوص الشرعية من الكتاب والسنة، كما هي مستعملة في الأدبيات السياسية ومنتشرة في مجتمعاتنا المعاصرة، وإن كانت قد تختلف مدلولاتها في النصوص الشرعية عما يقصد بها عند الغرب ونحوهم. والإرهاب اصطلاحاً: كما صاغه الشيخ القرضاوي: "الأعمال العنيفة التي ترمي إلى التدمير والإفساد وترويع الأمنين بقتل البراء وتدمير المنشآت، وترويع المخدرات."^(٥)

(١) أخرجه مسلم، صحيح مسلم، في كتاب البر والصلة والآداب (باب فضل الرفق) ح ٢٥٩٣

(٢) الغزالي، أبو حامد، محمد، إحياء علوم الدين، بيروت، دار المعرفة، ج ٣/ ١٨٤

(٣) البطليوسي، أبو محمد عبد الله بن محمد، ت: طه بن علي بو سريح التونسي، مشكلات موطأ مالك بن أنس،

بيروت، دار ابن حزم، ط ١، ١٤٢٠ هـ - ٢٠٠٠ م ص ١٧٩

(٤) - القرضاوي: فقه الجهاد، ١١٨١/٢.

(٥) - القرضاوي: فقه الجهاد، ١١٨٠/٢.

ويختلف عن العنف في أن الإرهاب يستخدم مع من ليس بينه وبين الإرهابيين مشكلة أو خصومة غيرهم، بخلاف العنف يقتصر مع الخصوم

أنواع العنف:

يتنوع العنف من حيث صورته ومحل وقوعه حسب ما دل عليه تصوره إلى: الإيذاء البدني: وهو الأذى الفعلي أو المحتمل وقوعه على أحد، والإيذاء النفسي، (العاطفي واللفظي): وهو يتضمن التهديد أو التخويف، والإيذاء الجنسي.

حكم العنف:

العنف من حيث ذاته من الأخلاق المذمومة، فهو غير مشروع، أما العنف الشائع الآن كما مر في معنا عند من أطلق مدلوله كما مر في تعريفه عند الغرب ومن نحا نحوهم فإنه يتنوع من حيث الحكم إلى مشروع وغير مشروع. لأن العنف له عوامل وأسباب، ولذا يكون هناك حال لا يليق به إلا العنف كما أن هناك ظرف لا يصلح له العنف. يقول عبدالرحمن الأخصري (ت: ٩٨٣) عند ما يذكر ما يحرم على المكلف: وتخويفه في غير حق شرعي.^(١) وعلى هذا، قد يكون العنف شرعياً، كما سيأتي توضيح ذلك في المبحث الثالث. والدليل على تحريم العنف غير الشرعي قوله صلى الله عليه وسلم: "لا يحل لمسلم أن يروع مسلماً"^(٢)

المبحث الثاني: التعريف بالقاعدة "الضرر يزال"

معنى الضرر: هو في القاموس اللغوي الضيِّقُ، والضيِّقُ، وشَفَا الكَهْفُ.^(٣) والضرر أيضاً: اسم من الضر، وقد أطلق على كل نقص يدخل الأعيان، والضرر - بفتح الضاد - لغة: ضد النفع، وهو النقصان، يقال: ضره يضره إذا فعل به مكروها. قال الفيومي: قال الأزهري: كل ما كان سوء حال وفقروشدة في بدن فهو ضر بالضم، وما كان ضد النفع فهو بفتحها.^(٤)

وردت كلمة الضرر في القرآن الكريم بمعنى العلة التي تُقعد عن جهاد قال تعالى: ﴿لَا يَسْتَوِي الْقَائِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ﴾ النساء: ٩٥ الضرر الزمانية.^(٥)

(١) الأخصري، عبدالرحمن، متن الأخصري في العبادات على مذهب الإمام مالك، ص ٢

(٢) أخرجه أبو داود، سنن أبي داود، ج ٣٠١/٤، ح ٥٠٠٤

(٣) الفيروزآبادي، القاموس المحيط، ص ٤٢٨

(٤) الفيومي، أحمد، المصباح المنير في غريب الشرح الكبير، بيروت، المكتبة العلمية، ج ٣٦٠/٢

(٥) القرطبي، أبو عبد الله، محمد، الجامع لأحكام القرآن، ت: أحمد البردوني وإبراهيم أطفيش، القاهرة، دار الكتب المصرية، ط ٢، ١٣٨٤ هـ - ١٩٦٤ م، ج ٣٤١/٥

قَالَ تَعَالَى: ﴿ وَمَا يَكُم مِّن نِّعْمَةٍ مِّنَ اللَّهِ تَنَزَّلَتْ إِذَا مَسَّكُمُ الضَّرُّ فَإِلَيْهِ تَجْرَعُونَ ﴾ [النحل: ٥٣]، قال القرطبي:
السقم والبلاء والقحط.^(١)

أما معنى الضرر في الاصطلاح فقد عرفه الرازي بقوله: - "الضرر: ألم القلب؛ لأن الضرب يسمى ضرراً، وتفويت منفعة الإنسان يسمى ضرراً، والشتم والاستخفاف يسمى ضرراً، ولا بد من جعل اللفظ اسماً لمعنى مشترك بين هذه الصور دفعاً للاشتراك، وألم القلب معنى مشترك فوجب جعل اللفظ حقيقة فيه"^(٢) وفي مجلة المجمع الفقهي: هو كل ما يتأذى به المرء في جسمه وماله ونفسه وحقوقه الأخرى التي كفلها له الشارع.^(٣) ويرى الباحثان أن يعرفا الضرر بأنه إلحاق الأذى بالغير في ماله أو نفسه أو أطرافه.

معنى يزال: هو مضارع مبني على ما لا يسمى فاعله، وجاءت القاعدة أيضاً بعبارة يزال،^(٤) على وزن اسم المفعول، وهو من أزال، ومعناه مُنْعَى، ومصدره إزالة وهو إنحاء وإبعاد وهلاك. ومعنى يزال: قال ابن فارس: " (زول) الزاي والواو واللام أصل واحد يدل على تنحي الشيء عن مكانه"^(٥) وقال صاحب المصباح: "زآله: (يزاله) وِرَان نال ينال زياًلاً نَحَاه و (أزاله) مثله"^(٦)

أصل القاعدة ومدلولها الفقهي:

هذه القاعدة من القواعد الخمس الكبرى التي انبنى عليها الفقه الإسلامي، ومعنى هذا أنها تدخل جميع أبواب الفقه من العبادات والعادات والمعاملات بالصفة العامة، قال المرادوي: وهذه القاعدة فيها من الفقه ما لا حصر له، ولعلها تتضمن نصفه، فإن الأحكام إما لجلب المنافع أو لدفع المضار، فيدخل فيها دفع الضروريات الخمس التي هي: حفظ الدين، والنفس، والنسب، والمال، والعرض.^(٧) وهذه القاعدة من القواعد الفقهية الكبرى التي يبني عليها كثير من أبواب الفقه ويخرج عليها من المسائل ما لا تحصى. قال ابن نجيم: اعلم أن هذه القاعدة ينبني

(١) القرطبي، الجامع لأحكام القرآن، ج ١٠/١١٥

(٢) الرازي، فخر الدين، محمد بن عمر، المحصول في علم الأصول، ت: طه جابر فياض العلواني، مؤسسة الرسالة، ط ٣، ١٤١٨ هـ - ١٩٩٧ م، ج ٦/١٠٥

(٣) مجلة مجمع الفقه الإسلامي التابع لمنظمة المؤتمر الإسلامي بجدة، ج ١٢/٦٠٠

(٤) تقي الدين الحصني، أبو بكر بن محمد، القواعد للحصني، ت: عبد الرحمن بن عبد الله الشعلان، وجبريل بن محمد، الرياض، مكتبة الرشد للنشر، ط ١، ١٤١٨ هـ - ١٩٩٧ م، ج ١/٣٣٣

(٥) القزويني الرازي، أحمد بن فارس، معجم مقاييس اللغة، ج ٣/٣٨،

(٦) الفيومي، مصباح المنير، ج ١/٢٦١.

(٧) المرادوي، أبو الحسن علي، التحبير شرح التحرير في أصول الفقه، ت: عبد الرحمن الجبرين، وآخران، الرياض، مكتبة الرشد، ط ١، ١٤٢١ هـ - ٢٠٠٠ م، ج ٨/٣٨٤٦

عليها كثير من أبواب الفقه من ذلك... والتعزير، والقصاص، والحدود، والكفارات، ووضمان المتلفات.^(١)

وأصل هذه القاعدة يرجع إلى الحديث النبوي الشريف الذي رواه أبو سعيد الخدري وغيره "لا ضرر ولا ضرار"^(٢) أما ما تدل عليه القاعدة مباشرة فهو وجوب رفع الضرر الذي منعه الشرع، إذا وقع من شخص على شخص سواء في ماله أو عرضه أو دمه، بالقصاص أو نحوه من العقوبات أو بضممان المتلفات. جاء في الموسوعة الفقهية عند الكلام عن وجوب رفع الضرر: يجب إغاثة المضطر بإنقاذه من كل ما يعرضه للهلاك من غرق أو حرق، فإن كان قادراً على ذلك دون غيره وجبت الإعانة عليه وجوباً عينياً، وإن كان ثم غيره كان ذلك واجباً كفاًياً على القادرين، فإن قام به أحد سقط عن الباقين وإلا أتموا جميعاً.^(٣)

فروع القاعدة وقيودها:

تتفرع عند الفقهاء هذه القاعدة إلى فروع منها:

الضرر يزال.الضرورات تبيح المحظورات. الضرر الأشد يزال بالأخف. يدفع الضرر بقدر الإمكان، يحتمل الضرر الخاص لدفع الضرر العام. الضرر لا يزال بمثله. يتحمل الضرر الخاص لدفع ضرر عام، الضَّرَرُ يَدْفَعُ بِقَدْرِ الإِمْكَانِ، فَإِنْ أَمَكْنَ دَفَعَهُ بِالْكَلِيَّةِ فِيهَا، وَإِلَّا فَبِقَدْرِ مَا يُمَكِّنُ.^(٤) ولهذه القاعدة قيد يستفاد من أصل القاعدة وهو حديث لا ضرر ولا ضرار، وعلى ذلك فالضرر لا يزال بمثله وبعبارة أخرى: الضرر لا يزال بالضرر. قال الشيخ أحمد الزرقا: الضرر لا يزال بمثله، ولا بما هو فوقه بالأولى، بل بما هو دونه. إلا إذا كانت إزالته لا تتيسر إلا بإدخال ضرر مثله على الغير، فحينئذ لا يرفع بل يجبر بقدر الإمكان.^(٥)

^(١) ابن نجيم، زين الدين بن إبراهيم، الأشباه والنظائر على مذهب أبي حنيفة النعمان، بيروت، دار الكتب العلمية، ط ١٤١٩هـ - ١٩٩٩ م ص ٧٢.

^(٢) أخرجه الإمام أحمد في المسند ٣٢٧/٥ وابن ماجه في سننه ٧٨٤/٢، ح ٢٣٤٠. ومالك في الموطأ، في كتاب الأفضية، باب: القضاء في المرفق، ج ٧٤٥/٢، ح ٣١. والدارقطني، سنن الدارقطني ج ٤/٢٢٧، ح ٨٣.

^(٣) وزارة الأوقاف والشئون الإسلامية - الكويت، الموسوعة الفقهية الكويتية، الطبعة الأولى، مطابع دار الصفوة - مصر، ج ١٨٩/٢٨.

^(٤) الزرقا، أحمد بن الشيخ، شرح القواعد الفقهية، تعليق مصطفى الزرقا، دمشق / سوريا، دار القلم، ط ١٤٠٩هـ - ١٩٨٩ م، ص ٢٠٧.

^(٥) الزرقا، شرح القواعد الفقهية، ص ١٩٥.

المبحث الثالث: أثر القاعدة "الضرر يزال" في أحكام العنف.

أولاً: بعض أحكام الضرر في الفقه الإسلامي:

والحاق الضرر بغير حق على نوعين:

أحدهما: أن لا يكون له في ذلك غرض سوى الضرر بذلك الغير، أي ليس ثمة نفع يعود عليه، فهذا لا ريب في قبحه وتحريمه، وقد ورد في القرآن الكريم النهي عن مثل ذلك في مواضع:

منها النهي عن المضارة في الوصية في قوله تعالى: (مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍ): النساء: ١٢.

النوع الثاني: أن يكون له غرض آخر صحيح مثل أن يتصرف في ملكه بما فيه مصلحة له فيتعدى ذلك إلى ضرر غيره، أو يمنع غيره من الانتفاع بملكه فيتضرر الممنوع بذلك، فأما الأول وهو التصرف في ملكه فإن كان على غير الوجه المعتاد، كمن أوقد في أرضه ناراً في يوم عاصف فتعدت إلى جاره وأحرقت ماله، فالفاعل متعد في ذلك وعليه الضمان. وأما إن كان على الوجه المعتاد، ففي منعه قولان: أحدهما لا يمنع من ذلك وهو قول الشافعي وأبي حنيفة وغيرهم لأنه تصرف في خالص حقه.

والقول الثاني: بالمنع وهو قول أحمد ووافقته مالك في بعض الصور، كمن فتح كوة في بناءه العالي مشرفة على جاره، أو يبني بناءً عالياً يشرف على جاره ولا يستره، فعند أحمد وطائفة من أصحاب الشافعي يلزم بستره، ويجتهد الحاكم في منعه إذا ظهر له قصد الفساد.^(١)

ثانياً: إزالة ضرر العنف بالعقوبات الشرعية:

إن من إضرار العنف ما لا يُزال إلا بفرض العقوبات، لذلك نصّت الشريعة الإسلامية الغراء على مشروعية العقوبة على أعمال مضرّة، وتنوعت تلك العقوبات إلى الحدود والقصاص والتعزير، وذلك حسب جسيمة الفعل الضار والعنف ضد الغير، لتحقيق حفظ النفس الإنساني وأطرافه من جانب العدم أو الإيذاء. وعندما تقام العقوبات على المجرم من غير فرق بين الشريف والوضيع فإن الجاني يرتدع وغيره يترجر، وبالتالي يزول ضرر العنف ضد الغير أو يقل.

وعلى هذا فلا يعتبر إقامة العقوبة الشرعية على الجناة من أعمال العنف للدولة ضد الأفراد، ولا استعمال الحق، كتأديب الزوج زوجته عند المعصية بالضرب ضرباً خفيفاً، وكأديب الآباء والمدرسين والأخ الكبير ونحوهم للأولاد الذين قصّروا، وذلك في حدود الشرع.

(١) الغزي، آل بورنو، محمد، الوجيز في إيضاح قواعد الفقه الكلية، بيروت، مؤسسة الرسالة، ط٤، ١٤١٦ هـ - ١٩٩٦ م، ص، ٢٥٣.

الأمثلة لإزالة الإضرار العنفي بالعقوبات.

١. العقوبة الحدية: الحد هو عقوبة مقدرة واجبة حقا لله تعالى.^(١) فلما لا يزال إضرار أعمال العنف عن قطاع الطرق إلا بالعقوبة الحدية الزاجرة شرع الله تعالى إزالة أعمالهم العنيفة بالقتل أو قطع اليد والرجل من خلاف، أو نفيهم، حسب ما يراه ولي الأمر من مصلحة، وذلك في قوله عز وجل: ﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جِزَاءٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ المائدة: ٣٣ - ويدخل - حسب رأي الباحثين - في ذلك الخاطفين.

٢. القصاص والقود: وهو أن يفعل بالجاني مثل ما فعل بشرط التكليف والمماثلة والعمد وإمكان الاستفاء. والقصاص ثابت في الشرع.^(٢) قَالَ تَعَالَى: ﴿ يَأْتِيهَا الَّذِينَ ءَامَنُوا كُنَيْبَ عَلَيْكُمْ الْقِصَاصُ فِي الْقَتْلِ طُ الْحَرْبِ بِالْحَرْبِ وَالْعَبْدُ بِالْعَبْدِ وَالْأَنْثَى بِالْأُنْثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَأَبْعَ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَى بَعْدَ ذَلِكَ ۖ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾ وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾ البقرة: ١٧٨ - ١٧٩

ولا شك أن هاتين الآيتين دلتا على أنه يدفع إضرار العنف بالقصاص، وأن من مقاصد الشريعة أن يتمتع الأفراد بالحياة الطيبة من غير خوفٍ من اعتداء أحد. قال الإمام الشافعي رحمه الله تعالى: يقول لكم في القصاص حياة، ينتهي بعضكم من بعض أن يصيب مخافة أن يقتل.^(٣)

وكلام في القصاص يشمل القود في القتل وفيما دون النفس والأطراف، وتركز الدراسة هنا في ضرب الأمثلة على القصاص في العنف ضد الأطراف كالضرب واللطم والشتيم.

أ. الضرب: إذا ضرب الشخص شخصا آخر ظلماً، فأذاه بذلك، فإنه يقاد عليه فيما أمكن الاستيفاء. وقد دلت على ذلك النصوص الشرعية من الكتاب، قَالَ تَعَالَى: ﴿ وَكُنْتُمْ فِيهَا أَنْ تَنْفَسَ بِالنَّفْسِ وَالْعَيْنِ وَالْأَنْفِ بِالْأَنْفِ وَالْأُذُنُ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ لَّمْ يَجِدْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥٥﴾ المائدة: ٤٥. فإذا لم يمكن الاستيفاء ولم تتوفر الشروط للقصاص فإنه يُرجع إلى الدية، وقد فصل الإمام القرطبي القول

(١) الكاساني، علاء الدين، أبو بكر بن مسعود، بدائع الصنائع في ترتيب الشرائع، بيروت، دار الكتب العلمية، ط ٢،

١٤٠٦ هـ - ١٩٨٦ م، ج ٣٣/٧

(٢) أحمد بن محمد شرح زاد المستقنع، ج ٨٧/٦

(٣) الشافعي، تفسير الإمام الشافعي، ت: أحمد بن مصطفى الفران، المملكة العربية السعودية، دار التدمرية

ط ١، ١٤٢٧ - ٢٠٠٦ م، ج ٢٦٥/١

في هذا، عند تفسيره للآية^(١) وفي السنة عن أنس أن الربيع عمته كسرت ثنية جارية، فطلبوا إليها العفو، فأبوا، فعرضوا الأرش، فأبوا، فأتوا رسول الله صلى الله عليه وسلم، وأبوا إلا القصاص، فأمر رسول الله صلى الله عليه وسلم بالقصاص، فقال أنس بن النضر: يا رسول الله، أتكسر ثنية الربيع لا والذي بعثك بالحق لا تكسر ثنيتهما. فقال رسول الله صلى الله عليه وسلم: «يا أنس، كتاب الله القصاص»^(٢).

قال مالك: «الأمر المجتمع عليه عندنا أن من كسر يدا، أو رجلا عمدا أنه يقاد منه، ولا يعقل». قال مالك: " ولا يقاد من أحد حتى تبرأ جراح صاحبه، فيقاد منه، فإن جاء جرح المستقاد منه مثل جرح الأول حين يصح فهو القود، وإن زاد جرح المستقاد منه أو مات فليس على المجروح الأول المستقيد شيء، وإن برأ جرح المستقاد منه، وشل المجروح الأول، أو برأت جراحه، وبها عيب أو نقص أو عثل، فإن المستقاد منه لا يكسر الثانية، ولا يقاد بجرحه، قال: ولكنه يعقل له بقدر ما نقص من يد الأول أو فسد منها، والجراح في الجسد على مثل ذلك"^(٣) وكل هذا ونحو إنما شرع لمقصد حفظ النفس الإنساني من جانب العدم عن طريق إزالة الضرر الواقع زجرا وردعا لكي لا يتكرر الإضرار.

ب. اللطم والوكز والصفع:

اللطم نوع من أنواع الضرب الذي يكون بالكف على الوجه، والوكز هو الدفع والضرب بجميع الكف، والصفع هو الضرب على القفا بالكف. وقد أفردتها الباحثان بالذكر لكثرة وقوعها وإضرارها بين الأفراد. يقول سيد السابق: يجوز للإنسان أن يقتص ممن لطمه، أو لكزه، أو ضربه، أو سبه، لقول الله سبحانه: ﴿الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ فَصَاصٌ فَمَنْ أَعَدَّى عَلَيْكُمْ فَأَعْدُوا عَلَيْهِ بِمِثْلِ مَا أَعَدَّى عَلَيْكُمْ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾^(٤) البقرة: ١٩٤ البقرة: ١٩٤، وقال تعالى: ﴿وَحَزُوا سَيِّئَةً سَيِّئَةً ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾^(٥) الشورى: ٤٠ وعلى هذا مضت السنة بالقصاص في ذلك^(٤) وهو المذهب الحنبلي، بينما يرى جمهور الفقهاء أنه لا قصاص من لطمه على الخد إذا لم ينشأ عنها جرح ولا ذهاب منفعة بل فيها التعزير لأن المماثلة فيها غير ممكنة^(٥) وذلك بشروطه وضوابطه المتواجدة في الكت الفقهية. ومما جاء في تطبيق

(١) القرطي، الجامع لحكام القرآن، ج ٦/١٩١ - ٢١٠.

(٢) أخرجه البخاري في الصحيح الجامع، باب الصلح، ج ٣/١٨٧، ح ٢٧٠٣.

(٣) مالك، الموطأ، ج ٢/٨٧٥.

(٤) سيد سابق، فقه السنة، بيروت، دار الكتاب العربي، ط ٣، ١٣٩٧ هـ - ١٩٧٧ م، ج ٢/٥٤٣.

(٥) وزارة الأوقاف والشئون الإسلامية - الكويت، الموسوعة الفقهية الكويتية، الطبعة الأولى، مطابع دار الصفوة -

مصر، ج ٣٥/٣٤٥.

ذلك لتحقيق مبدأ إزالة الضرر ما روى عبد الرزاق عن معمر عن رجل عن الحكم بن عتيبة قال: لطم رجل رجلاً أو غير اللطم إلا أنه ذهب بصره وعينه قائمة فأرادوا أن يقيدوه فأعيا عليهم وعلى الناس كيف يقيدونه وجعلوا لا يدرون كيف يصنعون، فأتاهم علي فأمر به فجعل على وجهه كرسف ثم استقبل به الشمس وأدنى من عينه مرآة فالتمع بصره وعينه قائمة.^(١) وروى أيضاً عن ابن عيينة، عن المخارق بن عبد الله قال: سمعت طارق بن شهاب يقول: لطم عم خالد بن الوليد رجلاً منا فجاء عمه إلى خالد، فقال: يا معشر قريش إن الله لم يجعل لوجوهكم فضلاً على وجوهنا، إلا ما فضل الله به نبيه صلى الله عليه وسلم، فقال خالد: «اقتص»، فقال الرجل لابن أخيه: الطم واشدد فلما رفع يده قال: «دعها لله»^(٢) ومما يؤيد رأي الحنابلة ما رواه ابن أبي شيبه بسنده عن عبد الله بن عبد الملك بن أبي عبيدة، عن ناجية أبي الحسن، عن أبيه: أن علياً أتى في رجل لطم رجلاً، فقال للملطوم: «اقتص»^(٣) ومما يدل أيضاً على جواز القصاص في اللطم والوكز ونحوهما أن العباس بن عبد المطلب، لطم رجلاً فأقاده النبي صلى الله عليه وسلم من العباس، فعفا عنه^(٤)

ج. تجاوز الحد عند استعمال الحق:

سبقت الإشارة إلى أن هناك من أذنت لهم الشريعة في التأديب على من تحت ولايتهم، كالزوج، والأب، والأخ الكبير، والمعلم، والقاضي ونحوهم من رجال الأمن والشرطة في ضرب المتهم، وتنفيذ العقوبات وقد يتجاوز واحد من هؤلاء الحد ويسرف في استعمال الحق فيضرب أكثر مما ينبغي، ففي هذه الحال أيضاً تعمل قاعد الضرر يزال، وإن كان هناك بعض التفاصيل والفروق في نوعية رفع الضرر من فعل هؤلاء أصحاب الولايات العامة والخاصة، من ضمان وعدمه، حسب اختلاف الفقهاء في ذلك.^(٥) وفي مصنف أبي شيبه: عن عبد الله بن معقل، قال: كنت جالساً عند علي، فجاءه رجل فساره فقال علي: «يا قنبر»، فقال الناس: يا قنبر، قال: «أخرج هذا فاجلده»، ثم جاء المجلود، فقال: إنه قد زاد علي ثلاثة أسواط، فقال علي: «ما تقول؟» قال: صدق يا أمير المؤمنين، قال: «خذ السوط فاجلده ثلاثة أسواط»، ثم قال: «يا

(١) عبد الرزاق، أبو بكر بن الهمام، المصنف، ت: حبيب الرحمن الأعظمي، المجلس العلمي - الهند، يطلب من: المكتب الإسلامي - بيروت، ط ٢، ١٤٠٣ هـ، ج ٢٢٧/٩، ح ١٧٤١٤

(٢) عبد الرزاق، المصنف، ج ٤٦١/٩، ح ١٨٠٣٠

(٣) ابن أبي شيبه، أبو بكر، محمد، الكتاب المصنف في الأحاديث والآثار، ت: كمال يوسف الحوت، الرياض، مكتبة الرشد، ط ١، ١٤٠٩، ج ٤٦٤/٥، ح ٢٨٠٠٥

(٤) ابن أبي شيبه، المصنف، ج ٤٦٤/٥، ح ٢٨٠٠٤

(٥) وزارة الأوقاف، الموسوعة الفقهية الكويتية، ج ٢٥/١٠، ٢٦-٢٥

قنبر، إذا جلدت فلا تعد الحدود»^(١) وَعَنْ أَبِي فِرَاسٍ قَالَ: شَهِدْتُ عَمْرَ بْنَ الْخَطَّابِ وَهُوَ يَخْطُبُ النَّاسَ، فَقَالَ...: أَلَا إِنِّي إِنَّمَا أَبْعَثُ عُمَّالِي لِيُعَلِّمُوكُمْ دِينَكُمْ، وَلِيُعَلِّمُوكُمْ سُنَنَكُمْ، وَلَا أَبْعَثُهُمْ لِيُضْرِبُوا ظُهُورَكُمْ، وَلَا لِيَأْخُذُوا أَمْوَالَكُمْ، أَلَا فَمَنْ رَابَهُ شَيْءٌ مِنْ ذَلِكَ فَلْيُرْفِعْهُ إِلَيَّ، فَوَالَّذِي نَفْسُ عَمْرِ بِيَدِهِ لَأُقِصِّنَنَّكُمْ مِنْهُ. قَالَ: فَقَامَ عَمْرُ بْنُ الْعَاصِ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَرَأَيْتَ إِنْ بَعَثْتَ عَامِلًا مِنْ عَمَالِكَ فَأَدَبَ رَجُلًا مِنْ أَهْلِ رَعِيَّتِهِ فَضْرِبَهُ، إِنَّكَ لَمَقْصَهُ مِنْهُ؟ قَالَ: فَقَالَ: نَعَمْ. وَالَّذِي نَفْسُ عَمْرِ بِيَدِهِ لَأُقِصِّنَنَّ مِنْهُ، أَلَا أُقِصُّ وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُقِصُّ مِنْ نَفْسِهِ؟ أَلَا لَا تُضْرِبُوا الْمُسْلِمِينَ فَتَذْلُوهُمْ، وَلَا تَمْنَعُوهُمْ حَقُّوهُمْ فَتُكْفِّرُوهُمْ...^(٢)

قال ابن تيمية: ومعنى هذا إذا ضرب الوالي رعيته ضربا غير جائز. فأما الضرب المشروع، فلا قصاص فيه بالإجماع، إذ هو واجب، أو مستحب، أو جائز.^(٣)

د. الإيذاء النفسي بالشتيم والسب والقذف:

أما الإيذاء النفسي الذي هو من العنف كما سبق فإنه قد يكون في الأعراض بالشتيم والسب واللعنة والقذف، وهو من المحظورات الشرعية التي تضر نفسيا بمن وقعت عليه، عن ابن مسعود رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: "سباب المسلم فسوق"^(٤) ولذلك يجب إزالتها عن من وقعت عليه، بفرض العقوبة الحدية في مثل القذف، والتعزيرية في أمثال الشتم والسب واللعنة. كما أجاز جمهور الفقهاء لمن سبه أحد أن يسبه بقدر ما سبه، بينما يرى الحنفية أنه خلاف الأولى.^(٥)

قال شيخ الإسلام: القصاص في الأعراض مشروع أيضا: وهو أن الرجل إذا لعن رجلا أو دعا عليه، فله أن يفعل به كذلك. وكذلك إذا شتمه: بشتمة لا كذب فيها. ثم استدل على ذلك بقوله تعالى: ﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ لِّمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾ الشورى: ٤٠ وقال النبي صلى الله عليه وسلم: «المستبان: ما قالا فعلى البادئ منهما ما لم يعتد المظلوم»^(٦).

(١) ابن أبي شيبة، المصنف، ج٤٦٥/٥ ح ٢٨٠١٤

(٢) أخرجه أحمد، المسند، ت: أحمد محمد شاكر، القاهرة/ دار الحديث، ط١، ١٤١٦هـ - ١٩٩٥م، ج٢٨٦/١، ح ٢٨٦

وأبو داود، سنن أبي داود ج٤/١٨٣ ح ٤٥٣٧، والنسائي، سنن النسائي، ج٨/٣٤ ح ٤٧٩١.

(٣) ابن تيمية، الساسة الشرعية في إصلاح الراعي والرعية، ص ١٠٧.

(٤) أخرجه البخاري، ومسلم (١/ ٨١)

(٥) وزارة الأوقاف والشئون الإسلامية - الكويت، الموسوعة الفقهية الكويتية، ج١٤٢/٢٤

(٦) أخرجه مسلم، صحيح مسلم، باب النهي عن السباب، بتحقيق محمد فؤاد عبد الباقي، ج ٤/ ٢٠٠٠، ح ٦٨، - ٢٥٨٧

هـ. الإيذاء الجنسي بالاعتصاب:

ومن أعمال العنف الضارة بالإنسان والتي يحرم إيقاعها شرعاً، فإذا وقعت يجب إزالتها فوراً جريمة الاعتصاب التي تعني الفسق بإمرأة كرهاً من رجل لا تحل له، وإذا استخدم الرجل العنف لنيل حاجته من امرأة رغما منها، فقد أضرّ، فتجب محاكمته لإزالة المضارة الواقعة على المرأة، فقد نص أهل العلم على أنه استحق عقوبة الحرابة، وقد قاس ابن العربي المالكي عقوبة الاعتصاب على الحرابة بالقياس الأولى، فقال وهو يرد على من اقتصر جريمة الحرابة على الأموال: "إنا لله وإنا إليه راجعون" ألم تعلموا أن الحرابة في الفروج أفحش منها في الأموال، وإن الناس كلهم ليرضون أن تذهب أموالهم وتحرب من بين أيديهم، ولا يحرب المرء من زوجته وبنته، ولو كان فوق ما قال الله عقوبة لكانت لمن يسلب الفروج...^(١) هذا إذا كان على وجه المكابرة والمجاهرة، أما إن وقع الاعتصاب على وجه الخديعة، ثم وقع القتل، فيجب به حد الغيلة، وهو لا يسقط بعفو أولياء المقتول. وإن كان على وجه الخفية، فإنه مع وجوب حد الزنا.^(٢)

ثالثاً: إزالة الضرر العنفي بالسياسة الشرعية:

يقصد بالسياسة الشرعية هنا بمعنى الخاص وهي ما يراه الإمام، أو يصدره من الأحكام، والقرارات زجرًا عن فسادٍ واقع، أو وقاية من فسادٍ متوقع، أو علاجٍ خاص. ^(٣) فإذا وقع العنف بالأفراد أو المجتمع ولم يمكن رفعه وإزالته إلا بالسياسة فإنه يجوز لولي الأمر إزالة ذلك الضرر العنفي بما هو مصلحة إن باستعمال القوة والعنف، وإن بقتل أو ضرب أو شتم، وإتلاف. وعن عبد المجيد بن أبي عيسى بن محمد بن أبي عيسى، عن أبيه، عن جده، قال: كان كعب بن الأشرف، يقول: الشعر ويخذل عن النبي صلى الله عليه وسلم ويخرج في غطفان، فقال النبي صلى الله عليه وسلم: «من لي بآبن الأشرف؟ فقد آذى الله ورسوله؟» فقال محمد بن مسلمة الحارثي: أنا يا رسول الله، أتحب أن أقتله؟ فصمت رسول الله صلى الله عليه وسلم، ثم قال: «أنت سعد بن معاذ فاستشره» إلى أن قتله.^(٤) والشاهد من هذا أن هذا القتل لم يكن عن طريق المحاكمة، بل هو بواسطة رجال الأمن والمخابرات.

(١) ابن العربي، أحكام القرآن، ٥٩٤/٢

(٢) مالك، المدونة ج٤/٦٥٣، وابن تيمية، الفتاوى، ج٢٨/٣١٦

(٣) القرضاوي، يوسف، السياسة الشرعية، مصر، مكتبة وهبة، ط١. ١٤١٩هـ-١٩٨٩م، ص١٥

(٤) أخرجه الحاكم في المستدرک على الصحيحين، ت: مصطفى عبد القادر عطا، بيروت، دار الكتب العلمية ط١، ١٤١١ - ١٩٩٠، ج٣/٤٩٢، ح٥٨٤١.

الخاتمة:

إن إضرار الغير بجميع صورته من عنف وغيره من غير حق شرعي ممنوع ومحظور في الشريعة الإسلامية، فإذا وقع الضرر بالعنف غير المشروع فإنه يجب إزالته بطرق تم عرض بعضها في البحث، وذلك حسب طبيعة الإضرار، وفي الضرر العنفي تكون طرق إزالته بالقصاص والضمان، وتارة بالعقوبة الحدية والتعزيرية كحد قطاع الطرق والقاذف، وكتعزير الشاتم. هذا، وقد توصلت الدراسة إلى أن من مقاصد الشريعة الإسلامية منع الضرر، وأن إقامة الحد والقصاص والتعزير لإزالة العنف إذا وقع من الطرق الحكمية في السياسة الشرعية، وأن إقامتها وإن شاهد من شهدها على صورة العنف فلدست من العنف في شيء، وإنما هي للإصلاح والعدل للجميع، كما أن استعمال الحق ممن له ولاية العامة والخاصة كالقاضي والشرطي، والآباء والمدرسون والأزواج في حدود الشرع لا يعتبر عنفاً مذموماً، وإن أدى إلى الضرر، اللهم إلا في حالات الاعتداء ومجاوزة الحد.

قائمة المصادر والمراجع:

- ابن نجيم، زين الدين بن إبراهيم، الأشباه والنظائر على مذهب أبي حنيفة النعمان، بيروت، دار الكتب العلمية، ط ١٤١٩هـ، ١٩٩٩ م.
- الأخضري، عبدالرحمن، متن الأخضري في العبادات على مذهب الإمام مالك.
- البطليوسي، أبو محمد عبد الله بن محمد، ت: طه بن علي بو سريح التونسي، مشكلات موطأ مالك بن أنس، بيروت، دار ابن حزم، ط ١، ١٤٢٠هـ - ٢٠٠٠ م.
- تقي الدين الحصني، أبو بكر بن محمد، القواعد للحصني، ت: عبد الرحمن بن عبد الله الشعلان، وجبريل بن محمد، الرياض، مكتبة الرشد للنشر، ط ١، ١٤١٨ هـ - ١٩٩٧ م.
- الرازي، فخر الدين، محمد بن عمر، المحصول في علم الأصول، ت: طه جابر فياض العلواني، مؤسسة الرسالة، ط ٣، ١٤١٨ هـ - ١٩٩٧ م.
- الزرقا، أحمد بن الشيخ، شرح القواعد الفقهية، تعليق مصطفى الزرقا، دمشق / سوريا، دار القلم، ط ٢، ١٤٠٩ هـ - ١٩٨٩ م.
- الشافعي، تفسير الإمام الشافعي، ت: أحمد بن مصطفى الفران، المملكة العربية السعودية، دار التدمرية، ط ١، ١٤٢٧ - ٢٠٠٦ م.
- عبد الرزاق، أبو بكر بن الهمام، المصنف، ت: حبيب الرحمن الأعظمي، المجلس العلمي - الهند، يطلب من: المكتب الإسلامي - بيروت، ط ٢، ١٤٠٣ هـ.
- الغزالي، أبو حامد، محمد، إحياء علوم الدين، بيروت، دار المعرفة.

- الغزي، آل بورنو، محمد، الوجيز في إيضاح قواعد الفقه الكلية، بيروت، مؤسسة الرسالة، ط٤، ١٤١٦ هـ - ١٩٩٦ م.
- الفيروزآبادي، أبو طاهر محمد، القاموس المحيط، ت: مكتب تحقيق التراث في مؤسسة الرسالة، بيروت، مؤسسة الرسالة، ط٨، ١٤٢٦ هـ - ٢٠٠٥ م.
- الفيومي، أحمد، المصباح المنير في غريب الشرح الكبير، بيروت، المكتبة العلمية القرطبي، أبو عبد الله، محمد، الجامع لأحكام القرآن، ت: أحمد البردوني وإبراهيم أطفيش، القاهرة، دار الكتب المصرية، ط٢، ١٣٨٤ هـ - ١٩٦٤ م.
- الكاساني، علاء الدين، أبو بكر بن مسعود، بدائع الصنائع في ترتيب الشرائع، بيروت، دار الكتب العلمية، ط٢، ١٤٠٦ هـ - ١٩٨٦ م.
- المجددي البركتي، محمد عميم الإحسان، التعريفات الفقهية، بيروت، دار الكتب العلمية (إعادة صف للطبعة القديمة في باكستان ١٤٠٧ هـ - ١٩٨٦ م)، ط١، ١٤٢٤ هـ - ٢٠٠٣ م
- المرادوي، أبو الحسن علي، التحبير شرح التحرير في أصول الفقه، ت: عبد الرحمن الجبرين، وأخران، الرياض، مكتبة الرشد، ط١، ١٤٢١ هـ - ٢٠٠٠ م.
- وزارة الأوقاف والشئون الإسلامية - الكويت، الموسوعة الفقهية الكويتية، الطبعة الأولى، مطابع دار الصفوة - مصر، ج١٨٩/٢٨.

ظاهرة العنف الدّعوي في شمال نيجيريا: أسباب وحلول

إعداد

خامس باء بلو

قسم القرآن وعلومه

كلية التربية والدراسات القانونية أنغزو ولاية يوبي نيجيريا
khamisuzakariya78@gmail.com; 08065493659

و

برا الحاج مودو

قسم القرآن وعلومه،

كلية التربية والدراسات القانونية أنغزو ولاية يوبي نيجيريا
08038203295

و

إسماعيل محمد موسى

(قسم الدراسات العامة)

كلية التربية والدراسات القانونية أنغزو ولاية يوبي نيجيريا
ismailmuhammadmusa66@gmail.com; 07039017407

مستخلص البحث

إنّ حقيقة الدّعوة إلى الله سبحانه وتعالى هي التي تحاول الدّخول إلى أعماق الإنسان، لتجعل منه شخصا ربّانيا في مفاهيمه ومشاعره وتصوّراته وسلوكه، وتنشء منه خلقا آخر، كما أنّها تهزّ كيان الجماعة لتغيّر عقائدها المتوارثة، وتقاليدها الرّاسخة، وأنظمتها السّائدة المخالفة لقانون الله وعقائد الإيمان ومفاهيم الحقّ. ومعلوم أنّ العقائد والأفكار لا تتغيّر بالعنف ولا بالقوّة ولا بالإكراه، إذ محلّها العقل والقلب، فلا سبيل للإكراه فيهما، وإنّما سبيلها الوحيد هو الإقناع وإقامة الحجّة. وقد ابتلي كثير من دعاة نيجيريا اليوم - إلا من رحمه الله - بمشكلة العنف الدّعوي، الأمر الذي يشين الدّعوة أكثر، وخاصّة في المدن الشّماليّة منها، فهدفت هذه الورقة إلى بيان مظاهر هذا العنف الدّعوي ودوافعه وحلول ذلك من منظور شرعيّ بالإيجاز. وممّا توصّلت إليه الدّراسة: أنّ العنف في الدّعوة لا يأتي بخير، ومن مظاهره؛ الخطاب الذي يمتلئ بالحكم على النّاس، والتّركيز على التّرهيب، ومحاولة تغيير المنكر بالقوّة، وأهمّ أسبابه ودوافعه: الفساد العقدي، والجهل بعواقبه وآثاره، وتليبس إبليس، والتأّثر بالأصحاب والأقران، والعجلة في الأمور. ومن أهمّ العلاجات: العودة إلى منهج كتاب الله وسنة رسوله ﷺ في الدّعوة إلى الله، ثمّ اتّباع منهج الصّحابة والتّابعين ومن تبعهم، فلا يجعل المقياس في الشّدّة واللّين ما تمليه علينا الأهواء والأذواق والأتباع. والمنهج المستخدم خلال هذه الدّراسة هو المنهج الوصفيّ القائم على الاستقراء والتّحليل.

المقدمة

الحمد لله رب العالمين، القائل في محكم التنزيل: ﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾ يوسف، الآية: ١٠٨.

ثم الصلاة والسلام على المرشد الحكيم والمعلم العظيم، الداعي إلى رضوان رب العالمين، نبينا محمد المنزل عليه قول الحق سبحانه وتعالى: ﴿فِيمَا رَحِمْتَهُ مِنَ اللَّهِ لَئِن لَّمْ يَكُنِ اللَّهُ غَافِقًا غَلِيظًا أَلْقَلْبِ لَأُنْفِضُوا مِنْ حَوْلِكَ فَأَعُفْ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾ آل عمران، الآية: ١٥٩.

وبعد، إن منزلة الدعوة إلى الله سبحانه وتعالى في الإسلام منزلة عظيمة، لأنها أساس انتشار الإسلام ورسوخه، فالعناية بالدعوة واجب على الأمة الإسلامية، إذ بها ينبذ كل ما سوى الله تعالى، وتتم الأخلاق والمكارم، وبها يتأخى الإنسان بالحق والعدل ويتعاون على البر والتقوى.

وقد ظهر في شمال نيجيريا هذه الآونة دعاة-هداهم الله- بدل اشتغالهم بنشر الخير والفضيلة بين الناس، رجعوا يجعلون المدعويين العوام في لبس وحيرة في دينهم، وظهرت الانتقادات والرذود العقيمة بين الدعاة، كما ظهر استخدام الألفاظ البذيئة الخسنة والعبارات الغليظة في ذم المخطئين، الأمر الذي يؤدي إلى التكفير، فاختار الباحثون ظاهرة العنف الدعوي في شمال نيجيريا (أسباب وحلول) عنوانا لبحثهم في هذا المؤتمر المبارك الذي كان شعاره العام: الإسلام والعنف: بين الحقيقة والوهم. وانتظم البحث في أربعة محاور، المحور الأول: تعريف عنف الدعوة. المحور الثاني: مظاهر العنف الدعوي. المحور الثالث: أسباب العنف الدعوي. المحور الرابع: حلول العنف الدعوي. ثم الخاتمة والمراجع.

فما كان فيه من صواب فتوفيق من الله تعالى، وما كان من أخطاء وزلات فمنا ومن الشيطان. وآخر دعوانا أن الحمد لله رب العالمين.

المحور الأول: تعريف العنف الدعوي، ونبذة عن شمال نيجيريا.

أولاً: معنى العنف لغة واصطلاحاً:

العنف لغة مادة (عنف) مثلثة العين: بالضّم والفتح والكسر، وهو الشّدِيد في القول والفعل، ضدّ الرّفق، قال ابن منظور: "العنف: الخرق بالأمر وقلة الرّفق به، وهو ضدّ الرّفق، عنفُ به وعليه، يعنفُ عنفاً وعنافةً، وأعنفه، وعنفه تعنيفاً، وهو عنيف إذا لم يكن رفيقاً في أمره، واعتنف الأمر: أخذه بعنف، والتعنيف: التّعيير واللوم."^(١)

(١) - ابن منظور، محمد بن مكرم بن علي، لسان العرب، بيروت: دار صادر، ط ٣، ٢٥٧/٩-٢٥٨.

واصطلاحاً: هو السلوك الذي يستخدم الإيذاء باليد أو باللسان أو بالفعل أو بالكلمة في الحقل التصادمي.^(١)

وقيل: هو تلك الظاهرة المتمثلة بالاستخدام المفرط للقوة بصورة غير مباحة شرعاً أو قانوناً، من قبل فرد أو مجموعة من الأفراد بقصد إجبار الآخرين على الانصياع لرغباتهم، أو تبني أفكارهم ورؤيتهم الخاصة للأمور الحياتية المختلفة، فتعمّ الفوضى في المجتمع وتنتشر مشاعر البغض والعدائية بين أفرادها.^(٢)

فكلّ تصرّف إذن يؤدّي إلى إلحاق الأذى بالآخرين، والذي قد يكون هذا الأذى جسمياً أو نفسياً؛ كالسخرية والاستهزاء، وفرض الآراء بالقوة، وإسراع الكلمات البذيئة يعدّ عنفا حسب التعريفين السابقين.

وقد ظهر العنف-كما قال العلماء- منذ وجود آدم عليه السلام وابنيه هابيل وقابيل على الأرض، حيث قتل قابيل أخاه هابيل حسداً وظلماً. قال تعالى ﴿وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرَ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ﴾^{المائدة، الآية: ٢٧}

يقول ابن كثير: "يقول تعالى مبيناً وخيم عاقبة البغي والحسد والظلم في خبر ابني آدم لصلبه، وهما هابيل وقابيل، كيف عدا أحدهما على الآخر، فقتله بغياً عليه وحسداً له فيما وهبه الله من النعمة وتقبل القربان الذي أخلص فيه لله عزّ وجلّ، ففاز المقتول بوضع الآثام والدخول إلى الجنة، وخاب القاتل ورجع بالصّفقة الخاسرة في الدارين"^(٣)

ثانياً: تعريف الدعوة لغة واصطلاحاً:

والدعوة في اللغة مشتقة من الفعل الثلاثي، دعا يدعو دعوة، والاسم الدعوة، والقائم بها يسمى داعية، والجمع دعاة. والدعوة لها عدّة معانٍ منها: النداء والطلب والتّجمع والدعاء والسؤال، قال الزّمخشري دعوت فلانا وبفلان ناديته وصحت به^(٤)

الدعوة اصطلاحاً:

أمّا الدعوة في لسان الشّرع فقد وردت فيها عدّة تعاريف، نذكر منها:

(١) - خليل أحمد خليل، معجم المصطلحات الاجتماعية، بيروت: دار الفكر اللبناني، ط ١، ص ٢٨١.
 (٢) - فوزي أحمد بن دريدي، العنف لدى التلاميذ في المدارس الثانوية الجزائرية، الرياض، ص ٣٤-٣٥ بتصرف.
 (٣) - ابن كثير، أبو الفداء، إسماعيل بن عمر، تفسير القرآن العظيم، بيروت: دار الكتب العلمية، ط ١، ١٦٠/٥.
 (٤) - الزّمخشري، الزّمخشري، محمود بن عمر بن محمّد، أساس البلاغة، دار الفكر، ط ١٣٩٩هـ، ١٨٩/١.

- (١) تعريف شيخ الإسلام ابن تيمية-رحمه الله:-"الدعوة إلى الله هي الدعوة إلى الإيمان به وبما جاءت به رسله بتصديقهم فيما أخبروا به وطاقاتهم فيما أمروا"^(١)
- (٢) وعرفت الدعوة أيضا بأنها "تبليغ الإسلام للناس وتعليمه إياهم وتطبيقه في ساحة الحياة"^(٢)
- (٣) وقيل في تعريفها: "هي الحث على فعل الخير واجتناب الشر. والأمر بالمعروف والنهي عن المنكر، والتحبيب بالفضيلة والتنفير من الرذيلة واتباع الحق ونبذ الباطل"^(٣)
- (٤) وقيل: هي فن يبحث عن الكيفيات المناسبة التي يجذب بها الآخرين إلى الإسلام، أو يحافظ على دينهم بواسطتها.^(٤)
- فخلاصة التعاريف أنّ الدعوة إلى الله هي قيام الداعية المؤهل بإيصال دين الإسلام إلى الناس كافة، وفق الأسس والمنهج الصحيح، وبما يتناسب أصناف المدعوين ويلائم أحوال المخاطبين.
- فبناء على ما سبق من تعريف العنف والدعوة، يمكننا القول بأنّ العنف الدعوي استخدام السلوك المفرط والوسائل العنيفة في تبليغ الدعوة الإسلامية.

نبذة عن شمال نيجيريا

شمال نيجيريا أو المنطقة الشماليّة، وهو قسم داخل نيجيريا يختلف اختلافا واضحا عن الجزء الجنوبي من البلاد، مع تقاليد مستقلة وعلاقات خارجية وهاكل أمنية. ففي عام ١٩٦٢م استحوذت على أراضي شمال الكامرون البريطانية وأصبحت مقاطعة داخل شمال نيجيريا بعد التصويت، وهي الآن مجموعة من الولايات في الجانب الشمالي من دولة نيجيريا تتحد مع بعضها في الموقع الجغرافي واللغة والدين غالبا. وقد تمّ تقسيم شمال نيجيريا إلى الولايات الشماليّة الشرقيّة، وهي ولاية بزنو، أدماوا، بوشي، غومي، ترابا، يوبي. ثمّ الولايات الشماليّة الغربيّة وهي ولاية كنو، كشننا، سوكوتو، زمفرا، كدونا، جغاوا وكيبّي. ثمّ الولايات الشماليّة الوسطى وهي بنواي، كوفي، نسرأوا، نيجا، فلأنو، كورا (الورن) والعاصمة أبوجا.^(٥)

المحور الثاني: مظاهر العنف الدعوي:

(١) ابن تيمية، أحمد بنعبدالحليمينيمية، مجموع الفتاوي، دار الوفاء، ط٣، ١٥٧/١٥.

(٢) محمد أبو الفتح البيانوني، المدخل إلى علم الدعوة، مؤسسة الرسالة، ط٣، ١٤٣٥هـ، ص١٧.

(٣) محمد نمر الخطيب، مرشد الدعاة، دار الطباعة والنشر، بيروت، ط١، ١٤٠١هـ، ص٥.

(٤) عبد الله يوسف الشاذلي، الدعوة والإنسان، المكتبة القومية الحديثة، طنطا، ط١، ص٣٩.

(٥) www.wikipedia.ar

للعنف الدعوي مظاهر عديدة، يمكن تلخيص بعضها في النقاط التالية:

أولاً: طريقة الخطاب الذي يمتلئ بالحكم على الناس.^(١)

فمن الإشكالات التي نعانيها اليوم في ميدان الدعوة، أنّ بعض الدعاة قد يأخذهم الحرص على هداية الناس مأخذ الدفع بالناس نحو ما يريد، ويتمثل العنف إما بطريقة الخطاب الذي يمتلئ بالحكم على الناس، مثلاً كلمة الفسّاق، الفجّار، العاهرات...، هذه الألقاب وغيرها أصبحت للأسف تتردّد بكثرة على منابرنا، من نماذج ذلك منبر أحد الدعاة في ولاية بوشي، حيث أصبح الحكم بالفسق والكذب والتّفاق على شخصيات معيّنة أمراً عادياً، كما اشتهر ذلك المنبر برمي المخالفين لرأي صاحب المنبر أيّاً كانوا بما لا يليق بهم، من سبّ وشتم وقذف بغير برهان واضح. ولم يعهد عن النبيّ ﷺ أن يكون منبره على هذا النحو من الخطاب. فحمل الناس بالدفع على هذا النحو لا يترتب عليه هداية للخلق، والداعي إلى الله حقيقة لا يرقب رضا المخلوق وإنما يطلب رضا الله سبحانه وتعالى، فإذا استشعر الذي يصعد إلى المنبر أنّ مهمته على المنبر جمع قلوب الخلق على الخالق، لم يلتفت للبحث عن الألفاظ الغليظة التي تشعر الناس بالهيجان؛ وبالتالي الثناء أو التكبير على هذا الداعي أو الخطيب.

وقد صحّ عن النبيّ ﷺ «لَيْسَ الْمُؤْمِنُ بِالطَّعَانِ وَلَا اللَّعَانِ وَلَا الْفَاحِشِ وَلَا الْبَذِيءِ»^(٢) أي ليس من صفات المؤمن الكامل الإيمان أن يكون كثير القدح والعيب والوقوع في أعراض الناس، وليس من صفاته أن يكون كثير الشتم، بل إنّ قوّة إيمانه تحمله على التحلّي بمكارم الأخلاق والبعد عن قبح الكلام والسّفه والفحش وإن كان صادقا.

ثانياً: التّركيز على التّرهيب مع ترك التّرجيب والتّشويق:

من مظاهر العنف الدعوي المنتشر اليوم التّركيز على التّرهيب مع ترك التّرجيب والتّشويق، ويبني في نفسيّة المتدين الصّخب، الذي يصبح الأصل في تعامله، مع كلّ ما يحيط به، فإذا تطوّر هذا المتدين السّخّط على أيدي بعض الجماعات المتطرّفة تحوّل إلى مادّة جاهزة للتّفجير. وهذا ما نشاهده في عصرنا هذا. وفي الحديث: «يَبْرَأُونَ لَأَعْسَرَ، وَيَبْرَأُونَ لَأَنْقَرًا...»^(٣) فالدعوة تحتاج إلى الجمع بين التّرجيب والتّرهيب. فالخطاب الديني مسنول عن إشاعة ثقافة القرب

(١) - موسوعة النابلسي للعلوم الإسلاميّة، nabulsi.com.

(٢) - الترمذي، محمّد بن عيسى بن سورة، سنن الترمذي، مطبعة البابي الحلبي، ط ٢، باب ما جاء في اللعنة، رقم: ١٩٧٧. صحّحه الألباني.

(٣) - البخاري، أبو عبد الله، محمّد بن إسماعيل، صحيح البخاري، دار طوق النجاة، ط ١، ١٤٢٢ هـ. باب ما يكره من التنازع والاختلاف، رقم: ٣٠٣٨.

والرحمة بين الناس، وليس مسؤولاً عن إبلاغهم دخولهم جهنم وتكفيرهم. نجد ذلك بكثرة عند المتشددين التكفيريين وأشباههم، كجماعة بوكو حرام والمداخلة وغيرهم.

ثالثاً: العنف اليدوي.^(١)

وهو العنف المستخدم فيه اليد أو السلاح، وهو ناتج عن جهل ضوابط الأمر بالمعروف والنهي عن المنكر، فإذا صار الخطاب الإسلامي يتوجّه إليه بحثه على التغيير بالقوة كان هذا الأمر ما ينتج عنه نفرة عن التدين في المجتمع أولاً، وهذه مسألة خطيرة، فاستخدام اليد في تغيير المنكر على غير النحو الصحيح أورت ما يحصل اليوم من تكسير وحرق وتفجير. وحركة بوكو حرام شرّ مثال على ذلك. فممارسة ما يضادّ الرفق يخالف أصل الدعوة إلى الله سبحانه وتعالى.

رابعاً: الابتعاد عن التداخل بين آداب الدعوة وآداب الجهاد.^(٢)

عند بعض الدعاة تتداخل آداب الدعوة وآداب الجهاد، فالله تعالى يقول: ﴿بِأَيِّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ﴾^٥ التوبة، الآية: ٧٣

هذه في الحرب لا في الدعوة، بينما في الدعوة قوله تعالى: ﴿فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾^٦ فصلت، الآية: ٢٤ هذه الآية أخلاق الدعوة، وتلك الآية أخلاق الجهاد، الجهاد له ميدان والدعوة لها ميدان، فعلى الدعاة العناية بالأسلوب الذي رسمه الله لعباده وأمرهم به، وأن يحذروا ما يخالفه.

خامساً: التسرع والعجلة في الأمور، وإصدار الفتوى بغير علم.

وهذا واضح جلي لكل من يتابع الوسائل التواصل الاجتماعيّة اليوم، الداعية الذي لم يبلغ مرتبة الفتيا تجده مفتياً فيما لم يفهمه أصلاً، ويتسرع في أن يكون أوّل من قال في الموضوع ونشر مقولته. فالواجب على الداعي أن يصبر ولا يضره أن يتثبت في الأمر حتى يتبين خطؤه من صوابه.

المحور الثالث: أسباب العنف ودوافعه.

للعنف الدعوي أسباب عدّة، يمكن ذكر بعضها في النقاط الآتية:

(١) - العنف المجتمعي، موسوعة النابلسي للعلوم الإسلامية، nabulsi.com.

(٢) - نفس الموقع السابق. اطلع عليه بتاريخ: ٢/يناير/٢٠٢٤م.

- الفساد العقدي، كما عند الخوارج وأشباههم، فإنهم لما فسدت عقائدهم في أصحاب رسول الله ﷺ حصل منهم ما حصل من العنف، فهم من أوائل من أحدث العنف في تاريخ الأمة الإسلامية.
- عدما الكفاءة: وتعني الكفاءة أنتوقر للداعية صفات تؤهلها في أداء مهنة الدعوة، منها المعرفة بالله تعالى، والعلم بالكتاب والسنة، والعمل بالعلم، والحلم وسعة الصدر والشجاعة.
- البحث عن الشهرة: فالشهرة أن يعرف الإنسان على أوسع نطاق ويشار إليه بالبنان، وتلهج الألسن بذكر علمه وفصاحته وخوضه في كل المجالات، فالداعية الذي يسعى لإيجاد مكانة بين الناس يجني من ورائها الثناء ورضا الناس، ويتخذ أي وسيلة للوصول إلى غايته، فلا شك أن هذه الغاية محبطة للعمل وأن نهايتها الرياء وقد حذر منها النبي ﷺ.
- عدم مراعاة عقول الناس، فمن الأخطاء المنتشرة في بعض الدعاة المعاصرين في شمال نيجيريا عدم مراعاة المستوى العلمي والفكري للمدعوين.
- الأنانية والكبرياء وعدم القدرة على التحكم في الدوافع العدوانية.
- فالكبر مرض فتاك يجعل الدعاة كالعصف المأكول، والإعجاب بالنفس أو الشكل أو العلم من منافذ الشيطان التي يدمرها شخصية الداعية.^(١)
- تلبس الشيطان، فيوهمه أن العنف دال على الغيرة على المحارم، ويحصل هذا لبعض من ينكرون المنكر، فتراهم ينكرون بعنف وغلظة وشدة، ويرون أن هذا خير لهم، وأنفع للمنصوح المنكر عليه، وليس هذا بصحيح، وهذا لا يدل على عظيم إيمانهم بالله تبارك وتعالى.
- الجهل بعواقبه وأثاره، فربما لا يدرك الإنسان ما يترتب على ذلك من الضرر في الدين والدنيا.
- التأثير بالأصحاب والأقران ومفارقة القرى والأمصار. يقول النبي ﷺ «الرَّجُلُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ»^(٢) وقوله ﷺ: «مَنْ سَكَنَ الْبَادِيَةَ جَفَا...»^(٣)
- من أسباب العنف الدعوي في شمال نيجيريا الرغبة في الاستقلالية والتحرر.

المحور الرابع: حلول العنف الدعوي.

(١) - كمال عثمان حسن رزق، قبسات من علم، ص ٩٩. بتصرف

(٢) - أبو داود، سنن أبي داود، باب من يؤمر أن يجالس، رقم: ٤٨٣٣

(٣) - أبو داود، المصدر السابق، باب في اتباع الصيد، رقم: ٢٨٥٩. صححه الألباني.

لما كانت مشكلة العنف الدّعوي مشكلة خطيرة، ولها آثارها السلبية في الدّعوة وخصوصاً في هذا العصر، عصر وسائل الإعلام الحديثة، يأتي السؤال ما الحلول لهذه المشكلة؟ نقول إنّ من الحلول لمشكلة العنف الدّعوي في شمال نيجيريا ما يلي:

- العناية بترسيخ العقيدة الإيمانية الصحيحة المانعة من انتشار سلوكيات العنف؛ فالعقيدة الصحيحة هي الأساس الذي بدأ به الإسلام في تربية المسلم على السلوكيات الرّشيدة، التي تتسم بالرفق الذي هو وسيلة إيمانية وإنسانية، ووسيلة ترفع الإنسان إلى مستوى الكمال، فقد صح عنه ﷺ أنّه قال: «إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ، وَيُعْطِي عَلَى الرَّفْقِ مَا لَ يُعْطِي عَلَى الْعُنْفِ، وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ»^(١) فتعتبر العقيدة قاعدة بناء الإنسان المسلم في كل مكان وزمان.

- تكوين الدّاعية نفسه، وعلاج ذاته قبل أن ينزل الميدان للدّعوة، يكون ذلك بالفهم الصحيح فيوجه اهتمامه إلى أخذ العلم من مصدره الأصيل؛ الكتاب والسنة، وعلى فهم السلف الصّالح ويكون له معلّم يتعلّم منه. قال ابن باز رحمه الله فيما معناه: العلم فريضة، فلا ينبغي للدّاعي أن يدعو على جهالة، لأنّ الجاهل يهدم ولا يبني، ويفسد ولا يصلح.^(٢)

ومن أهمّ حلول العنف الدّعوي تطبيق المنهج القرآني في الدّعوة. فقد أوضح الله تعالى الكيفية التي ينبغي أن يتّصف بها الدّاعية ويسلكها في قوله تعالى:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّ لَهُمْ لَهْجًا حَسَنًا﴾ النحل، الآية: ١٢٥.

يقول ابن القيم - رحمه الله- في هذه الآية الكريمة: "جعل سبحانه مراتب الدّعوة بحسب مراتب الخلق؛ فالمستجيب القابل الذكي الذي لا يعاند الحقّ ولا ياباه يدعى بطريق الحكمة، والقابل الذي عنده نوع غفلة وتأخّر يدعى بالموعظة الحسنة، وهي الأمر والنهي المقرون بالرغبة والرّهبة، والمعاند الجاحد يجادل بالتي هي أحسن، هذا هو الصّحيح في معنى هذه الآية"^(٣) فالحكمة هي الدّعوة بالعلم والبصيرة، والأدلة الواضحة المقنعة الكاشفة للحقّ. والمبينة له.

والحكمة في الدّعوة إلى الله كما ذكر بعض العلماء لا تقتصر على اتّباع أسلوب واحد وهو اللين والرفق، أو التّريغيب والحلم، بل تقتضي الحكمة أن تنزل الأمور منازلها، فيستخدم الدّاعي

(١) - مسلم، صحيح مسلم، باب فضل الرفق، رقم: ٢٥٩٣

(٢) - عبدالعزيز بن عبد الله بن باز، الدّعوة إلى الله وأخلاق الدّعاة، رئاسة إدارة البحوث العلميّة والإفتاء، الرياض، المملكة العربيّة السّعوديّة، ط ٤، ١٤٢٣ هـ ص

(٣) - ابن القيم، محمد بن أبي بكر بن أيوب، مفتاح دار السّعادة ومنشور ولاية العلم والإرادة، دار الكتب العلميّة، بيروت، ١٥٣/١.

القول الحكيم والتربية والتعليم في موضع، والموعظة والمجادلة بالتي هي أحسن في موضع، ويستخدم القوة والشدة في موضع، وهذا هو عين الحكمة.^(١)

فالداعية إلى الله عز وجلّ حقا هو الذي يدعو بالحكمة، ويبدأ بها، ويعنى بها، فإذا كان المدعو عنده بعض الاعتراض يدعوه بالموعظة الحسنة؛ ألا ياتو الأحاديث التي فيها الوعظ والترغيب، فإن كان عنده شبهة يجادلها بالتي هي أحسن، ولا يغلظ عليه، بل تجتهد في كشف الشبهة، فتوضيح الأدلة بالأسلوب الحسن يكون حلاً في الغلظة، وهو أقرب إلى الانتفاع بالحق وقبوله. ومن الحلول كذلك اتباع منهج النبوي في الدعوة.

فعلى الداعية أن يسعى إلى تطبيق أساليب النبي ﷺ الدعوية، لما لهذه التربية النبوية الكريمة من الأثر العظيم في توجيه الناس نحو الخير والفضيلة. والمتبّع لسيرة النبي ﷺ يجد أنه كان يلازم الحكمة في جميع أموره، وخاصة في دعوته إلى الله عز وجلّ، فأقبل الناس ودخلوا في دين الله أفواجا بفضل الله تعالى، ثم بفضل هذا النبي الحكيم الذي ملأ الله قلبه بالإيمان والحكمة.

ومن الحلول اتباع منهج الصحابة في الدعوة. فينبغي على الداعية أن ينظر في سيرة صحابة رسول الله ﷺ ويتبّع منهجهم في الدعوة إلى الله ويسير على طريقهم، لأنهم مصابيح الهدى الذين سطّروا أروع الأمثلة التطبيقية والعملية في الدعوة إلى الله وفق منهج رسول الله ﷺ.

مخاطبة الناس على قدر عقولهم.

على الداعية أن يستخدم قاعدة (لكلّ مقام مقال) فيقتصر في دعوته على كلمات تناسب المستمعين له، وعقولهم واستعداداتهم، بشكل لا شبهة فيه ولا لبس. فإذا لم يفرّق الداعي بين العوام والخواص فقلّما تنفع الدعوة فتخلو من الفائدة، وهذا كثيرا ما يؤدي إلى الخوض فيما لا يعنى. ومن الحلول انعقاد المؤتمرات والدورات بين الدعاة تحت رعاية هيئات إسلامية، واتحاد علماء المسلمين دوليا، وعلى مستوى الدولة والولاية والمحافظات. هذه بعض الحلول ويوجد حلول أخرى غير ما ذكرناه في هذه العجالة.

الخاتمة والتوصيات:

(١) - سعيد القحطاني، مفهوم الحكمة في الدعوة إلى الله تعالى في ضوء الكتاب والسنة، مطبعة سفير، الرياض، ط١، ص٨-١٦ بتصرّف.

وبعد هذا العرض الموجز عن ظاهرة العنف الدّعوي في شمال نيجيريا، والذي تضمّن معنى العنف الدّعوي، رأينا أنّ العنف معاملة قاسية وشديدة دون الرّفق والتلطف، تتمثّل في القول والفعل والرأي فتؤدّي إلى التّطرف والغلوّ، له مظاهر وأسباب وحلول، نأتي فنختّم بأهمّ ما توصل إليه البحث في التّقاط الآتية:

- أثبت البحث أنّ من مظاهر العنف الدّعوي المنتشر في شمال نيجيريا؛ الحكم على النّاس، والتّركيز على التّرهيب واستخدام الألفاظ الغليظة.
- أنّ الحلّ الأساسيّ لمشكلة العنف الدّعوي هو الرّجوع التّام إلى مصدر الدّعوة؛ كتاب الله وسنة خير الأنام.
- أثبت البحث أنّ للإعلام دور في تعزيز العنف الدّعوي وانتشاره في شمال نيجيريا.
- أنّ ما يجعل بعض الدّعاة إهمال جانب الرّفق في الدّعوة هو الفقر والبطالة والتّحرّب، الذي يؤدّي إلى أمراض نفسيّة وبالتالي يصدر العنف في كلّ شيء حتى الدّعوة.
- يؤكّد البحث أنّ منهج النّبّي صلى الله عليه وسلّم ثمّ منهج الصّحابة رضوان الله عليهم في الدّعوة يغني الدّعاة المعاصرين في الدّعوة إلى الله تعالى.
- ونوصي الدّعاة أخيراً أن يبتغوا رضا الله بدعوتهم، فيخلصوا لله النّيّة، يبيّنون الحقّ ويدعون إليه بأدلّته، ويبينون الباطل ويدعو إلى تركه، بالأسلوب الحسن لا بالعنف والشّدّة والتّعريض لفلان وفلان، وأن يصبروا ويتكلّموا بالحقّ لا يخافون في الله لومة لائم، يريدون بذلك ثواب الله والسّعادة، لا رياء ولا سمعة ولا إرضاء للعوام.

المصادر والمراجع

- القرآن الكريم.
- ابن القيم، محمد بن أبي بكر بن أيوب، مفتاح دار السّعادة ومانشور ولاية العلم والإرادة، دار الكتب العلمية، بيروت
- ابن تيمية، أحمد بن عبدالحليم بن تيمية، مجموع الفتاوي، دار الوفاء، ط ٣
- ابن كثير، أبو الفداء، إسماعيل بن عمر، تفسير القرآن العظيم، بيروت: دار الكتب العلميّة، ط ١
- ابن منظور، محمّد بن مكرم بن علي، لسان العرب، بيروت: دار صادر، ط ٣.
- البخاريّ، أبو عبد الله، محمّد بن إسماعيل. صحيح البخاريّ، دار طوق النّجاة، ط ١،
- التّرمذي، محمّد بن عيسى بن سورة، سنن التّرمذي، مطبعة البابي الحلبي، ط ٢،
- الرّمخشري، محمود بن عمر بن محمّد، أساس البلاغة، دار الفكر، ط ١٣٩٩هـ،
- خليل أحمد خليل، معجم المصطلحات الاجتماعيّة، بيروت: دار الفكر اللبناني، ط ١،

- سعيد القحطاني، مفهوم الحكمة في الدّعوة إلى الله تعالى في ضوء الكتاب والسّنّة، مطبعة سفير، الرّياض،
- عبدالعزيز بن عبد الله بن باز، الدّعوة إلى الله وأخلاق الدّعاة، رئاسة إدارة البحوث العلميّة والإفتاء، الرّياض، المملكة العربيّة السّعوديّة، ط ٤، ١٤٢٣ هـ ص
- عبدالله يوسف الشّاذلي، الدّعوة والإنسان، المكتبة القوميّة الحديثة، طنطا، ط ١،
- فوزي أحمد بن دريدي، العنف لدى التلاميذ في المدارس الثّانويّة الجزائريّة، الرّياض،
- محمّد أبو الفتح البيانوني، المدخل إلى علم الدّعوة، مؤسّسة الرّسالة، ط ٣، ١٤٣٥ هـ،
- مسلم بن الحجاج، صحيح مسلم،: دار إحياء الثّراث، بيروت
- موسوعة النّابلسي للعلوم الإسلاميّة، nabulsi.com
- كمال عثمان حسن رزق، قياسات من علم الدّعوة.
- محمّد نمر الخطيب، مرشد الدّعاة، دار الطّباعة والنّشر، بيروت. ط ١، ١٤٠١ هـ.

دور نصوص الوحيين في مواجهة العنف البشري: مجال الدعوة إلى الله تعالى نموذجاً

إعداد:

Sani Sulaiman Haruna, PhD

Department of Islamic Studies
Faculty of Humanities

Umaru Musa Yaradua University Katsina

sani.sulaiman@umyu.edu.ng; namadina29@gmail.com

٢٣٤٨.٣٤٩٧٦٩٧.+

and

Idris Alhassan Abubakar, PhD

Department of Islamic Studies
Faculty of Humanities

Umaru Musa Yaradua University Katsina

idris.alhassan@umyu.edu.ng

٢٣٤٨.٣٦٩٥٨١٤٦+

مستخلص البحث:

ما نشاهده اليوم من مظاهر العنف والعدوان في العالم، يجعل الداعية إلى الله تعالى - كسائر الناس - يشعر بعدم الطمأنينة والأمان، لأنه يرى العنف يتردد في كل مكان؛ في المدن والقرى، وفي الأسرة، والمدرسة، والمجتمع، وما هذه الأمور التي تحدث من تشريد الشعوب وتخريب البلاد والممتلكات، وسائر الأفعال تحدث ضد الإنسانية والدين، وقد واجه الإسلام هذا العنف باللين تارة، وبمثله تارة أخرى، وما هذه الورقة إلا بياناً لهذين الجانبين إظهاراً لرحمة هذا الدين للإنسانية، وقد بعث الله نبيه صلى الله عليه وسلم بها: ﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾، فهي عامة للمسلم والكافر، والأبيض والأسود، ويهدف هذا البحث إلى إنارة الطريق أمام الجميع بما اشتهر به هذا الدين في أرجاء العالم من شعار (اللاعنف) وذلك من خلال الآيات القرآنية والأحاديث النبوية الشريفة، وتوصل الباحثان إلى نتائج منها: أن نبينا صلى الله عليه وسلم قدوة لنا في نبذ العنف برمته، وأن الإسلام يحمل في طياته العديد من أصول الرحمة التي تسعد البشرية، كما يوصيان الباحثين بعدهما بأن يواصلوا السير من حيث وقفا.

المقدمة:

الحمد لله العزيز الحميد الذي شرع لنا الإسلام ديناً، وأتمه وأكمله، فلم يدع لنا حجة دون الرجوع إليه، وصلى الله على خير خلقه، أعزنا الله به وتركنا على المحجة البيضاء ليلها كنهارها لا يزيغ عنها إلا هالك.

أما بعد: فإن الأمن حاجة إنسانية ملحة، لا يستغني عنه فرد أو مجتمع، ويعني ذلك بالضرورة وجوب مواجهة ما يخل به من العنف، ومعالجة آثاره، وللإسلام منهجه المتفرد في تحقيق الأمن ومكافحة العنف، فهو يهتم بالجوانب التربوية والوقائية التي تمنع وقوع العنف أصلاً، كما يهتم بالجوانب الجزية والعقابية، التي تمحو آثاره، وتمنع من تكراره.

فجاء هذا البحث على مقدمة وثلاثة محاور وخاتمة، وهي:

- المحور الأول: تعريف العنف لغة واصطلاحاً:
- أولاً: تعريف العنف في اللغة:
- ثانياً: تعريف العنف في الاصطلاح:
- المحور الثاني: الجوانب التربوية والوقائية من القرآن والسنة باستعمال الدعوة إلى الله:
- أولاً: ما ورد في القرآن الكريم:
- ثانياً: ما ورد في السنة النبوية:
- المحور الثالث: الجوانب الجزية والعقابية من القرآن والسنة:
- أولاً: ما ورد في القرآن الكريم:
- ثانياً: ما ورد في السنة النبوية:

المحور الأول: تعريف العنف لغة واصطلاحاً:

أولاً: تعريف العنف في اللغة:

قال ابن منظور: العنف: الخرق بالأمر، وقلة الرفق به، وهو ضد الرفق، عُنْفَ به وعليه يَعْنُفُ عنفاً وعنافة، وأعنفه، وعَنَفَه تعنيفاً، وهو عنيف، إذا لم يكن رفيقاً في أمره. واعتنف الأمر: أخذه بعنف، والتعنيف: التعيير واللوم.^(١) وقال الفيروز آبادي فقال: العنف: مثلثة العين ضد الرفق، عنف ككرم عليه وبه، وأعنفته أنا وعَنَفْتَهُ تعنيفاً، والعنيف من لا رفق له بركوب الخيل، والشديد من القول.^(٢)

ثانياً: تعريف العنف في الاصطلاح:

فهو الشدة والقسوة ضد الرفق،^(٣) ويعرفه البعض بأنه: نمط من أنماط السلوك يتضمن إيذاء الآخرين، وقد يكون مصحوباً في بعض الأحيان بانفعالات، وقال الدكتور مصطفى: (هو كل

(١) لسان العرب، ج ٩ ص ٢٥٧، ٢٥٨.

(٢) القاموس المحيط، ج ٣ ص ١٧٨، والمعجم الوسيط، ص ٦٣١.

(٣) النهاية لابن الأثير: مادة عنف.

فعل أو تهديد به يتضمن استخدام القوة بهدف إلحاق الأذى والضرر بالنفس أو بالآخرين وبممتلكاتهم^(١).

المحور الثاني: الجوانب التربوية والوقائية من القرآن والسنة باستعمال الدعوة إلى الله:
أولاً: ما ورد في القرآن الكريم:

رسم القرآن الكريم منهج الإسلام في الدعوة إلى الله بقوله تعالى: ﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ﴾، والدعوة بالحكمة تشمل الخطاب الذي يقنع العقول بالحجة والبرهان، كما يقصد بالموعظة الحسنة الخطاب الذي يستميل العواطف ويؤثر في القلوب رغبا ورهبا، والجدال بالتي هي أحسن هو الحوار مع المخالفين بأحسن الطرق وأرق الأساليب التي تقرهم ولا تبعدهم.

ولنا عبر كثيرة في قصص أنبياء الله في القرآن الكريم، فكانوا يبدؤون خطابهم ودعوتهم مع قومهم ب (يا قوم) إشعارا منهم بأنهم منهم مع رقة الأسلوب ولين الجانب:

- فانظر مثلاً دعوة نوح لقومه في سورة الشعراء وغيرها: ﴿كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ * إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ * إِنِّي لَكُمْ رَسُولٌ أَمِينٌ * فَاتَّقُوا اللَّهَ وَأَطِيعُوا * وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ﴾^(١)، وفي سورة الأعراف: ﴿لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾^(٢)، وفي سورة نوح: ﴿إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ﴾^(٣) قَالَ يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ^(٤).
- وقال تعالى عن هود عليه الصلاة والسلام: ﴿وَإِلَىٰ آخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾^(٥).
- وقال عن صالح عليه الصلاة والسلام: ﴿وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾^(٦).
- وعن شعيب عليه الصلاة والسلام قال: ﴿وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾^(٧).

(١) ورقة عمل مقدمة من دار التربية للفتيات/ الشارقة في المؤتمر العربي الإقليمي لحماية الأسرة. نقلنا عن: العنف

الأسري وأثاره على الأسرة والمجتمع، (ص: ٢)، للكاتب: عبد الله بن أحمد العلاف، Al-alaf@hotmail.com

(٢) [الشعراء: ١٠٥-١٠٩].

(٣) [الأعراف: ٥٩]

(٤) [نوح: ٢، ١].

(٥) [الأعراف: ٦٥]

(٦) [الأعراف: ٧٣]

▪ ويقول على لسان خليته إبراهيم عليه السلام لأبيه في دعوته إلى توحيد الله تعالى: ﴿إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا * يَا أَبَتِ إِنَّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا * يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا * يَا أَبَتِ إِنَّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا﴾^(١).

ثانيا: ما ورد في السنة النبوية:

وقد جاء في جملة من توجهات النبي الله صلى الله عليه وسلم القيمة من خلال أحاديثه المتعددة فيها إلى الرفق والبعد عن العنف، وأن من حرم الرفق حرم الخير فأرشد إلى الأمور التالية:

- حب الله تعالى للرفق في الأمر كله:

روى البخاري عن عائشة رضي الله عنها قالت: استأذن رهط من اليهود على النبي صلى الله عليه وسلم فقالوا: السام عليكم، فقلت - أي عائشة - بل عليكم السام واللعنة، فقال صلى الله عليه وسلم يا عائشة، «إن الله رفيق يحب الرفق في الأمر كله، قلت: أولم تسمع ما قالوا؟ قال: قلت: وعليكم»^(٢).

وعن جرير بن عبد الله رضي الله عنه أن النبي صلى الله عليه وسلم قال: «إن الله عز وجل ليعطي على الرفق ما لا يعطي على الخرق [وهو الجهل والحمق]، وإذا أحب الله عبدا أعطاه الرفق، ما من أهل بيت يحرمون الرفق إلا حرموا الخير» رواه بنحوه مسلم، والطبراني، وأبو داود مختصرا.

- إعطاء الله تعالى على الرفق ما لا يعطي على العنف:

ومن الأحاديث في هذا الباب ما رواه مسلم في صحيحه عن عائشة رضي الله عنها أن رسول الله صلى الله عليه وسلم قال: «يا عائشة: إن الله رفيق يحب الرفق، ويعطي على الرفق ما لا يعطي على العنف، وما لا يعطي على غيره»^(٤).

(١) [الأعراف: ٨٥]

(٢) [مريم: ٤٢-٤٥]

(٣) البخاري مع الفتح، ج ١٢ ص ٢٨٠، رقم الحديث: ٦٩٢٧.

(٤) صحيح مسلم، كتاب البر والصلة والآداب، باب: فضل الرفق، حديث رقم ٢٥٩٣

وعن عائشة رضي الله عنها أيضًا عن النبي صلى الله عليه وسلم قال: « إن الرفق لا يكون في شيء إلا زانه، ولا ينزع من شيء إلا شانه »^(١).

- أن حظ الإنسان من الخير، هو حظه من الرفق:

عن أبي الدرداء رضي الله عنه عن النبي صلى الله عليه وسلم قال: « من أعطي حظه من الرفق فقد أعطي حظه من الخير، ومن حرم حظه من الرفق، فقد حرم حظه من الخير »^(٢).

- تربية النبي صلى الله عليه وسلم لأصحابه في عدم تعنيف الجاهل:

عن أبي هريرة رضي الله عنه قال: قام أعرابي فبال في المسجد، فتناوله الناس، فقال لهم النبي صلى الله عليه وسلم: « دعوه وهريقوا على بوله سجلا من ماء، وإنما بعثتم ميسرين ولم تبعثوا معسرين »^(٣).

وعن أنس بن مالك رضي الله عنه عن النبي صلى الله عليه وسلم، قال: « يسروا ولا تعسروا، وبشروا ولا تنفروا »^(٤).

إختياره صلى الله عليه وسلم الأيسر دائما:

عن عائشة رضي الله عنها قالت: « ما خير رسول الله صلى الله عليه وسلم بين أمرين قط إلا اختار أيسرهما ما لم يكن إثما، فإن كان ثَمَّ إثمٌ كان أبعد الناس منه، وما انتقم رسول الله صلى الله عليه وسلم لنفسه قط إلا أن تنتهك حرمة الله، فينتقم لله تعالى »^(٥).

يتبين لمن تأمل هذه الأحاديث أن النبي صلى الله عليه وسلم قد واجه العنف بإرشادات متميزة التي إذا تمسكت بها الأمة الإسلامية سوف تخفى فيها هذه الظاهرة وهي:

- أن العنف مكروه ومذموم عند الله ورسوله، وأن الرفق مطلوب خاصة في مجال الدعوة والمواجهة حتى مع ألد الأعداء.

- أن الرفق بالجاهل وتعليمه ما يلزمه من غير تعنيف إذا لم يكن ذلك منه عنادا، ولا سيما إن كان يحتاج إلى استئلافه، وفيه رأفة النبي صلى الله عليه وسلم وحسن خلقه.

(١) المصدر السابق، حديث رقم: ٢٥٩٤.

(٢) الترمذي، كتاب: البر والصلوة، باب: ما جاء في الرفق، حديث رقم: ٢٠١٣.

(٣) صحيح البخاري مع الفتح، رقم الحديث ٢٢٠، وانظر: رواية أنس للحديث المذكور برقم: ٢٢١.

(٤) البخاري، رقم الحديث ٦٩، مسلم، رقم الحديث: ١٧٣٤.

(٥) البخاري - رقم الحديث ٣٥٦٠، ومسلم ٢٣٢٧.

المحور الثالث: الجوانب الزجرية والعقابية من القرآن والسنة:

لما كان العنف من الأمور الطارئة في حياة الأمم والشعوب، ويؤثر وجوده فيها على استقرارها وأمنها في المجتمع، ولتحقيق تماسك بنیان المجتمع وضمان أمنه، لا بد من السعي إلى القضاء على العنف، فكما كان من منهج الإسلام مواجهة العنف بالرفق واللين تارة، كذلك يواجه العنف بالشدّة والغلظة، لمن لا تأثر فيه الرفق واللين. وحفظ الله تعالى للناس أديانهم وأبدانهم وأرواحهم وأعراضهم وعقولهم بما شرعه من الحدود والعقوبات التي تحقق الأمن العام والخاص، ونمثل بما ورد في القرآن والسنة:

أولاً: ما ورد في القرآن الكريم:

وسوف يمثل الباحثان بمثالين:

المثال الأول: رد عنف وعدوان الكافرين للمؤمنين:

وذلك بقتالهم أو تخويفهم أو صدهم عن سبيل الله وهذا كثير في كتاب الله وسنة رسوله صلى الله عليه وسلم، كقوله تعالى: ﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ﴾ (١). وذلك أنهم حرقوا المؤمنين ليرتدوا عن دينهم، وهذا الفعل العنفي هو الذي سلكه فرعون حين قال: ﴿سَنُقَدِّمُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ﴾ (٢)، ويستمر أعداء الإسلام على استعمال هذا الأسلوب على مر التاريخ وما يزالون فهم اليوم يقتلون.

المثال الثاني: رد عنف البغاة وأهل الحراة والمجرمين والمفسدين في الأرض لأهل الإيمان:

وقد جاء فيهم قولته تعالى: ﴿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﴾ (٣).

فتطبيق هذا الأحكام كفيل بإذن الله تعالى في إشاعة الأمن والاطمئنان، وردع من تسولت له نفسه العنف والإجرام والاعتداء على المسلمين في أنفسهم وممتلكاتهم، وقد ذهب جمهور العلماء إلى أن حكم المحاربة في الأمصار وغيرها على السواء لقوله سبحانه: ﴿وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا﴾، والله تعالى يقول: ﴿وَمَنْ النَّاسُ 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

(١) البروج، الآية: ١٠.

(٢) الأعراف، الآية: ١٢٧.

(٣) [سورة المائدة: ٣٣]

يُحِبُّ الْفَسَادَ^(١)، وقال تعالى: ﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا﴾^(٢)، قال ابن كثير رحمه الله تعالى: ينهى الله تعالى عن الإفساد في الأرض وما أضربه بعد الإصلاح، فإنه إذا كانت الأمور ماشية على السداد ثم وقع الإفساد بعد ذلك كان أضرم ما يكون على العباد فنهى الله تعالى عن ذلك. هـ^(٣).

ثانيا: ما ورد في السنة النبوية:

أما الأحاديث التي تدل على تحريم العنف، والعقوبة عليه إما في الدنيا وإما في الآخرة، فهي كثيرة جداً، ومنها ما يأتي:

- ما ورد في تغليظ أمر الدماء، وأنها أول ما يقضى فيه بين الناس يوم القيامة: عن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: « أول ما يقضى بين الناس يوم القيامة في الدماء »^(٤).
قال ابن حجر: "في الحديث عظم أمر الدم، فإن البداءة إنما تكون بالأهم، والذنب يعظم بحسب عظما لمفسدة وتفويت المصلحة، وإعدام البنية الإنسانية غاية في ذلك"^(٥).

ما ورد في العنف على الحيوان بإزهاق روحه ظلماً او عدواناً:

ففي الصحيحين عن عبدالله بن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: « دخلت امرأة النار في هرة ربطتها، فلم تطعمها، ولم تدعها تأكل من خشاش الأرض »^(٦)، وفي رواية لهما: « عذبت امرأة في هرة، سجنها حتى ماتت، فدخلت فيها النار، لا هي أطعمتها وسقتها، إذ حبستها، ولا هي تركتها تأكل من خشاش الأرض ». فإذا كانت هذه عقوبة قتل الحيوان بغير حق، فكيف بقتل الآدمي المعصوم، وكيف بالمسلم، وكيف بالتقي الصالح؟!^(٧).

الخاتمة:

^(١) [سورة البقرة: ٢٠٤-٢٠٥]

^(٢) [سورة الأعراف: ٥٦]

^(٣) ابن كثير: تفسير القرآن العظيم، أبو الفداء إسماعيل بن عمر بن كثير القرشي الدمشقي، تحقيق: سامي بن محمد سلامة، ط: دار طيبة للنشر والتوزيع، الطبعة: الثانية ١٤٢٠ هـ - ١٩٩٩ م.

^(٤) رواه البخاري: ٦٥٣٣، ٦٨٦٤، ومسلم: ١٦٧٨

^(٥) فتح الباري ١١ / ٣٩٧

^(٦) رواه البخاري: ٣٣١٨، ومسلم: ٢٢٤٢.

^(٧) انظر: فتح الباري ١٢ / ١٨٩، والجواب الكافي، ص: ١٧٧.

فالعنف هو كل فعل أو تهديد به يتضمن استخدام القوة بهدف إلحاق الأذى و الضرر بالنفس أو بالآخرين وبممتلكاتهم، ولمواجهته في نصوص الوحيين جانان، فالأول هو الجانب لتربوي الوقائي باستعمال الدعوة إلى الله، والثاني هو الجانب العقابي وكلاهما له نصوص من الكتاب والسنة.

دور المفكرين والكتاب في محاربة العنف: كتاب صراع الأجيال نموذجاً

بقلم

عبد الواسع عبداللطيف صلاح الدين

طالب في مستوى الدكتوراه

قسم الدراسات الإسلامية والشريعة، جامعة بايرو، كينونيجيريا

saabdullateef.cic@buk.edu.ng

08154829080

ملخص البحث:

إن ظاهرة العنف في المجتمع النيجيري لمن المأساة التي لا يكاد يسلم أحد من ذوق مرارتها، ولا ينجوا من قسوتها إلا القليل النادر. وقد اختلفت الأقوال في أسباب هذا العنف باختلاف أنواعه. وتنوعت الآراء - كذلك - في سبل علاجه. يهدف هذا البحث إلى بيان العنف الديني في بيئة نيجيريا المعاصرة: أسبابه، آثاره السلبية، ودور المفكرين والكتاب في معالجة مشكلاته. وقد اعتمد الباحث على كتاب صراع الأجيال للشيخ آدم يحيى الفلاني كنموذج في إيضاح الطرق المتوقعة لإيلاج مشكلات العنف الديني التي يرجع أسبابه إلى أمور تذكر في البحث. وفي الختام خرج الباحث بالأساليب التي يرى أن يستخدمها الكتاب والمدرسون في معالجة العنف حتى ينشأ الجيل الصاعد بأفكار سليمة من العنف والتشدد.

المقدمة:

الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين نبينا محمد وعلى آله وأصحابه أجمعين. وأشهد أن لا إله إلا الله، وحده لا شريك له، وأشهد أن محمدا عبده ورسوله، صلى الله عليه وعلى آله وصحبه وسلم تسليماً.

أما بعد، فإن النصوص من الكتاب والسنة تثبت دعوة الإسلام إلى السلام والتعايش السلمي، وتنهى عن العنف والتشدد. لكنه في هذا اليوم قد أنيط بهذا الدين ما هو بريء منه، حيث يدعي أهل أهواء - بمفاهيمهم الخاطئة - دعاوى لم يكن الإسلام يدعوا إليها، وادعوا أنها من تعاليم الإسلام.

وهذه المفاهيم ترجع أسبابها إلى أمور، منها دراسة الإسلام بسلوكيات الأشخاص، والاستماع إلى دعوة من سقم فهمه عن الإسلام ويدعي أنه من أعلام الأمة، وسوء استخدام المنهج النبوي في الدعوة إلى الله تعالى وفي معالجة المشكلات، وغير ذلك من الأسباب التي تؤدي إلى صراع ديني في المجتمع، وينتج من خلالها التقهقر والضعف للمسلمين في المجالات التعليمية والاجتماعية والسياسية والاقتصادية.

وقد ظل هذا الصراع الديني - الذي سببه العنف والتشدد- فتنة كبيرة تشتعل نيرانها في مجتمعنا اليوم ونذوق مرارتها في بيئتنا، بل وتمتد خيوطها إلى ربوع العالم، فأصبح المسلمون رموزاً للفتنة ومعالم للعنف والشدة، في حين أن ديننا دين السلام، وتعاليمه تدعو إلى التعايش السلمي البعيد من الغلو والتفريط، ومنهج نبينا - صلى الله عليه وسلم - في الدعوة يدعو إلى الوسطية^(١).

ظهر في هذا البحث صور من العنف في المجالات الدعوية والتعليمية والسلوكية: أسبابه وآثاره السلبية، ثم دور المفكرين والكتاب في معالجة مشكلات العنف. وقد جعل الباحث كتاب صراع الأجيال للشيخ آدم يحيى الفلاني مثالا في إيضاح دور المفكرين والكتاب في معالجة مشكلات العنف في بيئة نيجيريا؛ لأنه كتاب أدبي في دراسة البيئة ومشكلاتها المعاصرة، وهو يدعو - كذلك- إلى التدرج وإيثار فقه الأولويات في الدعوة إلى الله تعالى، بالإضافة إلى غير هذين من أهمية هذا الكتاب.

جمع الباحث بين منهجي التاريخي والوصفي في دراسته لمحتويات هذا البحث، وقسمه إلى العناصر الآتية:

- ❖ المقدمة وثلاثة مباحث والخاتمة والمصادر والمراجع.
- ❖ المبحث الأول: نبذة عن كتاب "صراع الأجيال حول قضايا الإسلام في نيجيريا" ومؤلفه
- ❖ المبحث الثاني: العنف: أسبابه وآثاره
- ❖ المبحث الثالث: دور المفكرين والكتاب في معالجة العنف
- ❖ الخاتمة: نتيجة البحث وأهم التوصيات

المبحث الأول: نبذة عن كتاب "صراع الأجيال" ومؤلفه

المطلب الأول: كتاب صراع الأجيال في سطور

هو كتاب بعنوان "صراع الأجيال حول قضايا الإسلام في نيجيريا"، ويحتوي مائة وثمانية وستين صفحة، طبعه مكتبة وهبة القاهرة، عام ١٤٣٥هـ الموافق ٢٠١٤م. واشتمل الكتاب الإهداء والتمهيد وسبعة موضوعات رئيسية ابتداء من "نشأة المصارعة الدينية بين علماء نيجيريا قديما وحديثا" ومختتما بـ " نظرة عامة في الدعوة الأصولية بنيجيريا".

وقد عالج المؤلف قضايا دينية اجتماعية في بيئة نيجيريا بشكل عام، وفي بيئتي الجنوب والشمال بشكل خاص. ذكر المؤلف المشكلة التي تصطلح هذه الدولة من زفيرها منذ القرن التاسع عشر إلى يومنا هذا، والتي تولدت إثر سوء التطبيق لمنهج الدعوة إلى الله تعالى لدى

^(١) ينظر: اللويحق، عبد الرحمن بن معلاً، الغلو في الدين في حياة المسلمين المعاصرة ص ٥٢٧، طبعه مؤسسة الرسالة بيروت - لبنان، الطبعة الخامسة ١٤٢٦هـ- ٢٠٠٥م.

بعض الدعاة الذين جعلوا العنف عنصراً أساسياً في منهجهم لدعوة إخوانهم المسلمين في جانب، واتخذوا التشدد سلاحاً لدعوة غير المسلمين في جانب آخر، ولم يجمعوا بين العلم ودراسة البيئة، ولا اتخذوا التدرج والوسطية مسلكاً في الدعوة، فأخطؤوا الطريقة، وفشلوا في دعوتهم، بل أظهروا الإسلام في مرأى الناس بدين العنف والإرهاب.

يقول المؤلف - وفقه الله - " إن بلاد نيجيريا قد واجهت مشكلتين عظيمتين منذ القرن التاسع عشر الميلادي، إلى يومنا هذا، وهاتان المشكلتان العظيمتان هما الدين والسياسة...^(١) إلى أن قال " أن استحالة الجهاد إلى جهاد سياسي بعد أن كان جهاداً دينياً، قد استحدثت عداوة بين المسلمين أنفسهم، قبل أن تستحدث عداوة بينهم وبين غيرهم؛ لأن أبناء المسلمين الذين رحلوا إلى بلاد العرب للتعلم والتثقف قد عادوا بأمر الدين فقط، ولم يجيدوا شيئاً من أمور السياسة والدولة، من هنا ظهر أن هؤلاء الوافدين كانوا على مقدار حظّ في الثقافة الدينية، لكنهم على درجة فاشلة من التبعية بالقياس إلى البيئة النيجيرية التي أرادوا أن يعيشوا فيها..."^(٢) هذا - كما يراه المؤلف - من أسباب المشكلات الاجتماعية في نيجيريا.

وصور المؤلف بعض النماذج من العنف في التعبير لدى بعض الدعاة والكتاب رداً على خصمهم أو مخالفهم - في بعض المسائل - من إخوانهم المسلمين، وقد أدى ذلك إلى النفور والإباء لدى أتباع الأشخاص المذمومين لمن ذم شيوخهم، فكانت نتيجة دعوة من يظن أنه على خير غير مقبولة لدى المدعوين.^(٣)

ذكر المؤلف أسباب الخلاف بين المسلمين في المجتمع النيجيري وأثاره السلبية على الجيل المعاصر - طلبه العلم والعوام - ثم اقترح بعض الحلول التي يمكن أن تعالج بها هذه المشكلات في ساحة الأعمال الدعوية والتعليمية والاجتماعية في المعاملات مع الآخرين. هذا قليل من الكثير الذي يحتويه هذا الكتاب، فأرى أنه من أحسن الكتب التي يحتاج إليها الباحثون الذين يستعلمون عن بيئة نيجيريا - شمالاً وجنوباً - وأحوالها الدعوية والاجتماعية. ويجب على السؤال الذي يطرح نفسه عن سبب العنف والشدة في الأوساط الدعوية والتعليمية.

^(١) الفلاني، آدم يحيى عبدالرحمن، صراع الأجيال حول قضايا الإسلام في نيجيريا ص: ٢٨، مكتبة وهبة-القاهرة، الطبعة الأولى: ١٤٣٥هـ-٢٠١٤م.

^(٢) المصدر السابق ص: ٣٠.

^(٣) ينظر: الصفحة ٦٠-٦١، لنماذج من أمثلة العنف في التعبير لدى بعض الكتاب.

المطلب الثاني: نبذة عن المؤلف

وأما مؤلف كتاب "صراع الأجيال"، فهو الأديب الشيخ آدم يحيى عبد الرحمن الفلاني، ولد عام ١٩٦٣ ميلاديا، وهو ينتسب إلى القبيلة الفلانية في بلاد إلوري بولاية كوارا في دولة نيجيريا. كانت نشأته في بلاد إلوري، وهناك بدأ سيره في طلب العلم حيث تلقى الدراسات القرآنية الابتدائية وعلوم اللغة العربية عند عمه الشيخ علي جبتا في بلاد إلوري. ثم التحق بالمدرسة الإنكليزية، ثم مدرسة دار العلوم بمدينة إلوري لدراسة العلوم الإسلامية والعربية النظامية، وهناك حصل على الشهادة الإعدادية في الدراسات الإسلامية والعربية.

واصل سيره في الطلب والتحصيل إلى بلاد أغيني حيث تعلم في مركز التعليم العربي في ولاية لاغوس، وهناك حصل على الشهادة الثانوية في اللغة العربية والدراسات الإسلامية. ساقه الحظ بالحصول على القبول في جامعة بايرو كنو (شمال نيجيريا)، فالتحق بالجامعة وتخصص في دراسة اللغة العربية وآدابها، وأكمل هناك مرحلة البكالوريوس في اللغة العربية عام ١٩٩٣-١٩٩٤م^(١). أسس مدرسة دار الهجرة لتعليم اللغة العربية ودراسات الإسلامية في مدينة كنو نيجيريا، وكانت قد خرجت دفعات من الطلبة، ولا زالت المدرسة قلعة علمية نافعة للبلاد والعباد حتى اليوم.

وله مشاركات في عدة مؤتمرات وندوات علمية - محلية ودولية-، وله أعمال أدبية كثيرة، تذكر منها: كتاب "العودة"، و "في جامعة الأرواح"، و "راعي الغنم" (وكلها روايات أدبية)، وله مؤلفات في الثقافة الإسلامية، مثل، كتابه: "صراع الأجيال حول قضايا الإسلام في نيجيريا"، وله كتاب "مهمات الإسلام على سطح الأرض". وله مؤلفات في التاريخ، مثل: كتاب "مع المؤرخين"، وكتاب "مع رائد الفكر الإسلامي النيجيري في القرن العشرين". وله مؤلفات في تربية النفوس، مثل: كتاب "كيف تربي نفسك"، وكتاب "كيف ترقى نفسك". وله مؤلفات أخرى ككتابه "في صحيح البخاري". وكتابه "من قضايا أدب المستعربين الأفارقة..." والذي في فن الأدب ودراسة الواقع في بيئة نيجيريا، فإنه آخر ما وصلنا من مؤلفاته (حاليا)، وكل ما ذكر من المؤلفات مطبوعة ومتداولة للراغبين بإذن الله تعالى.

(١) ينظر: سوادغو، صفية سوادغو، بنية النص السردي في روايات آدم يحيى الفلاني: ١٤، مكتبة وهبة القاهرة، الطبعة الأولى ١٤٤١هـ- ٢٠٢٠م.

المبحث الثاني: العنف: حقيقته، أسبابه وآثاره

المطلب الأول: تعريف العنف لغة واصطلاحاً

العنف - بضم فسكون - في اللغة اسم مصدر للفعل الماضي الثلاثي (عَنَفَ)، وهو مضاد للرفق واللين، يقول ابن فارس^(١) "العين والنون والفاء أصل صحيح يدل على خلاف الرفق. وقيل: العنف: ضد الرفق. تقول عنف يعنف عنفا فهو عنيف، إذا لم يرفق في أمره"^(٢). وفي الاصطلاح، تعني كلمة العنف معالجة الأمور بالشدة والغلظة، يقال: عَامَلَهُ بِعُنْفٍ، أي بقسوة وشدة^(٣). ويعد العنف من المشكلات الصحية التي تحصل استجابة لبعض الحالات التي تؤدي إلى صدوره من قبل المعنفين. ويعد العنف - كذلك - من مظاهر الغلو في الدين^(٤)، ويكون باستخدام القوة للسيطرة على الآخر بطريقة غير مشروعة. والعنف أنواع باختلاف الأسباب التي تؤدي إليه - وستذكر في مطلب مستقل-، وهذا العنف يؤدي - كذلك إلى - أمور ستذكر في آثار العنف.

المطلب الثاني: أسباب العنف وآثاره

وأما أسباب العنف فكثيرة، منها ما يعود إلى أمور اجتماعية، ومنها ما تعود إلى أمور تربوية، ومنها ما تعود إلى أمور اقتصادية، ومنها أسرية، وكذا الجهل بحقيقة الدين الإسلامي أو الجهل بوسائل أو مناهج الدعوة إلى الله تعالى، وغيرها من الأسباب. وفي هذا المطلب سأخص الكلام على سبب واحد من هذه الأسباب، وهو سوء استخدام وسائل الدعوة إلى الله تعالى.

يرى في أوساط الطلبة كثرة الشكاوى عن بعض المدرسين في معاملاتهم مع الطلبة بالشدة والعنف، الأمر الذي تفضى في بعض المدارس الإسلامية والجامعات، والتي تؤدي بالطلبة إلى الإحباط والشعور بالملل والاضطرابات النفسية وغيرها من الآثار التي ينتج كراهة التعلم أو تركه نهائياً.

(١) ابن فارس: هو أحمد بن فارس بن زكرياء القزويني الرازي، أصله من قزوين، وأقام مدة في همدان، ثم انتقل إلى الري فتوفي فيها، وإليها نسبته. ولد عام ٣٢٩م - ٣٩٥ هـ، من مؤلفاته: كتاب مقاييس اللغة، والمجمل، والصاحي في علم العربية، وغيرها من الكتب، توفي عام ٩٤١هـ - ١٠٠٤م. ينظر: الزركلي، خير الدين بن محمود بن محمد، الأعلام ج١/ص١٩٣، الناشر: دار العلم للملايين، الطبعة: الخامسة عشر - أيار/مايو ٢٠٠٢م.

(٢) ابن فارس، أحمد بن فارس بن زكرياء، معجم مقاييس اللغة ج٤/ص١٥٨، المحقق: عبد السلام محمد هارون الناشر: دار الفكر عام النشر: ١٣٩٩هـ - ١٩٧٩م.

(٣) قلعي، حمد رواس وغيره، معجم لغة الفقهاء ج١/ص٣٢٣. الناشر: دار النفائس للطباعة والنشر والتوزيع، الطبعة: الثانية، ١٤٠٨ هـ - ١٩٨٨ م.

(٤) ينظر: اللويحق، عبد الرحمن بن معلأ، الغلوفي الدين في حياة المسلمين المعاصرة ص ٦٢.

قد يسأل سائل، ما علاقة ارتباط معاملته المدرس مع الطلبة بالدعوة إلى الله تعالى؟ فيقول الباحث مجيباً، إن من أهم طرق الدعوة إلى الله تعالى التعليم، وهذا التعليم لا ينحصر بالقراءة من الكتب فحسب، بل تمتد خيوط وظيفة التعليم إلى معاملته المدرس مع طالبه، بل كثير ما يتعلم الطالب من سلوكيات المعلم ويتأثر بها أكثر مما يتأثر بعلمه. وعلى هذا، يرجى من كل من يمارس مهنة التدريس أن يعلم أنه يمارس عمل الدعوة إلى الله تعالى - بغض النظر عن المادة العلمية التي يدرسه -، وأنه سفير لدينه وإخوانه المسلمين، فالنبي - صلى الله عليه وسلم - خير من يقتدى به في مهنة التعليم، فإنه - صلى الله عليه وسلم - علم الصحابة بعلمه وسلوكه، وكان الرفق والموعظة الحسنة من الصفات التي تحلى بهما - صلى الله عليه وسلم -.

ففي الحديث " إن الله رفيق يحب الرفق ويعطي على الرفق ما لا يعطي على العنف " (١). وهناك نصوص كثيرة من الكتاب والسنة تدل على عناية الإسلام بالرفق والدعوة إليه، ومحاربة العنف والترغيب عنه. قال تعالى " ﴿ فِيمَا رَحِمَهُ مِنَ اللَّهِ لَئِن لَّمْ يَكُنْ لَّهُمْ لَوْلَا كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴾ (١٣١) آل عمران: ١٥٩، وقوله تعالى لموسى وأخيه هارون - عليهما الصلاة والسلام - ﴿ أَذْهَبَ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي ﴾ (٤٤) أَذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿ ٤٣ ﴾ فَقَوْلَا لَهُ، قَوْلًا لَيْنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ ﴿ ٤٤ ﴾ طه: ٤٢ - ٤٤.

ومن السنة: قوله - صلى الله عليه وسلم - " من أعطي حظه من الرفق فقد أعطي حظه من الخير " (٢)، وقوله - صلى الله عليه وسلم - " إن الرفق لا يكون في شيء إلا زانه، ولا ينزع من شيء إلا شانه " (٣)، هذا كله يدل على دعوة الإسلام إلى الرفق بالآخرين في المعاملات، وحتى في تغيير المنكر. وإن دعت الحاجة إلى الشدة والغلظة فلتكن في الحدود المشروع، وبدون الإفراط.

وأما آثار العنف التي تصدر نتيجة معاملته الآخرين بالعنف فكثيرة، منها ما تعود على الشخص العنيف، ومنها ما تعود على المعنوف عليه، ومنها ما تعود على المجتمع، ومنها ما تعود على الدين. وأما التي تعود على الدين فهي ما سيقف عليه الباحث وقفة يسيرة في هذا المطلب، وهو بغض الدين وكراهته لدى من قصر فهمه بحقيقة الإسلام.

ظهر - خلال التاريخ - أن كثيراً من الذين اعتنقوا الإسلام، كان بسبب المعاملة الطيبة، والسماحة التي شاهدها من الرسول - صلى الله عليه وسلم - فالصحابة والتابعين ومن بعدهم. وقد أدت السماحة إلى انتشار الإسلام في دولة نيجيريا في القرون الماضية، وفي هذا

(١) أخرجه الإمام مسلم في صحيحه من حديث عائشة، ٤/ ٢٠٠٣، رقم الحديث: ٢٥٩٣.

(٢) أخرجه الترمذي في سننه من حديث أبي الدرداء، سنن الترمذي ج ٤/ ٣٦٧، رقم الحديث: ٢٠١٣، باب ما جاء في الرفق.

(٣) أخرجه مسلم في صحيحه من حديث عائشة، ج ٤/ ٢٠٠٤، رقم الحديث: ٢٥٩٤، باب فضل الرفق.

يقول الألوري^(١) -رحمه الله تعالى - " وهذا التسامح أيضا هو الذي جعل المسلمين يعيشون مع غيرهم في أمن وسلام ويقسطون إلى الذين لم يقاتلوهم في الدين ولم يخرجوهم من ديارهم إنما يقاتلون الذين قاتلوهم لعقيدتهم ويعتدون عليهم بمثل ما اعتدوا عليهم"^(٢)، ولكن الذي يشهد - غالبا- في مجتمعنا المعاصر يعكس عن تعليم الإسلام، حيث يجرح المسلم أخاه، ولا يسلم من ذلك الدعاة إلى الله تعالى إلا القليل. وهذا يعود بنا إلى تشويه صورة ديننا، وتلبيسه بلباس هو عنه بريئ. وبهذا ترى ضرورة الدعوة إلى الإصلاح، والعودة إلى تعليم الإسلام، والتقيد بالمنهج النبوي في الدعوة إلى الله تعالى. وهذا الدور لا يقوم به مثل الدعاة من المفكرين والكتاب. وهذا محل حديثنا في المبحث الثالث من هذه المقالة.

المبحث الثالث: دور المفكرين والكتاب في معالجة العنف

لا يُختلف في أن العنف من المشكلات التي تعود على النفس بالضرر، ويتطوره وعدم معالجته تؤدي إلى عقد نفسية، والقلق والاضطراب، هذا من الناحية الصحية. وأما الأشد من ذلك مرارة ومضرة يكون فيما لو أثار العنف في العقيدة والدين وكان سببا في الردة أو عدم اعتناق الإسلام.

إن من المشاهد اليوم من أساليب الدعوة إلى الله تعالى وتصرفات الدعاة مع المدعويين، ومعاملات المسلمين بعضهم بعضا فيها نوع من المجازفة التي ينضح بها الجبين، وينبغي لفت الأنظار والتنبيه نحوها حتى يظهر الإسلام لعوام الناس على الصفة التي يحب ربنا ويرضاها. وفرسان هذا الدور هم الدعاة من الكتاب والمفكرين. وبقيامهم بأدوارهم في معالجة ما يعاني منها المجتمع من الآثار السلبية نتيجة العنف الديني والتشدد سيسلم المجتمع من كثير من المشكلات، وتهدأ الأمور وسنعيش في أمن وأمان.

ومن الأدوار التي يرجى من الكتاب أن يقوموا بها الإكثار في الكتابة عن أهمية الأمن وطرق تعزيزه في المجتمع، ودعوتهم إلى الوسطية في الدعوة إلى الله تعالى، وتفضيل الأولوية في الإصلاح مع دراسة البيئة؛ ذلك لأن كثيرا من المؤلفات الدينية التي تصدر في بيئتنا المعاصرة لم تكن تدرس البيئة فضلا أن تعالج قضاياها أو تدعو إلى الحلول للمشكلات الاجتماعية مثل ما توضّح مسائل العبادات من وضوء وصلاة وغيرها.

^(١) هو الشيخ آدم بن عبد الله الألوري مؤسس مركز التعليم العربي الإسلامي أجيبي - نيجيريا، صاحب المؤلفات الكثيرة، من مؤلفاته: الإسلام في نيجيريا، و موجز تاريخ نيجيريا، و حقوق الإنسان بين أديان السماء وقوانين الزمان، وغيرها كثيرة.

^(٢) الألوري، آدم عبد الله، موجز تاريخ نيجيريا ص: ٢٩، الناشر: مكتبة وهبة القاهرة، الطبعة الأولى عام ١٤٢٣هـ - ٢٠١٢م.

ولا شك في ضرورة الحاجة إلى الكتابة عن مسائل العبادات، بل هو من أهم الواجبات بعد الدعوة إلى التوحيد والعقيدة التي علمها الرسول صلى الله عليه وسلم فالصحابة والتابعين. لكنه -مع ذلك- لنا أمس حاجة إلى الدعوة إلى الأخلاق الفاضلة والتي دعا إليها الإسلام مثل الصدق والأمانة والشجاعة الأدبية والسماحة ومحاربة العنف والتشدد الديني حتى يتبين للعوام من المسلمين وغيرهم ما للإسلام من الجمال والفضائل: لأن الأخلاف نوع من التفسير للدين، فالدين إلهي بطبيعته لكن تفسيره بشري يظهر في سلوك المتدين. قال تعالى ﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ٤﴾ القلم: ٤، وقال صلى الله عليه وسلم "إنما بعثت لأتمم مكارم الأخلاق"^(١) والرسول - صلى الله عليه وسلم - ذوا سماحة، وكان ينهى عن العنف والتشدد، وكان يقول - صلى الله عليه وسلم- "يسروا ولا تعسروا وبشروا ولا تنفروا"^(٢).

وهذا الدور لا يتصدر له غير المتضلعين بالعلوم والثقافة الإسلامية، وذووا الموهبة في الكتابة، سواء بالعربية أو غيرها من اللغات. وبهذا تعالج مشكلات المفاهيم الخاطئة لدى من له قصور الفهم أو من يستفهم عن حقائق الإسلام. وبتنوع التأليفات والدعوة إلى الله تعالى بإبراز السماحة التي لهذا الدين يكتمل أساليب الدعوة إلى الله تعالى وتقضى على معضلات الفهم السقيم عن تعاليم الإسلام الحنيف.

وحاجة الأمة إلى فهم الحقائق التاريخية عن الإسلام هو من الطرق التي يمكن به القضاء على مشكلة العنف؛ بإبراز الحكم والدروس التي تستفاد من الوقائع والأحداث التاريخية بالطريقة التي تتجلى فيها جمال الإسلام وسماحة الشريعة، فيُحرر الإسلام عن التشويه الذي هو عنه بعيد، وعن المفاهيم التي هو عنها بريئ. يقول الألوري^(٣) -رحمه الله تعالى- واصفا جمال الإسلام وضرورة الدعوة إلى محاسنه فيقول "وهو الدين الذ قرّر حقوق الإنسان بإثني عشر قرنا قبل الثورة الفرنسية منذ قرنين ماضيين، وقد وجد فيه الشباب المثقف ضالته المنشودة في جميع مرافق الحياة، فأقبل عليه عن طواعية واختيار، ولم يعد دين الشيوخ والعجائز

^{١٥} المهقي، أحمد بن الحسين، السنن الكبرى ج ١٠/ص ٣٢٣، رقم الحديث: ٢٠٧٨٢.

ج ١/ص ٢٥، رقم الحديث: ٦٩.

^{١٦} البخاري، محمد بن إسماعيل، صحيح البخاري: (٢)

^{١٧} هو الشيخ آدم عبد الله الألوري، مؤسس مرطز التعليم العربي الإسلامي أجيبي - نيجيريا، له مؤلفات عديدة في مختلف الفنون، منها الإسلام في نيجيريا، والإسلام اليوم وغدا في نيجيريا، ونظام التعليم العربي وتاريخه في العالم الإسلامي، وغيرها من المؤلفات.

والعوام والمرضى والزمي...^(١) وقال " صار النصرارى يقتبسون من تعاليم الإسلام ومحاسنه ما ليس في ديانتهم أموراً كثيرة..."^(٢).

فالذي سبق إيراده من مقالات الألوري لمن الأمثلة الحية التي تظهر الأدوار التي ينبغي أن يلعبها الكتاب والمفكرين في بيان حقائق الإسلام ودعوته ضد العنف والتشدد، وغيرهما من التصرفات التي ألصقوا بها أهل الأواه بغية تصيد العوام والذين لا يفهمون حقائق الإسلام. وللكتاب أيضاً أن يدعوا - بكتاباتهم- إلى التراحم والترابط والإخاء التي دعى إليها الإسلام، وأثارها في الحياة الإنسانية والمجتمع، بطريقة يتبين للناس أنها من تعاليم الإسلام: ذلك لأنه كثرت المقالات عن حقوق الإنسان والدعوة إليها، وقد غفل كثير من الناس أن الإسلام قد سبق الحضارة الغربية في بيان ما للإنسان من حقوق، وما عليه من واجبات نحو ربه، وأسرته، ومجتمعه. بين ذلك في القرآن الكريم وطبقه الرسول ﷺ. قَالَ تَعَالَى: ﴿مَا قَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ نُرَىٰ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ﴾ (٣٨) الأنعام: ٣٨

الخاتمة:

ظهر خلال هذا البحث أن من المشكلات التي تشوّه سمعة الإسلام لدى العوام هو دراستهم للإسلام أخطاء المتدينين، من غير فهمهم بأن الإسلام قدسي في التنزيل لكن تفسيره بشري. ولهذا تدعو الحاجة إلى الفصل بين ما دعى إليه الإسلام وتصرفات البشر. وهذه الدعوة تكون بأساليب كثيرة، ومن أبرزها الكتابة والتأليف ببيان حقيقة الإسلام في مجال المعاملات. وتوصل الباحث إلى أن دور الدعوة إلى الإسلام بالكتابة لا يتصدر له إلا المفكرون والكتاب، وهم الذين يحملون الملكة التي بها يمكن معالجة مشكلات العنف والتشدد التي تعاني من ويلاتها هذا المجتمع، بإعادة الناس إلى المنهج الصافي للحياة البشرية كما دعى إليه الإسلام، وطبقه الرسول صلى الله عليه وسلم.

ومن الأدوار التي يمكن أن يلعبه الكتاب إثر كتابتهم في معالجة مشكلة العنف ما يلي: ١- بيان مناهج الرسول صلى الله عليه وسلم في الدعوة إلى الله تعالى مع دراسة الأولوية، وإيثار الأهم على المهم من الأمور. ٢- بيان خطورة العنف في التعبير والمعاملات، وأهمية تغيير المنكر بالرفق واللين، وعدم استخدام الغلظة في غير محله ٣- الإشادة بجهود الدعاة المتقدمين في المؤلفات، وترك الشتيم واللوم في مواقف أخطؤوا فيها، بل تكفي الإشارة إلى أخطائهم بأسلوب يتسم فيه الأدب والاحترام.

^(١): الألوري، آدم عبد الله، الإسلام اليوم وغدا في نيجيريا ص١٦. الناشر: مكتبة وهبة القاهرة، الطبعة الأولى عام ١٤٣٣هـ-٢٠١٢م.

^(٢): الألوري، الإسلام اليوم وغدا في نيجيريا ص١٧.

ختاما أوصي الدعاة والمعلمين بالتمسك بهدي النبي - صلى الله عليه وسلم - في أعمالهم الدعوية والتعليمية. وأوصي جميع من اطلع على هذا البحث من إخواني المسلمين بأن يكونوا خير السفراء لديهم حيث كانوا في جميع تصرفاتهم؛ فإن الإسلام قول وعمل، وأنه دين يسر وتيسير، بل يدعو إلى الرفق والتسامح، وعدم الغلو والعنف.

المصادر والمراجع

- ابن فارس، أحمد بن فارس بن زكرياء، معجم مقاييس اللغة، المحقق: عبد السلام محمد هارون الناشر: دار الفكر عام النشر: ١٣٩٩ هـ - ١٩٧٩ م.
- الألوري، آدم عبدالله، حقوق الإنسان بين أديان السماء وقوانين الزمان، الناشر: مكتبة وهبة القاهرة، الطبعة الأولى ١٤٢٣ هـ - ٢٠١٢ م.
- الألوري، آدم عبد الله، موجز تاريخ نيجيريا، الناشر: مكتبة وهبة القاهرة، الطبعة الأولى عام ١٤٢٣ هـ - ٢٠١٢ م.
- الترمذي، محمد بن عيسى، سنن الترمذي، تحقيق: أحمد محمد شاكر وغيره، الناشر: شركة مكتبة ومطبعة مصطفى البابي الحلبي - مصر، الطبعة: الثانية، ١٣٩٥ هـ - ١٩٧٥ م.
- الزركلي، خير الدين بن محمود بن محمد، الأعلام، الناشر: دار العلم للملايين، الطبعة: الخامسة عشر - أيار/ مايو ٢٠٠٢ م.
- سوادغو، صفية سوادغو، بنية النص السردي في روايات آدم يحيى الفلاني، مكتبة وهبة القاهرة، الطبعة الأولى ١٤٤١ هـ - ٢٠٢٠ م.
- الفلاني، آدم يحيى عبدالرحمن، صراع الأجيال حول قضايا الإسلام في نيجيريا، مكتبة وهبة - القاهرة، الطبعة الأولى: ١٤٣٥ هـ - ٢٠١٤ م.
- قلعجي، حمد رواس وغيره، معجم لغة الفقهاء، الناشر: دار النفائس للطباعة والنشر والتوزيع، الطبعة: الثانية، ١٤٠٨ هـ - ١٩٨٨ م.
- اللويحق، عبد الرحمن بن معلأ، الغلو في الدين في حياة المسلمين المعاصرة، طبعه مؤسسة الرسالة بيروت - لبنان، الطبعة الخامسة ١٤٢٦ هـ - ٢٠٠٥ م.
- مسلم، مسلم بن الحجاج، المسند الصحيح المختصر بنقل العدل عن العدل إلى رسول الله صلى الله عليه وسلم، المحقق: محمد فؤاد عبد الباقي، الناشر: دار إحياء التراث العربي - بيروت، بدون عام النشر.
- الهديان، ناصر بن عبدالله، حرمة سفك الدماء المعصومة، الناشر: الرئاسة العامة للبحوث العلمية والإفتاء، المملكة العربية السعودية، الطبعة الأولى: ١٤٣٧ خ - ٢٠١٦ م.

حقوق الأطفال بين الشريعة الإسلامية والقوانين الدولية

إعداد:

محمد محمد مرتضى

muhammadmurtala2004@gmail.com

.٨.٣٢٢٦٥٨٤٧

و

عبد الحميد عبدالله آدم

abdulhamidlamido@gmail.com

.٨.٦٩٦٨٨٤١١

و

حبيب حمزة عبدالله

habeebhamza94@gmail.com

.٨.٣٤٣١٤٩٥٢

المخلص:

يشكل اليوم الاهتمام بالطفل والطفولة مجالاً واسعاً على مستوى العالم، حيث تتجه الجهود في كل مكان على السعي الحثيث في توفير أفضل السبل الممكنة لتحقيق طفولة آمنة ومستقرة، وتستند هذه الجهود على الأهمية البالغة للأطفال ومكانتهم في مجتمعاتهم، فالأطفال هم صغار اليوم لكنهم كبار الغد وآملة المستقبل وحماة الأوطان، لهذا ينبغي التركيز عليهم وحماية طفولتهم وجعلها طفولة هانئة وسليمة والتي تكون أساساً قوياً لأوضاع مستقبلية صحيحة وأدوار اجتماعية ناجحة عند الكبر، فيحاول هذا البحث الوجيز أن يبين مدى عناية الشريعة الإسلامية بالطفل وتقريرها لحقوقه، ومن أهم تلك الحقوق حمايته من جميع أشكال الإساءة والإهمال والاستغلال، وسيعرض في هذا البحث أوجه المستمدة من أحكام الشريعة الإسلامية والتي تستهدف حماية الطفل من أي إساءة قد يتعرض لها أو إهمال أو استغلال، وتضمن عدم تكرارها إن وقعت، أو الاستمرار فيها. كما سيبين مدى عناية القوانين الدولية بحقوق الأطفال ومدى حمايتها لهم من تلك الأوضاع التي ذكرناها، ثم سيتناول الباحثون في هذه الورقة المقارنة بين العناية بحقوق الأطفال من قبل الشريعة الإسلامية والقوانين الدولية التي لا زالت تدعي الرعاية أو العناية بحقوق الأطفال، مع أن الحقيقة في ذلك إنها إدعاءات مزيفة؛ بل لها أهداف بعضها بعيدة المدى وبعضها قصيرة المدى ترمي إليها.

مقدمة

الحمد لله رب العالمين والصلاة والسلام على المبحوث رحمة للعالمين، وبعد، تعتبر حقوق الأطفال جزءاً لا يتجزأ من حقوق الإنسان؛ لذا عنيت كل من الشريعة الإسلامية والقوانين الدولية على حمايتها، إلا أن الشريعة الإسلامية كانت شاملة في طرحها، إذا استوعبت جميع ما يحتاجه الطفل من حقوق مادية ومعنوية قبل وبعد الولادة، فقد كفل الله تعالى للإنسان منذ صغره حياة طيبة، وفق ضوابط فطريق وأصول شريعة وقواعد تربية، منصوص عليها في كتاب الله وسنة نبيه صلى الله عليه وسلم وأمر الآباء والمربين بتطبيقها على أبنائهم، حتى ينشئوا على خير ما تنضبط الأمور، ليكون نعمة ورحمة على والديه وأهله ومجتمعه وأمته.

نظراً لكون الدراسة هي تقدير الجهود الشريعة الإسلامية والقوانين الدولية لحماية حقوق الأطفال، فإن المنهج المناسب هو المنهج التحليلي، الذي سنتبعه لتحليل القواعد كل من الشريعة الإسلامية والقوانين الدولية للحماية القانونية والجناحية لحقوق الأطفال، وسنقوم بدراسة الموضوع من خلال الخطة التالية التي تحتوي المطالب التالية وتحت كل مطلب مداخل لا تقل عن ثلاثة وهي عبارة عن خطة البحث، وهي على النحو التالي:

المطلب الأول: التعريف ببعض المصطلحات

المدخل الأول: التعريف بالشريعة الإسلامية لغة واصطلاحاً.

الشريعة لغة: المواضع التي ينحدر منها الماء. والشرع مصدر وشرع بمعنى وضَّح وظهر، وقد تطلق على الطريقة الواضحة الصحيحة المستقيمة^(١).

الشريعة اصطلاحاً: هي كتاب الله وسنة رسوله صلى الله عليه وسلم وما كان عليه سلف الأمة في العقيدة والأحوال والعبادات والأعمال والسياسات والأحكام والولايات والعطيات^(٢).

المدخل الثاني: التعريف بالقانون لغة واصطلاحاً ومفهوم عام عن قوانين الدولية

القانون في اللغة العربية: أصول وقواعد. ومنها أيضاً: العصا المستقيمة أو الخط المستقيم^(٣).

القانون في الاصطلاح: المقصود بمجموعة القواعد مكتوبة كانت أو غير مكتوبة التي تقرها الدولة لتحكم سلوك الأشخاص^(١).

(١) - عبد الكبير، الدكتور عبد الباقي، المدخل إلى دراسات الشريعة الإسلامية، مطبعة دار السودانية للكتب، الخرطوم، ط ١، ٢٠٠٢ م ص ٥.

(٢) - المرجع السابق، نفس الصفحة.

(٣) - حسنى، موسى محمد رضوان، حقوق الطفل في القانون الدولي والشريعة الإسلامية، مطبعة جامعة المملكة البحرين، ط ١، ٢٠١٥، ص ١٣.

مفهوم عام عن القوانين الدولية: عبارة عن قوانين وتنظيمات تنظم بين الدول في حالتي السلم والحرب. أما الحقيقة هي أن القوانين الدولية هي مجموعة القواعد التي تنظم العلاقات بين الدول التي تدع لنفسها السيادة ولا تعترف بأي سلطة أعلى منها^(١).

المدخل الثالث: مفهوم عام عن الطفولة ومعنى حقوقها: التعريف بالطفولة في اللغة: لقد تمثلت لفظة طفل في اللغة العربية بعدد من المعاني ولكن نذكر منها ما يدور حديثنا حولها، وهي كلمة الطفل بالكسرة فوق حرف الطاء، مصدرها طفولة وطفالة، وتعني الرخص والنعم من كل شيء، أي الصغير من كل شيء^(٢).

والطفولة في الاصطلاح: هي مرحلة الزمنية من عمر الطفل التي تمتد منذ ولادته حتى بلوغه، وتعتبر الطفولة أولى مراحل الحياة الإنسان بعد ولادته، وهي مرحلة النشأة البدنية وتكوين الشخصية، غير أنها مختلفة الحدود النهائية لمراحلها، فلا اتفاق يوطئنهايتها بشكل واضح. وهي المرحلة التي يتمتع فيها الأطفال باللعب والتعليم، وهي المرحلة التي يتم فيه مساعدة الأطفال على النمو بقوة وثقة بغمهم بالحب والتشجيع من قبل العائلة والمجتمع. تعتبر فترة الطفولة مهمة: حيث يتمتع فيها الطفل بمجموعة من الحقوق تشمل على الأمن، والحماية من الاستغلال والإيذاء، والحماية من العنف بأشكاله^(٣).

المطلب الثاني: دور الشريعة الإسلامية في العناية بحقوق الأطفال

المدخل الأول: دور الشريعة الإسلامية في العناية بحقوق الأطفال قبل الولادة وبعدها واستمرار حياتهم.

اعتنت الشريعة الإسلامية بالطفل وقضت على العادات الجاهلية، كأود - قتل - الأطفال وبخاصة البنات، قال تعالى: ﴿وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَ وَلَهُمْ مَا يَشْتَهُونَ﴾^(٤) وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهَهُ مُسْوَدًّا وَهُوَ كَظِيمٌ^(٥) يَنْوَرُونَ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيَسْكُرُ عَلَىٰ هُوبٍ أَمْ يُدْسُهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ^(٦) النحل: ٥٧ - ٥٩ ولا تقصر مسؤولية الاعتناء بالطفل في الشريعة الإسلامية وضمان حقوقه على الأسرة، بل يمتد ذلك إلى المجتمع بكامله، ونجد ذلك واضحًا في نظام الحضانه

(١) - المرجع السابق، نفس الصفحة.

(٢) - حقوق الطفل، المرجع السابق، ص ١٧.

(٣) - شني، ميلود، الحماية الدولية لحقوق الطفل، رسالة جامعية في مرحلة الدكتوراه، جامعة محمد حيدر-بسكرة.

كلية الحقوق والعلوم السياسية، قسم الحقوق، العم الدراسي ٢٠١٤-٢٠١٥م، ص ٦٣.

(٤) - المرجع السابق، ص ٦٤.

الذي بينه فقهاء الأمة ولنا في رسول الله صلى الله عليه وسلم أسوة حسنة في العناية بالطفل وضمان حقوقه، ويتضح ذلك من رعايته لأولاده وأحفاده وأطفال المسلمين بعامه.^(١)

فالشريعة الإسلامية سبقت بضماني حقوق النظم الحديثة بأكثر من أربعة عشر قرناً، فحفظ التشريع الإسلامي للطفل حقوقه منذ أن تدب فيه الحياة، وهو لا يزال في بطن أمه جينياً، ثم بعد الولادة أيضاً يحفظ له تلك الحقوق. فيتمكن بسبب ذلك الحفظ من أن ينشأ سوياً ويكبر صالحاً نافعا لمجتمعه وأمته.

وحاسبت الشريعة الإسلامية على التقصير في هذه الحقوق الآباء ومن ولاهم الله تعالى مسؤولية الطفل ورعايته، ولا غرابه أن تهتم الشريعة الإسلام بالأطفال فهم ثروة الحياة الزوجية وأمل الحياة، ووسيلة العمل الصالح بعد الموت، وبصلاحتهم يسعد المجتمع ويعتز، وبشقايتهم يشقى وينذل.^(٢)

لم يعترف كثير من المجتمعات القديمة بما للأطفال من قدر، مما عرض للإهمال والإساءة وكان بعض القبائل العربية تلجأ قبل الإسلام إلى قتل الأولاد بعد ولادتهم تحت تأثير الفقر والرغبة في التخلص من واجب التربية، وإلى هذه التقاليد يشير القرآن الكريم في قوله: ﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطَاً كَبِيراً﴾ (٣١) الإسراء: ٣١، وكانوا يئدون البنات بدافع أن البنات رجس من خلق الشيطان، وأن مخلوقاً هذا شأنه ينبغي التخلص منه وفق عقيدتهم في قسمة نتاج الأشياء إلى قسم طاهر زكي ينسبونه لألهمهم ويعدونه من خلقها، وقسم كانوا يعتقدون أنه مذنس ورجس ينسبونه إلى الله - تعالى الله عن ذلك - ويحرمون على أنفسهم الانتفاع به، ومنه الإناث، فإنهم كانوا يحرمون بقاءها ويرون أن واجب التخلص منها، قال تعالى: ﴿وَكَذَلِكَ زَيَّنَّا لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَّاؤُهُمْ لِيُرْذُوهُمْ وَيَكْلَسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرَّهُمْ وَمَا يُفْتَرُونَ﴾ (٣٧) الأنعام: ١٣٧ قال ابن حريز: "أي حسن لهم الشياطين وأد البنات"^(٣)، وقال تعالى: ﴿وَإِذَا الْمَوْءُودَةُ سُئِلَتْ (٨) بِأَيِّ ذَنْبٍ قُتِلَتْ (٩)﴾ التكويز: ٨ - ٩، وإلى جانب احتقارهم للأنثى، يصور ذلك القرآن الكريم: ﴿وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهَهُ مُسْوِداً وَهُوَ كَظِيمٌ (٥٨) يَبْوَرُونَ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ (٥٩)﴾ النحل: ٥٨ - ٥٩.

(١) الخطيب، محمود بن إبراهيم، حقوق الطفل في الإسلام في الطفولية المبكرة، ندوة الطفولة المبكرة برعاية اللجنة الوطنية السعودية للطفولة، وزارة التربية والتعليم الرياض، ١٤٢٥هـ، www.riyadhlelm.com، ص ٣.

(٢) الحليبي، أحمد بن عبدالعزيز، حماية الإسلام للطفل من الإساءة والإهمال، <https://www.musnadah.com>، ص ١٥

(٣) الطبري، محمد بن جرير، جامع البيان في تأويل القرآن، المحقق: أحمد محمد شاكر، مؤسسة الرسالة، الطبعة الأولى، ١٤٢٠هـ - ٢٠٠٠م، ١٢/١٤٥.

ولكن نظر الإسلام للطفل جاءت مغايرة للتصورات الجاهلية، لأنه تنبع من تصوره للإنسان على أنه: "مخلوق مكلف، مهمته الخلافة في الأرض، وهو عامل رئيس ومهم في نظام الكون"، ومنح أهلية القيادة والخلافة لعمارة الأرض واستقرار أحوالها، وهذه المكانة الرفيعة منحها الإسلام للإنسان في جميع مراحل نموه، وهي جانب من حوانب عناية الإسلام ورعايته للطفولة، تلك المرحلة التي تعد بمثابة الأساس لما يليها من مراحل وأطوار، لذا اهتم الإسلام بها، واعتنى بجميع فترات المرحلة، بل اتسع اهتمام الإسلام وامتد إلى ما قبل الولادة، وهو جنين في بطن أمه، وأولى الإسلام للطفل بعد ولادته مزيدا من العناية والاهتمام، فمنحه حقوقا أخرى كثيرة تتحقق بها مصالحه، وتكفل له الحياة الرغدة، والعيش الكريم، ومن أهم تلك الحقوق حمايتهم من جميع أشكال الإساءة والإهمال والاستغلال.^(١)

المدخل الثاني: دور الشريعة الإسلامية في حماية الأطفال من الإهمال والاستغلال وجميع أنواع الإساءة والأذى في أبدانهم ومشاعرهم

الإهمال أحد أشكال الأذى الذي يقع على الطفل جسديا ونفسيا وسلامته العامة، ولا يستطيع إمكانيات الطفولة رده أو التغلب عليه، وهذه الظاهرة جديرة بالمعالجة لأنها تتعلق بمستقل الإنسانية المتمثلة في هؤلاء الأطفال الذين يكونون رجال الغد ونساءه.

والإهمال في اللغة ترك الشيء وعدم استعماله، وفي حديث طهفة: "ولنا نعم همل" أي: مهملة لا رعاء لها ولا فيها من يصلحها ويهدمها،^(٢) ويقصد به هنا: "ترك الوالدين الطفل من غير رعاية بدنية وعاطفية أو حمايته من الأذى بحيث يتضرر ويتضيع لأسباب إقتصادية أو ثقافية أو شخصية أو اجتماعية"^(٣) فحقيقته: "عدم إشباع الوالدين أو الآخرين المحيطين بالطفل حاجته الأساسية، وإشرافهما غير الوافي عليه وغير الملائم له، مما يؤدي إلى إصابته بالضرر أو الأذى نتيجة لتصرفات الوالدين أو المحيطين به غير المبالية وغير المتعمدة"^(٤)

ومن مظاهر إهمال الطفل أيضا عدم العناية بغذائه وملبسه ونظافته، وفقدانه لحنان أمه وعطفها بسبب غيابها عنه لفترات طويلة وكذلك انشغال والديه عن تربيته وتعليمه... أو إخفاقهما في مواجهة حاجاته الضرورية، كما أن الإهمال العاطفي للطفل يمثل النوع الأخطر

^(١) الحلبي، أحمد بن عبدالعزيز، حماية الإسلام للطفل من الإساءة والإهمال، المراجع السابق، ص ١٣

^(٢) الزبيدي، محمد بن محمد بن عبدالرزاق، أبو الفيض، تاج العروس من حواهر القاموس، الناشر دار الهداية، دون تاريخ، ١٦٢/٣١.

^(٣) الحلبي، أحمد بن عبدالعزيز، حماية الإسلام للطفل من الإساءة والإهمال، المرجع السابق، ص ٥

^(٤) المفلاح خالد بن محمد عبدالله، جريمة إهمال الطفل من قبل أبويه وعقوبتهما في الشريعة الإسلامية والقانون، رسالة ماجستير قلى العدالة الجنائية، جامعة نايف العربية للعلوم الأمنية، كلية الدراسات العليا، ١٤٢٦هـ/٢٠٠٥م،

ص ٥ <https://respository.nauss.edu.sa>

أثرا على نفسه، والذي يكون دائما نتيجة عدم اتزان الوالدين أو أحدهما انفعاليا، أو بسبب مرضهما عقليا، أو اضطراب صحتهما نفسيا".

وقد جاءت الشريعة الإسلامية بتشريعات تحمي الطفل من الإهمال منذ بدء تكوينه في بطن أمه إلى أن يكبر ويشب، فشرع على الآباء اتخاذ الوسائل الكفيلة لحمايته من الأضرار المحتملة، فأمر بالدعاء عند وضع مادته في الرحم، قال رسول الله صلى الله عليه وسلم: "لو أن أحدهم إذا أراد أن يأتي أهله، قال: باسم الله، اللهم جنبنا الشيطان، وجنب الشيطان ما رزقتنا، فإنه إن يقدر بينهما ولد في ذلك، لم يضره شيطان أبد" (١)، وأباح الإسلام للحامل الفطر في رمضان إذا خافت على نفسها أو ولدها، رفقا بالجنين، ومحافظة عليه؛ حتى لا يتعرض لأي ضرر؛ قال صلى الله عليه وسلم: إن الله تعالى وضع شطر الصلاة، أو نصف الصلاة، والصوم عن المسافر، وعن المرضع، أو الحبل، وأجلت الشريعة إقامة الحد على المرأة الحامل حتى تضع حملها إبقاء على حياة الجنين، ومحافظة عليه، وأنه ينبغي الترفق بها خلال هذه الفترة الحساسة خشية التأثير على نمو الجنين نفسيا وصحيا، فقد ثبت أن امرأة من جهينة أتت النبي صلى الله عليه وسلم وهي حبل من الزنا، فقالت: يا نبي الله! أصبت حدا فأقمه علي. فدعا النبي صلى الله عليه وسلم ولها فقال: "أحسن إليها؛ فإذا وضعت أتني بها..." (٢)، وأوجب الشريعة على الأم تناول الغذاء الكامل المؤدي إلى إدرار اللبن الذي يحفظ حياة الطفل، ويحصل به نموه؛ لذا كان الرضاع واجبا على الأم ديانة وقضاء، قال تعالى: ﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنْمَى الرِّضَاعَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا﴾ البقرة: ٢٣٣، وأوجب العناية به عند الفرقة سواء كان جنينا أو مرضعا، فلا يجوز الإهمال به من قبل الأب أو الأم، قال تعالى: ﴿وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَارْتُدُّنَّ أَجْرَهُنَّ وَأْتَمِرُوا لِيُنْكِحَنَّ كُمْ وَمَعْرُوفٌ وَإِنْ تَقَسَّرْتُمْ فَاسْتَرْضِعْ لَهُنَّ أُخْرَى﴾ الطلاق: ٦ إذا أمرت الشريعة الإسلامية برعاية الطفل والمحافظة على حياته وصحته ونموه؛ فجعلت حضانتها واجبا على الأبوين في حالة بقاء الزوجية حتى لا يكون عرضة للمهالك والضياع والتشرد والإهمال؛ ولكن عندما تنفصم عرى الزوجية فإن الأم أولى بحضانتها لأنها أكثر حنانا وقدرة على رعايته، وحماية له من الإهمال، ففي الحديث أن امرأة أتت النبي

(١) البخاري، محمد بن إسماعيل، صحيح البخاري، تحقيق مصطفى ديب البغا، دار ابن كثير، اليمامة - بيروت، الطبعة الثالثة، ١٤٠٧ - ١٩٨٧، كتاب الوضوء، باب التسمية على كل حال وعند الوقاع، ٦٥/١، والقشيري، مسلم بن الحجاج، صحيح مسلم، المرجع السابق، كتاب النكاح، باب ما يستحب أن يقوله عند الجماع، ١٠٥٨/٢، (٢) القشيري، مسلم بن الحجاج، صحيح مسلم، المرجع السابق، كتاب الحدود، باب من اعترف على نفسه بالزنا، ١٣٢١/٣.

صلى الله عليه وسلم، فقالت: يا رسول الله؛ إن ابني هذا كان بطني له وعاء، وحجري له حواء، وثديي له سقاء، وزعم أبوه أنه ينزعه مني؟، قال: "أنت أحق به ما لم تنكحي".^(١)

وللشريعة الإسلامية دور فعال في حماية الأطفال من سائر أشكال الأذى أو الإساءة إليهم في أبدانهم ومشاعرهم، فالتشريع الإسلامي بنى أحكامه في التعامل مع الطفل وفق مبدأ الرفق والشفقة والرحمة؛ فقال نبي الرحمة صلى الله عليه وسلم: "من لم يرحم صغيرنا ويعرف قدر كبيرنا فليس منا"^(٢)، وقبل ابن بنته الحسن بن علي، فقال الأعرابي: "لي عشرة من الولد ما قبلت منهم أحدا"، فأجابة عليه الصلاة والسلام بقوله: "أو أملك لك أن نزع الله الرحمة من قبلك"، وأمر بتأديب الطفل لكونها ضرورة تربوية تهذيبية تقويمية للطفل، وأرشد إلى طريقة التدرج في ذلك، فبعض الطفل ينفع معهم النظرة العابسة للزجر والإصلاح، وقد يحتاج طفل آخر إلى استعمال التوبيخ في عقوبته، وقد يلجأ المرابي إلى آخر مراحل التأديب، فأمر بتعليق السوط في البيوت ردعا، فعن ابن عباس أن النبي أمر بتعليق السوط في البيت. وفي رواية: "فإنه أدب لهم"، وإن أصر الطفل على المشاكسة والعناد أذن في الضرب ولكن وفق ضوابط وشروط، فابتداء الضرب يكون من سن العاشر لحديث: "مروا أولادكم للصلاة وهم أبناء سبع، واضربوهم عليها وهم أبناء عشر"، وهذا في شأن الصلاة التي هي عمود الدين وركنه الأساسي، وأما قبل العاشرة فيعامل الطفل بطريقة الحلم والصبر وتعليق السوط، ثم أقصى الضرب للتأديب لا يتجاوز في أي حال من الأحوال عن عشر ضربات لحديث أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: "لا يجلد فوق عشر جلدات إلا في حد من حدود الله عز وجل"، وفي رواية: "لا عقوبة فوق عشر أسواط إلا أن يكون في حد من حدود الله"، فحدد الحديث عدم جواز زيادة الضرب على عشر، إلا في ثبوت حد من حدود الله تعالى، ولا يلجأ إليه بعد استنفاد جميع الوسائل الزوجية المتاحة.

واهتم الإسلام باليتيم اهتماما بالغا، وأولاه عناية خاصة؛ مراعاة لظروفة الصعبة بفقدان أبيه، لأن بفقدة أبيه يصيبه شيء من الذل والانكسار. لذلك حث الله تعالى المسلمين القادرين من أهل البر والصدقات على كفالة اليتيم والإحسان إليه والعطف عليه، وجعل كفالتهم لليتيم من الأدوية التي تعالج أمراض النفس البشرية. وجعله من أعظم أبواب البر يثاب صاحبها جزيل الثواب.

^(١) أبو داود، سليمان بن الأشعث، السنن، تحقيق محمد محيي الدين عبدالحميد، المكتبة العصرية، صيدا - بيروت، دون تاريخ، كتاب الطلاق، باب من أحق بالولد، ٥٨٨/٣، وانظر الحلبي، أحمد بن عبدالعزيز، حماية الإسلام للطفل من الإساءة والإهمال، المرجع السابق، ص ٢٢-٢٤.

^(٢) ابن جنبل، المسند، المرجع السابق، ٤١٦/١٥، ابن ماجة، محمد بن يزيد القزويني، السنن، تحقيق شعيب الأرنؤوط - عادل مرشد - محمد كامل قره بللي - عبداللطيف حرز الله، دار الرسالة العالمية، الطبعة الأولى، ١٤٣٠هـ - ٢٠٠٩م،

ومما يؤكد عناية الإسلام باليتيم، وتأكيد المستمر على العناية به وحفظه والإحسان إليه، هو ورود كلمة اليتيم ومشتقاته في ثلاث وعشرين آية من آيات الذكر الحكيم. قال تعالى: ﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾ البقرة: ٨٣ قال ابن كثير: "يذكر تبارك وتعالى بني إسرائيل بما أمرهم به من الأوامر، وأخذ ميثاقهم على ذلك، وأنهم تولوا عن ذلك كله، وأعرضوا قصدا وعمدا، وهم يعرفونه ويذكرونه، فأمرهم أن يعبدوه ولا يشركوا به شيئا. وهذا أمر جميع خلقه، وهذا هو أعلى الحقوق وأعظمها، ثم بعده حق المخلوقين، وأكدهم وأولاهم بذلك حق الوالدين،..... قال: (واليتامى) وهم: الصغار الذين لا كاسب لهم من الآباء...". واعتبر سبحانه وتعالى الإساءة لليتيم من علامات التكذيب بالدين. قال تعالى: ﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِاللَّيْلِ ﴿١﴾ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾ وَلَا يُحِضُّ عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿٣﴾﴾ الماعون: ١ - ٣.

وفي السنة النبوية نجد أن الرسول صلى الله عليه وسلم أولى عناية بالغة باليتيم من خلال أفعاله وأحاديثه الشريفة من خلال ذكر حقوق اليتيم، والاستدلال بها، إضافة إلى الآيات القرآنية. فعن أبي شريح خويلة بن عمر الخزاعي رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إني أخرج حق الضعيفين، اليتيم والمرأة.....". قال صلى الله عليه وسلم "خير بيت في المسلمين فيه يتيم يحسن إليه، وشريبت في المسلمين يبيت فيه يتيم يساء إليه".

ثم حذر الله سبحانه وتعالى الأولياء والأوصياء من خلط مال اليتيم بأموالهم الخاصة، الأصل الذي يدخل الريبة لعدم تمييز من أموالهم الخاصة، قال تعالى: ﴿وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَبَدَّلُوا الْحَبِيبَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَكُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾﴾ النساء: ٢، قال السعدي في توضيح معنى الآية: هذا أول ما أوصى به من حقوق الخلق في هذه السورة. وهم اليتامى الذين فقدوا آبائهم الكافلين لهم، وهم صغار ضعاف لا يقومون بمصالحهم، فأمر الرؤوف الرحيم عباده أن يحسنوا إليهم، وأن لا يقربوا أموالهم إلا بالتي هي أحسن، وأن يؤتوهم أموالهم إذا بلغوا ورشدوا، كاملة موفقة، وأن لا ﴿وَلَا تَبَدَّلُوا الْحَبِيبَ﴾ النساء: ٢ الذي هو أكل مال اليتيم بغير حق. ﴿بِالطَّيِّبِ﴾ وهو الحلال الذي ما فيه حرج ولا تبعة. ﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ إِلَىٰ أَمْوَالِكُمْ﴾ النساء: ٢ أي: مع أموالكم، ففيه تنبيه لقبح أكل مالهم بهذه الحالة، التي قد استغنى بها الإنسان بما جعل الله له من الرزق في ماله. فمن تجرأ على هذه الحالة، فقد أتى (حُوبًا كَبِيرًا) أي: إثما عظيمًا، ووزرا جسيما. ونهى سبحانه وتعالى عن أكل مال اليتيم، وتوعد الأولياء المعتدين على مال اليتيم بغير حق سوء العاقبة، قال تعالى: ﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾﴾ النساء: ١٠ ونجد أيضا أن النبي صلى الله عليه وسلم بدوره ينهى عن

أكل مال اليتيم، واعتبره من الكبائر، حيث قال صلى الله عليه وسلم: "اجتنبوا السبع الموبقات. قيل: يا رسول الله، وما هن؟ قال: الشرك بالله، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات الغافلات المؤمنات".
وبما سبق إيرادها يتبين للجميع أن الإسلام بتشريعاته التبيلية قد حوى اليتيم من كل ما يضر به في نفسه وفي ماله، فضمن له العيش الهنيء مع فقدانه لوالده في هذه المرحلة الحساسة من عمره.

المدخل الثالث: دور الشريعة الإسلامية في حماية الأطفال من العنف الأسري والعمالة والتحرش الجنسي

وظاهرة العنف ضد الأطفال ليست ظاهرة جديدة وإنما هي قديمة، ولكنها انتشرت مؤخراً بشكل كبير، حتى في المجتمعات الإسلامية، وتتعدد أشكال العنف التي قد تقع ضد الأطفال، فمنها: العنف الأسري، ويعتبر العنف الأسري من أكثر أشكال العنف انتشاراً، وهو كل ما يسبب الضرر الجسدي أو النفسي للطفل، مثل الضرب، والشتيم، والإيذاء الجسدي أو النفسي، ولا يقصد هنا الضرب الخفيف للتأديب، ومن صور العنف الأسري أيضاً التعنيف الشتم والصراخ كلها من صور الأذى النفسي الذي يدرج من ضمن العنف الأسري ولا بد من التنويه بأن العنف قد يكون من الأب أو الأم أو الأخوة. والسبب الرئيس في نشأة هذه الظاهرة هو المفاهيم الخاطئة للتربية والأبوة، فالإسلام هو دين الرحمة، ونبي الإسلام هو نبي الرحمة قال تعالى: ﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾ (١٧) الأنبياء: ١٠٧، وقال النبي صلى الله عليه وسلم: "يا أيها الناس، أنا رحمة مهداة"^(١)، وربما تصور بعض الناس بأن الوسيلة المثلى للتربية والتعليم والتهديب هي القسوة والعنف، وهم ذلك على جهل عظيم وخطأ جسيم، لأن العنف والقهر والاستبداد لا ينتج سوى الكراهية والعقد النفسية... وإن الأبوة رفق ورحمة وحب، وشفقة وحلم وصبر وسعة صدر، ورحابة أفق، وتوجيه وتربية وتهذيب باللطف بعبارة وأجمل أسلوب. إن على كل مرب - أبا كان أو أما - أن يتعلم من معلم البشرية محمد صلى الله عليه وسلم كيفية التعامل مع الأطفال. فقد كان رحيماً بالصغار، وقال: الراحمون يرحمهم الرحمن"^(٢)،

^(١) الحاكم، محمد بن عبد الله، المستدرک علی الصحیحین، تحقیق مصطفی عبدالقادر عطا، دار الکتب العلمیة - بیروت، الطبعة الأولى، ١٤١١-١٩٩٠، ٩١/١، الدارمی، عبدالله بم عبدالرحمن التیمی السمرقندی، سنن الدارمی، تحقیق حسین سلیم أسد الدارانی، دار المعنی للنشر والتوزیع، المملكة العربية السعودية، الطبعة الأولى، ١٤١٢ هـ ٢٠٠٠م، كتاب علامات النبوة، وفضائل سيد الأولين وآخرين، باب كيف كان أول شأن النبي صلى الله عليه وسلم، ١٦٦/١
^(٢) أبو داود، السنن، المرجع السابق، كتاب الأدب باب في الرحمة، ٢٨٥/٤، والترمذي، محمد بن عيسى، سنن الترمذي، تحقيق بشار عواد معروف، دار الغرب الإسلامي - بيروت ١٩٩٨م، أبواب البر والصلة عن رسول الله صلى الله عليه وسلم، باب ما جاء في خلق النبي صلى الله عليه وسلم ٣٨٨/٣

قالت عائشة رضى الله عنها: ما ضرب رسول الله صلى الله عليه وسلم شيئاً قط بيده، ولا خادماً، إلا أن يجاهد في سبيل الله....." وقال أنس: "خدمت النبي صلى الله عليه وسلم عشر سنين فما قال لي أف قط، وما قال لشيء صنعته لم صنعته، ولا لشيء تركه لم تركته"، وفي رواية: "(فخدمته في الحضر والسفر فوالله ما قال لشيء صنعته لم صنعت هذا هكذا، ولا لشيء لم أصنعه لم تصنع هذا هكذا)) وقال أبو هريرة: "ما رأيت حسناً قط إلا فاضت عيناى دموعاً وذلك أن النبي صلى الله عليه وسلم خرج يوماً فوجدني في المسجد فأخذ بيدي فانطلقت معه حتى جئنا سوق بني قينقاع فطاف فيه ونظر ثم انصرف وأنا معه حتى جئنا المسجد فجلس فاحتبى ثم قال: "أين لكاع، ادع لي لكاع" فجاء حسن يشد فوقه في حجره ثم أدخل يده في لحيته ثم جعل النبي صلى الله عليه وسلم يفتح فاه فيدخل فاه في فيه ثم قال: "اللهم إني أحبه فأحبهه وأحب من يحبه"^(١)، وأولى الناس الرحمة هم الأبناء والذرية، لأن الفطرة تقتضي برحمتهم والشفقة عليهم وعدم التعرض لهم بالأذى.

ومن العنف المجتمعي فرض ممارسات اجتماعية تقليدية التي ربما تحدث ضرراً في الطفل مثل الخافض، وعادات الوشم والتجريح، وتسميته ووصفه بأسماء مشينة، ورفض وعدم قبول الفرد، وإهانة وتخويف، وتهديد، وكذلك الإساءة النفسية التي لا تقتصر على الإذراء والاستهزاء أو السباب فحسب، بل تأخذ أشكالاً أخرى من شأنها قهر الطفل ومهاجمة نموه العاطفي ومن ذلك التفريق في المعاملة بين الطفل وإخوته أو الآخرين في المدرسة، ممن يشاركون المستوى، وكذلك النبذ واغتصاب حقوقه من الدفاع عن نفسه مما يحفز ظهوره روح العداة والانتقام لديه ضد الآخرين.

والنبي صلى الله عليه وسلم قد نهى عن التعرض حتى للحيوان الأذى ناهيك عن البشر، فقد ثبت أن امرأة دخلت النار من أجل هرة ربطتها، فلا هي أطعمتها ولا هي أرسلتها تأكل من خشاش الأرض حتى ماتت^(٢). فإذا كان سبب وقوعها في عذاب الآخرة هو تعديها للحيوان فما بالك فيمن عامل بني البشر بالعنف والقسوة، وقد توعد الله تعالى من عذب عباده في الدنيا بالعذاب يوم القيامة، قال النبي صلى الله عليه وسلم: ((إن الله يعذب الذين يعذبون الناس في الدنيا)).^(٣)

^(١) البخاري، محمد بن إسماعيل، الأدب المفرد، تحقيق سمير الزهيري، مكتبة المعارف للنشر والتوزيع، الرياض، الطبعة الأولى، ١٤١٩ هـ - ١٩٩٨ م، باب الاحتباء، ص ٦٦٩

^(٢) البخاري، محمد بن إسماعيل، صحيح البخاري، المرجع السابق، كتاب المساقاة، باب فضل سقي الماء، ١١٢/٣، والقشيري مسلم بن الحجاج، صحيح مسلم، المرجع السابق، كتاب السلام باب تحريم قتل الهرة، ١٧٦٠/٤

^(٣) القشيري، مسلم بن الحجاج، صحيح مسلم، كتاب البر والصلة، باب الوعيد الشديد لمن عذب الناس بغير حق، ٢٠١٨/٤

عموماً، فإن الإسلام لا يريد مجتمع العنف والقسوة ولا يشجعه فهو دين محبة ورحمة وشفقة وتسامح وعفو وتكريم، للضعيف.

ومن العناية الشريعة الإسلامية بحقوق الأطفال منع العمالة، أو بعبارة أخرى تشغيل الأطفال بعمل شاق لا يقدر على القيام به، إن عمل الأطفال يعد ظاهرة غير مستحسنة لدى الطبيعة البشرية السوية. فالوظيفة الأطفال في مرحلة الطفولة أن تكون للعب واللهو المباح واكتساب المهارات والتربية والتعليم. والطفل في الإسلام وديعة أودعها الله الأبوين ليقوما بما يحفظ على هذا الطفل سلامته وأمته وهذا ما يتأكد في حديث النبي صلى الله عليه وسلم "كلكم راع وكلكم مسؤول عن رعيته، فالرجل راع في بيته وهو مسؤول عن رعيته، والمرأة راعية في بيت زوجها وهي مسؤولة عن رعيته"^(١). وكان رسول الله صلى الله عليه وسلم يرد من كان دون الحلم عن المشاركة معه في الغزوات، لما يتطلب ذلك من مشقة وجهد وجسم يطبق أهوالها وآلامها. وكان عليه الصلاة والسلام يهتم بتعليم الأطفال وتربيتهم على العقيدة ومكارم الأخلاق وأصولها، فكان يقوله لابن عباس وهو صغير "يا غلام إني أعلمك كلمات، احفظ الله يحفظك...." وقال لعمر بن أبي سلمة وكانت يده تطيش في الصحيفة ((يا غلام سم الله وكل بيمينك وكل مما يليك)).^(٢)

ومن سنن الله في خلقه أن جعل الأب هو القائم على أمر الأسرة يوفر لها حاجاتها، ويبعد عنها مخوفها، ويصلح ما اعوج من سلوك أفرادها. والأطفال من زينة الحياة الدنيا وهم الذرية التي تبعث الفرح والسرور في نفسية الآباء، فمن المستحسن أن تنقلب السنن وينعكس الحال. إن الإسلام عندما نظر إلى الطفل نظر إليه نظرة تقدر طاقته التي لا تزال في طور النشأة واحتياجه الشديد للغير؛ لذا أوجب على الوالدين رعاية الأطفال لما يتصفون به ضعف واحتياج لمعاونة وإرشاد الآخرين، وقد كان الشرع الحنيف إذ ينطلق من هذه النظرة المدركة لحقيقة الطفل يراعي في كل تشريعات الرفق والرحمة والعطف والحنان على الطفل، وقد نهى الشرع الحنيف لأجل هذا عن تحميل الطفل ما لا يطيق، ويظهر هذا بوضوح في قوله تعالى: ﴿فَأَمَّا الْيَتِيمَ فَلَا تَهْجُرْ﴾ الضحى: ٩، فهت الآية عن قهر اليتيم وذلك بتحميله ما لا يطيق من أي شيء، فإذا نهى الشرع عن كل صور القهر عن اليتيم الذي فقد الأب الشفيق الذي يقوم بشأنه فمن باب أولى أن يشفق الأب على ابنه الصغير فلا يكلف ما يشق عليه.

^(١) البخاري، محمد بن إسماعيل، صحيح البخاري، كتاب العتق، باب العبد راع في مال سيده، ١٤٥٩/٣، والقشيري، مسلم بن الحجاج، صحيح مسلم، المرجع السابق، كتاب الإمارة، باب فضيلة الإمام العدل، وعقوبة الجائر، والحث على الرفق بالرعية، والنهي عن إدخال المشقة عليهم، ١٤٥٩/٣

^(٢) البخاري، محمد بن إسماعيل، صحيح البخاري، المرجع السابق، كتاب الأطعمة، باب الأكل مما يليه، ١١٢/٣، والقشيري، مسلم بن الحجاج، صحيح مسلم، كتاب الأثرية، باب آداب الطعام والشراب وأحكامهما، ١٥٩٩/٣

وقد أمر رسول الله صلى الله عليه وسلم المؤمنين أن يساعدوا خدمهم فيما يكلفونهم به من أعمال، فلا بد أن هذا إنما كان من رحمة الإسلام التي تقتضي عدم التكليف بما فوق الطاقة، ولا شك أنه إذا كان الشرع أمر بإعانة العبد إذا كلفناه فمن باب أولى يحرص على تحميل الأولاد والأطفال فلذات الأكباد ما لا يطيقون ويحض على إعانتهم إذا كلفناهم بشيء؛ غير أنه مع وجود الاضطراب في حالة فقر الأسرة وغياب الولي أو عجزه قد لا يوجد بأس في إسناد بعض الأعمال إلى الأطفال بما يتناسب مع سنهم وقدرتهم الجسمية وينمي بعض مهاراتهم لكن لا ينبغي أن نحول هذه الطفولة إلى رجولة مبكرة متحملة لمسؤولية كاملة. لذلك وجب الإلتزام ببعض الضوابط الشرعية منها: أن يكون العمل لائقاً ولا يحرم الطفل من حقه في التعليم وأن يكون ملائماً لقدرته والأولى من كل ذلك أن تلتفت الأمة إلى أبنائها لأنهم عماد حضارتها.

ومن مظاهر العناية الشريعة الإسلامية بحقوق الأطفال منع التحرش الجنسي، إن التحرش الجنسي على الأطفال من المشاكل المستترة، من قبل الأطفال والكبار على حد سواء، لا يبدوون الكثير في الإفادة بتعرضهم للاعتداء الجنسي ولأسباب عديدة قد يكون أهمها السرية التقليدية النابعة عن الشعور بالخزي اللازم عادة لمثل هذه، ومن الأسباب الأخرى صلة النسب التي قد تربط المعتدى جنسياً بالضحية، ومن ثم الرغبة في حمايته من الملاحقة القضائية أو الفضيحة التي قد تستتبع الإفادة بجرمه، وأخيراً فإن حقيقة كون معظم الضحايا صغاراً ومعتمدين على ذويهم مادياً تلعب دوراً كبيراً أيضاً في السرية التي تكتنف هذه المشكلة، ويعتقد معظم الخبراء أن الاعتداء الجنسي هو أقل أنواع الاعتداء أو سوء المعاملة انكشافاً بسبب السرية أو (مؤامرة الصمت) التي تغلب على هذا النوع من القضايا.

والتحرش الجنسي على الطفل هو استخدام الطفل لإشباع الرغبات الجنسية لبالغ أو مراهق، وهو يشمل تعريض الطفل لأي نشاط أو سلوك جنسي ويتضمن غالباً التحرش الجنسي بالطفل من قبيل ملامسته أو على ملامسة المتحرش جنسي. ومن الأشكال الأخرى للاعتداء الجنسي على الطفل المجامعة وبغاء الأطفال والاستغلال الجنسي للطفل عبر الصور الخلاعية والمواقع الإباحية. وقيل: "هو كل إثارة يتعرض لها الطفل عن عمد، بتعريضه للمشاهدة الفاضحة، أو الصور الجنسية العارية، أو غير ذلك من المثبرات، كتعمد ملامسة أعضائه التناسلية، أو حثه على لمس أعضاء شخص آخر، أو تعليمه عادات سيئة، أو هي محاولة استثارة طفل جنسياً، دون رغبة الطرف الآخر، ويشمل اللمس أو الكلام، أو المحادثات التليفونية، أو المجامعات غير البريئة"^(١)

^(١) حجار، هاجر و وهاب، شهرزاد، الحماية الجزائية للطفل من الإعتداءات الجنسية، ماجستير جامعة عبدالرحمان

ونجد من الأحاديث النبوية التي عالجت قضية التحرش الجنسي قوله صلى الله عليه وسلم: ((مروا أولادكم بالصلاة وهم أبناء سبع، واضربوهم عليها وهم أبناء عشر، وفرقوا بينهم في المضاجع))^(١)

فمسألة التفريق في منامات الأطفال هي من باب سد ذرائع الشر، وفي ذلك إشارة بأهمية صيانة أبنائنا، وإغلاق الطريق التي يمكن أن تفضي بهم إلى الوقوع في المحرم، فإن تشارك الأولاد فراش واحد يمكن أن يؤدي بطريق غير متعمد أو بدافع الفضول إلى محاذير يحسن تجنبها، ومن مقاصد الشريعة سد أبواب الشر، ومنع ما يفضي إلى الحرام.

وجمع هذا الحديث بين تربية الإيمان والسلوك وإغلاق باب الشر في وقت واحد، إذ أمر أن نربي أبنائنا على الصلاة ونحتمهم عليها، ولصلاة الفريضة، كما أنها تنهي عن الفحشاء والمنكر، كما قال تعالى: ﴿ أَتَىٰ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴾ العنكبوت: ٤٥

فالإسلام يمنع أي نوع من الاستغلال الجنسي، وبالأخص ما يتعلق بالضعفاء، فهو يحوط المسألة الجنسية بكثير من التنظيم، فلا يقر منها إلا الزواج، وحتى في الزواج أمر باستئثار اليتيمة فقال صلى الله عليه وسلم: "تستأمر اليتيمة في نفسها، فإن سكنت، فقد أذنت وإن أبت، لم تكره"^(٢)، وقال صلى الله عليه وسلم: بالنسبة للصغيرة والأيم "الأيم أولى بنفسها من ولها، والبكر تستأمر في نفسها"، وفي رواية: "لا تنكح الثيب حتى تستأمر، ولا البكر حتى تستأذن، وإذنها الصموت". وعن عائشة رضی الله عنها، أن فتاة، دخلت عليها، فقالت: إن أبي زوجني ابن أخيه ليرفع بي خسيسته، وأنا كارهة، فقالت: اجلسي حتى يأتي النبي صلى الله عليه وسلم، فجاء رسول الله صلى الله عليه وسلم فأخبرته فأرسل إلى أبيها ((فدعاه فجعل الأمر إليها)) فقالت: يا رسول الله قد أجزت ما صنع أبي، ولكنني أردت أن أعلم للنساء من الأمر شيء. وهذه الآيات والأحاديث تدل على أن الإسلام راعي مرحلة الطفولة بكل حقوقها في تشريعاته بما يحيي تلك الشريحة التي يعتمد مستقبل الأمة عليهم من كل ما يكون عائقا لهم نحن تقدمهم في جميع نواحي الحياة.

المطلب الثالث: دور القوانين الدولية في الرعاية الأطفال

^(١) ابن حنبل، أحمد بن محمد، المسند، الحقق أحمد محمد شاكر، دار الحديث - القاهرة، الطبعة الأولى، ١٤١٦ هـ -

١٩٩٥ م، ٣٠٩/٧، أبو داود، السنن، كتاب الصوم، باب اختيار الفطر، ٨٠/٤

^(٢) ابن حنبل، المسند، ٧٨/٣، النسائي، أحمد شعيب بن علي الخراساني، السنن الصغرى، تحقيق: عبدالفتاح أبو

غدة، مكتب المطبوعات الإسلامية - حلب، الطبعة الثانية، ١٤٠٦-١٩٨٦، ٨٤/٦

المدخل الأول: مفهوم الطفولة في القوانين الدولية: وفقا لما ورد في نص المادة الأولى من اتفاقية الدولية المسماة بالإنجليزية لعام ١٩٨٩م (united nations convention for right's children) في اتفاقية الأمم المتحدة لحقوق الطفل ورد فيها أن الطفل هو (كل إنسان لم يتجاوز الثامنة عشرة من العمر، ما لم يبلغ سن الرشد قبلا، بموجب القانون المنطبق عليه)^(١)

المدخل الثاني: أهمية الحماية القوانين الدولية في مجال حقوق الطفل: كان الإهتمام بالطفل في ظل القانون التقليدي عبر حقب من الزمان، لا يتعدى دور أسرته أو على الأقل مجتمعه، وهذا رغم وجود عدد من المحاولات التي قامت بها بعض الحضارات على غرار شريعة حمورابي، التي خصصت أحكاما تتعلق بالطفولة والأمومة، أهم قواعد قتل مختطف طفل. وقد ضيع المجتمع الدولي الفرصة في الاهتمام بنور الإسلام الذي كرس فعليا كل الحقوق والواجبات وطرق حمايتها بالطرق التربوية والجبرية، وتمسك بالقانون التقليدي، الذي لم يستطع الصمود أمام تفشي الانتهاكات في حق الطفل. وامام هذا الوضع، بدأ الاهتمام في العصر الحديث بخصوصية الأم والطفل وفئات معينة من المجتمع، ويتجلى الاهتمام بحماية القوانين الدولية بالطفل من خلال المبادرات، التي نذكر منها على سبيل المثال لا الحصر ما الآتي:

١-المبادرات الفرنسية:

تتمثل أهم المبادرات الفرنسية فيما يلي:

- (أ) نص القانون الفرنسي للأحوال الشخصية لعام ١٧٩٣م، أن الأهل مطالبين بضمان الحماية والإشراف على الطفولة
- (ب) نص قانون لاكا نال عام ١٧٩٥م، على ضرورة توفير مدرسة ابتدائية لكل ١٠٠٠ ساكن، ثم تطور ليشمل جميع أطوار التعليم^(٢).
- (ج) صدور قانون عام ١٨١٣م، يمنع تشغيل الأطفال ما دون العاشرة في مناجم الفحم على أثر حوادث في هذا النشاط أودت بالأطفال.
- (د) منح الطفل في فرنسا، لأول مرة في تاريخ القضاء، حق إقامة دعوى قضائية على رب العمل للمطالبة بحقوقه.

(١) - شنو ميلود، الحماية الدلبيية لحقوق الأطفال، رسالة ماجستير، جامعة محمد حيزر بسكرة، كلية الحقوق والعلوم السياسية، قسم الحقوق العام الدراسي ٢٠١٤-٢٠١٥م، ص ٦٣

(٢) - شنو ميلود، الحماية الدلبيية لحقوق الأطفال، رسالة ماجستير، جامعة محمد حيزر بسكرة، كلية الحقوق والعلوم السياسية، قسم الحقوق العام الدراسي ٢٠١٤-٢٠١٥م، ص ٦٤.

٢-المبادرات الأمريكية:

نذكر منها على الخصوص إقرار الولاية المتحدة الأمريكية، لقانون العام ١٨٩٩م، المتعلق بإنشاء محاكم الأحداث.

٣-المبادرات البريطانية:

تشكل المبادرات البريطانية أهمية بالغة في النطاق الدولي لحماية حقوق الطفل، وتتمثل في تأسيس المنظمة غير الحكومية ببريطانيا وذلك في عام ١٩٢٣م، والتي تحمل اسم: نجدة الأطفال (Save the Children)، وهي اللجنة التي عملت في عام ١٩٢٣م على صياغة الإعلان الذي قدمته فيما بعد إلى اتحاد الدولي لنجدة الأطفال، حيث صدر كأول إعلان عالمي لحقوق الطفل في جنيف في شهر سبتمبر عام ١٩٢٤م.

٤-المبادرات الدولية والإقليمية:

إن الإلحاح على الوصول إلى وضع الآليات القانونية لم يتوقف، والعراقيل لم تنته في رجال القانون الدولي والحقوقيين على بذل مزيد من الجهود والمبادرات لإرساء وتكريس أسس الحماية الدولية للطفل، حيث تجلت المبادرات الدولية فيما يلي:

(أ) تم تأسيس الجمعية الدولية لحماية الأطفال، وذلك في عام ١٩١٣م.

(ب) إنشاء لجنة الحماية الطفولة التابعة لعصبة الأمم، وذلك في عام ١٩١٩م بعد نهاية الحرب العالمية الأولى.

المدخل الثالث: الإعلان العالمي لحقوق الطفل:

- أقرت الجمعية العامة للأمم المتحدة بموجب قرارها رقم: ١٣٨٦(د-١٤) المؤرخ ٢٠ نوفمبر ١٩٥٩م، وصدر عقب انتهاء الحرب العالمية الثانية، ويحتوي الإعلان المذكور بالمبادئ التالية:
- ❖ المبدأ الأول: ينادي بعدم التمييز بين كل الأطفال في التمتع بالحقوق التي تكفلها هذه الاتفاقيات.
 - ❖ المبدأ الثاني: فيبحث على تمتع الطفل بحماية خاصة للتنمية الجسمية والعقلية والروحية في إطار الحرية والكرامة، وأن نأخذ التشريعات المختلفة مصالح الطفل العليا.
 - ❖ المبدأ الثالث: فيعطي حق الطفل في الانتماء برابطة الجنسية مهما تكن وضعه من زواج شرعي أو غير شرعي.
 - ❖ المبدأ الرابع: إلى تمكين الطفل من الحماية الصحية والاجتماعية وتمكينه من الغذاء والرفاهية.
 - ❖ المبدأ الخامس: فخصص العناية بالطفل المعوق، وله الحماية الأزمة بالمعالجة والعناية.

- ❖ المبدأ السادس: أن يوفر للطفل ما يفيد نمو شخصيته في جو من التفتح والأمن المادي والمعنوي وعدم حرمان الطفل الصغير من أمه، وأوجبت على المجتمع والسلطات العامة تقديم العناية والمساعدة للأطفال المحرومين والأطفال الأسرة الفقيرة ودفع المساعدات الحكومية وغير الحكومية للأسر المعوزة.
- ❖ المبدأ السابع: يعطي الطفل حق في التعليم الذي يرمي إلى تنمية ملكاته ثقافياً، وتنمية روح المسؤولية لديه أمام نفسه وأمام المجتمع. وجعلت التعليم إلزامياً ومجانياً وعلى الأقل في المرحلة الابتدائية من التعليم، ويدعوا المبدأ المعنيين من السلطات والأسر ومنظمات إلى حماية هذا المسعى لمصالح الأطفال وتفعيله.
- ❖ المبدأ الثامن: في حالة الاستثناء ينبغي إعطاء الأولوية للأطفال ضمن الفئات المعينة بالإغاثة، وذلك ما كرسه إعلان جنيف لعام ١٩٢٤م ولكن بشك صريح.
- ❖ المبدأ التاسع: يعلو بالدعوى إلى حماية الطفل من كل أنواع الاستغلال والإهمال والقسوة في حقه، واعتبر الإعلان في هذا المبدأ أن الإهمال والقسوة الموجهة ضد الأطفال بالممارسة الفعلية أو بالامتناع على إعطائه الحقوق والحريات المستحقة له من صميم الجرائم القانونية والجرائم الأخلاقية. ومن بعض الممارسات المحرمة حسب هذا المبدأ الاتجار الرقيق بالأطفال، وتشغيل الأطفال، وحرمان الطفل من التعليم لسبب العمل، وأن مستقبل الأمم يكون زهراً بالأطفال الأقوياء كونهم مستقبل الأمم.
- ❖ المبدأ العاشر: يحث هذا المبدأ على ضرورة الإحاطة للطفل بالحماية اللازمة وتجنیه الممارسة السلبية كالتمييز بكل أشكاله، ووجوب تربيته على روح الحوار والتفاهم والتسامح وتحسيسه بالأخوة بين شعوب العالم وجعله إنساناً فاعلاً في مساعدة الآخرين وخدمتهم وذلك في كل مكان.

الخاتمة

من خلال العرض والتناول والتحليل لموضوع حقوق الأطفال قمنا بدراسة وتقدير الجهود الشرعية الإسلامية والقوانين الدولية لحماية الأطفال، فتوصلنا في البداية على التعريف ببعض المصطلحات عن كل من الشريعة والقانون الدولي ومفهوم عام عن الطفولة، ثم تطرقنا إلى موضوع العناية الشرعية الإسلامية بحقوق الأطفال، فعرفنا أن العناية الشرعية الإسلامية لها أهمية بالغة في نطاق حقوق الطفل بوصفه إنسان كذلك، وعرفنا أن حقوق الأطفال في القوانين الدولية هي مجموعة من القواعد القانونية المتصفة بالعمومية والتجريد، والتي وضعتها المجموعة الدولية في صورة معاهدات ملتزمة وشارعة، لحماية حقوق الأطفال؛ لكنها تحت إشراف ورقابة دولية خاصة، فمن خلال ذلك توصل البحث إلى النتائج التالية:-

- (١) أن الشريعة الإسلامية استوعبت بكل متطلبات الطفولة وحقوقها، واعتنت أشد العناية بالطفل قبل وبعد ولادته.
- (٢) فاقت العناية الشرعية الإسلامية عناية القوانين الدولية بالطفل، حيث جاء في تعاليمها اختيار الزوجة العفيفة المتدينة قبل الزواج كي ينتمي الطفل إلى أسرة كريمة وذات سلالة طيبة ونظيفة.
- (٣) أما القوانين الدولية لم تراعي للطفل نسله ومصدره الأصلي؛ بل أباحت للطفل أن ينتمي إلى الأسرة بزواج شرعي أو غير شرعي.

التوصيات:

- (١) نظرا الانتهاكات التي تواجهها الطفولة اليوم في العالم، ينبغي إعادة صياغة المواثيق الدولية الخاصة لحماية حقوق الأطفال.
- (٢) أن تضاعف القوانين الدولية العقوبة ضعفين على كل من انتهك الحرمات للأطفال لاسيما في قصفهم بالأسلحة النووية أو الدمار الشامل، فتجد عندئذ أمهاتهم أرملة وبيوتهم دمرت وأعراضهم انتهكت وهم يتّموا.

المصادر والمراجع

القرآن الكريم

ابن حبان، محمد بن حبان، الإحسان في تقريب صحيح ابن حبان، ترتيب: الأمر علاء الدين علي بن بلبان الفارسي، حققه وخرج أحاديثه وعلق عليه: شعيب الأرنؤوط، مؤسسة الرسالة، بيروت، الطبعة الأولى، ١٤٠٨هـ - ١٩٨٨م.

- ابن حمبل، أحمد بن محمد، المسند، المحقق أحمد محمد شاكر، دار الحديث - القاهرة، الطبعة الأولى، ١٤١٦هـ - ١٩٩٥م.
- ابن كثير، إسماعيل بن عمر، تفسير القرآن العظيم، المحقق: سامي بن محمد سلامة، دار طيبة للنشر والتوزيع، الطبعة الثانية ١٤٢٠هـ ١٩٩٩م.
- ابن ماجة، محمد بن يزيد القزويني، السنن، تحقيق شعيب الأرنؤوط - عادل مرشد - محمد كامل قره بللي - عبد اللطيف حرز الله، دار الرسالة العالمية، الطبعة الأولى، ١٤٣٠هـ - ٢٠٠٩م.
- ابن منظو، محمد بن مكرم الافريقي، لسان العرب، دار صادر - بيروت، الطبعة الثالثة - ١٤١٤هـ
- أبو داود، سليمان بن الأشعث، السنن، تحقيق محمد محيي الدين عبدالحميد، المكتبة العصرية، صيدا بيروت، دون تاريخ.
- أبو صالح، خالد، العنف الأطفال وموقف الإسلام منه، مدار الوطن للنشر، الرياض www.madar-alwatan.com، ثم الإطلاع عليه بتاريخ ٢٠/٨/٢٠١٩م.
- البخاري، محمد بن إسماعيل، صحيح البخاري، تحقيق مصطفى ديب البغا، دار ابن كثير، اليمامة - بيروت، الطبعة الثالثة، ١٤٠٧هـ - ١٩٨٧م.
- _____ الأدب المفرد، تحقيق سمير الزهيري، مكتبة المعارف للنشر والتوزيع، الرياض، الطبعة الأولى، ١٤١٩هـ - ١٩٩٨م.
- الترمذي، محمد بن عيسى، السنن، تحقيق بشار عواد معروف، دار الغرب الإسلامي بيروت ١٩٩٨م.
- حجار، هاجر وهاب، شهرزاد، الحماية الجزائية للطفل من الإعتداءات الجنسية، رسالة ما جستير جامعة عبد الرحمان ميرة - بجاية - كلية الحقوق والعلوم السياسية، www.univ-bejaia.dz، ثم الإطلاع عليه بتاريخ ٢٠/٨/٢٠١٩م.
- الحاكم، محمد بن عبدالله، المستدرک على الصحيحين، تحقيق مصطفى عبدالقادر عطا، دار الكتب العلمية - بيروت، الطبعة: الأولى، ١٤١١هـ - ١٩٩٠م.
- الخليبي أحمد بن عبدالعزيز، حماية الإسلام للطفل من الإساءة والإهمال، <https://www.musnadah.com>، ثم الإطلاع عليه بتاريخ ٢١/٨/٢٠١٩م.
- الخطيب، محمود بن إبراهيم، حقوق الطفل في الإسلام في مرحلة الطفولة المبكرة، ندوة الطفولة المبكر برعاية اللجنة الوطنية السعودية للطفولة، وزارة التربية والتعليم الرياض، ١٤٢٥هـ، www.riyadhalelm.com، ثم الإطلاع عليه بتاريخ ٢٥/٨/٢٠١٩م.

الدارمي، عبدالله بن عبدالرحمن التميمي السمرقندي، السن، تحقيق حسين سليم أسد الداراني، دار المغني للنشر والتوزيع، المملكة العربية السعودية، الطبعة الأولى، ١٤١٢ هـ - ٢٠٠٠ م.

الدويكات، سناء، بحث عن العنف ضد الأطفال، <https://awdoo3.com>، ثم الإطلاع عليه بتاريخ ٢٠١٩/٠٨/٢٠ م.

الزيدي، محمد بن محمد بن عبدالرزاق، أبو الفيض، تاج العروس من جواهر القاموس، التاشردار الهداية، دون تاريخ.

السعدي، عبدالرحمن بن ناصر بن عبدالله، تيسير الكريم الرحمن في تفسير كلام المنان، تحقيق عبدالرحمن بن معلا اللويحق، مؤسسة الرسالة، الطبعة الأولى ١٤٢٠ هـ - ٢٠٠٠ م.

سويد، محمد نور بن عبدالحفيظ، منهج التربية النبوية للطفل، دار طيبة، مكة المكرمة، الطبعة الثانية ١٤١٩ هـ - ١٩٩٨ م.

السوسي، محمد كمال صابر، عمالة الطفل في ميزان الشريعة الإسلامية، ورقة عمل مقدمة لليوم الدراسي، والذي ينظمه قسم العلوم التربوية - الكلية الجامعية للعلوم التطبيقية غزة، يوم الأحد ٢٠٠٩/٢١/٢١ م، www.rapeta.net، ثم الإطلاع عليه بتاريخ ٢٠١٩/٠٨/٢٥ م.

الصنعاني، عبدالرزاق بن همام، المصنف، المحقق: حبيب الرحمن الأعظمي، المجلس العلمي - الهند، المكتب الإسلامي - بيروت، الطبعة: الثانية، ١٤٠٣ هـ

الطبراني، سليمان بن أحمد، المعجم الأوسط، المحقق: طارق بن عوض الله بن محمد، عبدالمحسن بن إبراهيم الحسيني، دار الحرمين - القاهرة، بدون تاريخ.

الطبري، محمد بن جرير، جامع البيان في تأويل القرآن، المحقق: أحمد محمد شاكر، مؤسسة الرسالة، الطبعة الأولى، ١٤٢٠ هـ - ٢٠٠٠ م.

مه، محمد، حقوق الطفل في الإسلام، مجلة المنهاج، العدد: ٢٢، السنة السادسة صيف ١٤٢٢ هـ - ٢٠٠١ م، <https://www.iicss.iq/?id=25&sid=147>، ثم الإطلاع عليه بتاريخ ٢٠١٩/٠٨/٢٠ م.

علوان، عبدالله بن ناصح، تربية الأولاد في الإسلام، دار السلام للطباعة والنشر والتوزيع والترجمة الرياض، الطبعة الرابعة ١٤١٧ هـ - ١٩٩٧ م.

القشيري، مسلم بن الحجاج، صحيح مسلم، تحقيق محمد فؤاد عبدالباقي، دار إحياء التراث العربي - بيروت، بدون تاريخ.

- مرسقى، محمد مرسى، دراسة التحرش الجنسي بالأطفال، <https://almanalmagazine.net>، ثم الإطلاع عليه بتاريخ ٢٢/٠٨/٢٠١٩م
- مسعودي، سليمة، عمالة الأطفال بين الواقع والمنظور الشرعي، <https://www.mouminate.net>، ثم الإطلاع عليه بتاريخ ٢٢/٠٨/٢٠١٩م.
- المفلح، خالد بن محمد بن عبدالله، جريمة إهمال الطفل من قبل أبويه وعقوتها في الشريعة الإسلامية والقانون، رسالة ماجستير في العدالة الجنائية، جامعة نايف العربية للعلوم الأمنية، كلية الدراسات العليا، ١٤٢٦هـ/٢٠٠٥م، <https://repository.nauss.edu.sa>، ثم الإطلاع عليه بتاريخ ٢٠/٠٨/٢٠١٩م.
- الموسوعة الفقهية الكويتية، وزارة الأوقاف والشئون الإسلامية الكويت، الطبعة: (من ١٤٠٤-١٤٢٧هـ).
- النسائي، أحمد بن شعيب بن علي الخراساني، السنن الصغرى، تحقيق: عبدالفتاح أبو غدة، مكتب المطبوعات الإسلامية - حلب، الطبعة الثانية، ١٤٠٦هـ - ٢٠٠١م.
- _____، السنن الكبرى، حققه وخرج أحاديثه: حسن عبد المنعم شليبي، أشرف عليه: شعيب الأرنؤوط، مؤسسة الرسالة - بيروت، الطبعة أولى، ١٤٢١هـ - ٢٠٠١م.

السنة في مواجهة ثقافة العنف

إعداد:

د. أحمد عتيق أول

قسم علوم الحديث بالجامعة الإسلامية بالمدينة المنورة

المقدمة

الحمد لله رب العالمين، والعاقبة للمتقين، ولا عدوان إلا على الظالمين، والصلاة والسلام على من بُعث رحمةً للعالمين، وعلى آله وصحبه أجمعين، ومن سار على نهجهم واقفتم أثرهم إلى يوم الدين، أما بعد:

فإن الله تعالى بعث نبيه محمداً ﷺ إلى الثقلين هادياً ومبشراً ونذيراً، ومخرجاً لهم من الظلمات إلى النور، فقام بهذه المهمة خير قيام، وكان نعم القائد والمرشد والمربي والداعية، وكانت بعثته ﷺ رحمةً للعالمين كما قال تعالى: ﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾ [الأنبياء: ١٠٧]

وقد جاءت نبوة محمد ﷺ في زمنٍ اختلَّت فيه موازين الحياة واضطربت، يعيش الناس في جاهليةٍ هوجاء، وفوضى عارمة، يأكل فيها القوي الضعيف، ويتخذة فريسةً يسطادها متى شاء، ويتقاتل أهل القبيلة الواحدة لأتفه الأسباب، وتُسلب المرأة حقوقها الأساسية، لا لشيءٍ إلا لأجل جنسها، وتوَاد البنت وهي حية؛ لاعتقاد والدها أنها ليست إلا مجلبة عار له، وفيخضَم هذا الواقع المظلم أطل نور النبوة المحمدية على العالم؛ لينتشله من غياهب الظلم والجهل والخوف، إلى واحة العدل والعلم والأمن والسلام.

وتأتي أوراق هذا البحث لتعرج على مواقف من الهدي النبوي الشريف في مواجهة ظاهرة العنف، من خلال تتبع مواقف من السنة النبوية المطهرة؛ مما يساهم في كشف عوار تلك الشبه الواهية التي أُلصقت بديننا الإسلامي، والتي تزعم أنه دين يدعو إلى العنف والإرهاب.

وتكمن أهمية الحديث عن هذا الموضوع في كونه يتناسب مع واقعنا المعاصر الذي انتشرت فيه ثقافة العنف والإرهاب انتشار النار في الهشيم، فلا يخلو مجتمع من المجتمعات المحلية والعالمية من مظهرٍ من مظاهر العنف بأشكاله المختلفة.

وقد استخدمت المنهج الاستنباطي التحليلي في البحث، وينتظم البحث في مقدمةٍ وستة مباحث، ثم الخاتمة، ثم المراجع، ثم الفهرس.

➤ المقدمة: وفيها بيان أهمية الموضوع، وسبب اختياره.

➤ المبحث الأول: تعريف السنة لغةً واصطلاحاً، وتعريف العنف لغةً، وبيان مفهومه في

الاصطلاح، وفيه مطلبان:

- المطلب الأول: تعريف السنة لغة وشرعاً.
- المطلب الثاني: تعريف العنف لغةً، وبيان مفهومه في الاصطلاح.
- المبحث الثاني: السنة في مواجهة ثقافة العنف الاجتماعي ونشر ثقافة الرفق في المجتمع.
- المبحث الثالث: السنة في مواجهة العنف على النفس البشرية، وفيه مطلبان:
- المطلب الأول: تحريم قتل الإنسان نفسه والإعتداء عليها.
- المطلب الثاني: تحريم قتل الإنسان غيره والاعتداء عليه.
- المبحث الرابع: السنة في مواجهة العنف على المرأة.
- المبحث الخامس: السنة في مواجه العنف على الخدم.
- المبحث السادس: السنة في مواجه العنف على الحيوانات.
- الخاتمة: وفيها بيان أهم النتائج التي توصل إليها الباحث.
- المراجع.

المبحث الأول: تعريف السنة لغةً وشرعاً، وتعريف العنف لغةً، وبيان مفهومه في الاصطلاح، وفيه مطلبان:

المطلب الأول: تعريف السنة لغةً وشرعاً:

السنة في اللغة: هي السيرة والطريقة. قال ابن منظور: "السنة: السيرة حسنة كانت أو قبيحة، قال خالد بن عتبة الهذلي:

فلا تجزَعَنَّ من سيرة أنت سِرَّتْها... فأول راضٍ سنَّةٌ من يَسِيرُها"^(١).

وقد استعمل لفظ السنة في القرآن الكريم بمعنى الطريقة. قال الراغب الأصفهاني: "وسنة النبي طريقته التي كان يتحراها، وسنة الله تعالى قد تقال لطريقة حكمته، وطريقة طاعته نحو:

﴿ سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ نَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴾^(٢) الفتح: ٢٣

والسنة شرعاً: ما جاء منقولاً عن النبي ﷺ من قولٍ أو فعلٍ أو تقريرٍ بالوحي أو الاجتهاد.

وتُطلق السنة في الشرع أيضاً فيما يقابل البدعة، يقال: فلانٌ على سنةٍ إذا عمل على وفق ما عمل عليه النبي ﷺ^(٣). يدل عليه قوله عليه الصلاة والسلام: "عليكم بسنتي وسنة الخلفاء الراشدين المهديين من بعدي، وتمسكوا بها وعضوا عليها بالنواجذ"^(٣).

المطلب الثاني: تعريف العنف لغةً، وبيان مفهومه في الاصطلاح:

(١) لسان العرب (١٣/٢٢٥).

(٢) الموافقات (٤/٢٨٩).

(٣) رواه أحمد: (١٧١٤٢)، وأبوداود: (٤٦٠٧)، والترمذي: (٢٦٧٦)، وابن ماجه: (٤٢)، من حديث العرياض بن سارية رضي الله عنه.

العنف في اللغة: قال ابن فارس: "العين والنون والفاء أصل صحيح يدل على خلاف الرفق. قال الخليل: العنف: ضد الرفق. تقول: عُنْفٌ يَعْنُفُ عُنْفًا فهو عَنِيفٌ، إذا لم يرفق في أمره. وأعنفته أنا"^(١).

وهو مثلث العين، عُنْفٌ، ككُرْمعليه، وبه يَعْنُفُ عُنْفًا وَعِنَافَةً، وأعنفته أنا، وعنفتت عنيفا: عيرته ولته، ووبخته بالتقريع. والعنيف: من لا رفق له بركوب الخيل، والجمع عُنْفٌ"^(٢).

تحديد مفهوم العنف في الاصطلاح:

- عرفه أحمد زكي بيومي بأنه: "استخدام الضغط أو القوة اسخداماً غير مشروع أو غير مطابق للقانون من شأنه التأثير على إرادة فرد ما"^(٣).
- وعرفه سعد سعيد الزهراني بأنه: السلوك الذي يقصد به إيذاء الآخرين بدنياً أو مادياً"^(٤).
- وعرفه فهد الطيار بأنه: "فعل عدواني تكمن خلفه مجموعة من العوامل الداخلية والخارجية، يمارس تجاه الآخرين، وينتج عنه أذى أو قتل، أو تدمير للممتلكات"^(٥).
- وعرفته ابتسام سالم خليفة بأنه: "الاستخدام غير المشروع للقوة المادية وبأساليب متعددة والحاق الأذى بالأشخاص والإضرار بالممتلكات، ويتضمن معاني العقاب والاعتصاب والتدخل في حريات الآخرين"^(٦).

المبحث الثاني: السنة في مواجهة ثقافة العنف الاجتماعي ونشر ثقافة الرفق في المجتمع. لقد اعتنى الإسلام عنايةً بالغةً بنشر الأمن والسلام في المجتمع الإنساني كله، واعتنى كذلك بمحاربة العنف والإرهاب بكافة أشكاله؛ لأنها تتنافى مع القيم والمبادئ السامية التي يدعو إليها الإسلام في التعامل بين البشر جميعاً - مسلمين وغير مسلمين - فربُّنا تبارك وتعالى هو القائل: ﴿وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾^(٧) فصلت: ٣٤

وتتجلى هذه القيم والمبادئ في سنة النبي ﷺ وسيرته، فقد كانت حياته تطبيقاً عملياً لهذه المعاني والقيم، وهو القائل ﷺ: "إنما بعثت لأتمم مكارم الأخلاق"^(٨).

(١) مقاييس اللغة (٤/١٥٨).

(٢) تاج العروس (٢٤/١٨٦).

(٣) معجم المصطلحات للعلوم الاجتماعية لأحمد زكي بيومي، ص: (٤٤١).

(٤) السلوك العدواني لدى الأطفال، مجلة الأمن والحياة، الرياض، العدد (١٦)، ص: (٤٣).

(٥) العوامل الاجتماعية المؤدية للعنف لدى طلاب المرحلة الثانوية، ص: (٢٩).

(٦) مظاهر العنف الأسري ضد الأطفال وأسره على المجتمع، ابتسام سالم خليفة، ص (٩٣).

(٧) أخرجه أحمد في المسند: (٨٩٥٢)، والحاكم في المستدرک: (٤٢٤٤)، والبيهقي في السنن الكبرى: (٢٠٨٣٩)، من

حديث أبي هريرة رضي الله عنه.

ولم يكن المجتمع الذي عاش فيه رسول الله ﷺ قبل الإسلام بأحسن حالاً من المجتمعات العالمية الآن؛ فظاهرة العنف والإرهاب كانت منتشرة فيه بشكل رهيب، وتَمَارَسُ كأنها حقٌّ من الحقوق، وقد وصف لنا الصحابي الجليل جعفر بن أبي طالب آحال ذلك المجتمع حين وفد هو وأصحابه على النجاشي بقوله: "أيها الملك، كنا قوماً أهل جاهلية نعبد الأصنام، ونأكل الميتة، ونأتي الفواحش، ونقطع الأرحام، ونسيء الجوار، يأكل القوي منا الضعيف، فكنا على ذلك حتى بعث الله إلينا رسولاً منا نعرف نسبه، وصدقه، وأمانته، وعفافه، فدعانا إلى الله لنوحده، ونعبده، ونخلع ما كنا نعبد نحن وأباؤنا من دونه من الحجارة والأوثان، وأمرنا بصدق الحديث، وأداء الأمانة، وصلة الرحم، وحسن الجوار، والكف عن المحارم، والدماء، ونهانا عن الفواحش، وقول الزور، وأكل مال اليتيم، وقذف المحصنة، وأمرنا أن نعبد الله وحده لا نشرك به شيئاً، وأمرنا بالصلاة، والزكاة، والصيام..."^(١).

وفي ظل ذلك الواقع المرير الذي تعيشه العرب والعالم أجمع، جاء الحل النبوي لمشكلة العنف الاجتماعي، والقضاء عليها قضاءً كلياً، واقتلاعها من جذورها؛ وذلك بغرس خُلق المراقبة في النفوس؛ فهذا الخُلق يحرص الإنسان على أداء حقوق الله تعالى وحقوق العباد، فلا يعتدي على أحد، ولا يمارسُ عنفاً أو إرهاباً على غيره؛ لأنه يعلم أن الله تعالى رقيب عليه، وسيحاسبه على كل صغيرة وكبيرة، ومن المواقف النبوية في ذلك:

ما جاء عن أبي ذر الغفاري I أنه قال: قلت: يا رسول الله، أوصني، قال: «اتق الله حيثما كنت، وأتبع السيئة الحسنة تمحها، وخالق الناس بخلقٍ حسن»^(٢).

ففي هذا الحديث لفتتة نبوية على خلق المراقبة حيث وصى النبي ﷺ أبا ذر بأن يتق الله حيث ما كان، وهذا يشعره بمراقبة الله عز وجل، وأنه يراه في كل مكان. قال الأمير الصنعاني في شرح هذا الحديث: "قوله: (اتق الله حيثما كنت) في أي مكان نزلت وأي جهة حللت، فلا يخص بالتقوى مكاناً دون مكان؛ لأنك بمرأى منه تعالى، ولأن الأماكن بالنسبة إلى علمه بعملك سوى"^(٣).

ثم انتقل الحلُّ النبويُّ لظاهرة العنف الاجتماعي نقلةً أخرى؛ وذلك بنشر مجموعةٍ من القيم الرفيعة التي يجب أن تنشر في المجتمع ويتحلَّى بها أفرادها، ومن هذه القيم: **أولاً: الرفق والعدل**: لقد سعى النبي ﷺ في إشاعة هذه القيمة بين أصحابه، وبَيَّن لهم أن ذلك يكون على حدٍّ سواء بين الناس دون تفرقة بينهم على أساس الجنس أو الدين أو العرق؛

(١) أخرجه أحمد في المسند: (١٧٤٠).

(٢) أخرجه أحمد في المسند: (٢١٤٠٣)، والترمذي: (١٩٨٧).

(٣) التنوير شرح الجامع الصغير (١/٣١٤).

وكانت سيرته ﷺ القدوة والمثل في ذلك؛ حتى ولو كان الأمر متعلقاً بشخصه ﷺ، وأمثلة ذلك في السيرة كثيرة جداً؛ فعن عائشة أن يهود أتوا النبي ﷺ فقالوا: السام عليكم، فقالت عائشة: عليكم، ولعنكم الله وغضب الله عليكم، قال: «مهلا يا عائشة، عليك بالرفق، وإياك والعنف والفحش، قالت: أولم تسمع ما قالوا؟ قال: «أولم تسمعي ما قلت؟ رددت عليهم فيستجاب لي فيهم ولا يستجاب لهم في»^(١).

وعنها أن النبي ﷺ قال: "ما كان الرفق في شيء قط إلا زانه، ولا عُزل عنه إلا شأنه"^(٢).

وعن أبي موسى عليه السلام قال: كان رسول الله ﷺ إذا بعث أحداً من أصحابه في بعض أمره، قال: «بشروا ولا تنفروا، ويسروا ولا تعسروا»^(٣).
ففي هذه الأحاديث وغيرها دلالة واضحة على حث النبي ﷺ على الرفق واليسير ونبذ العنف والتنفير.

ومن الأحاديث الشاملة في تقرير هذا المبدأ، ما جاء في خطبته ﷺ في حجة الوداع أنه ﷺ قال: «إن دماءكم وأموالكم حرام عليكم، كحرمة يومكم هذا في شهركم هذا، في بلدكم هذا، ألا كل شيء من أمر الجاهلية تحت قدمي موضوع»^(٤).

فبين النبي ﷺ لأُمَّته في هذه الخطبة حرمة الدماء والأموال والأعراض، ودعاهم إلى نبذ نعرات الجاهلة التي هي أكبر سبب لانتشار العنف والفوضى في المجتمع.

ثانياً: الرفق والرحمة مع المخطئين: وهذه من أعظم القيم التي يجب أن ينشأ عليها المجتمع المسلم؛ لأنها تخلق نوعاً من التعامل الرحيم البعيد كل البعد عن العنف، ومن المواقف النبوية التي تدل على هذه القيمة، ما رواه أنس بن مالك رضي الله عنه قال: بينما نحن في المسجد مع رسول الله ﷺ إذ جاء أعرابي فقام يبول في المسجد، فقال أصحاب رسول الله ﷺ: مه مه، قال: قال رسول الله ﷺ: «لا تزرموه دعوه» فتركوه حتى بال، ثم إن رسول الله ﷺ دعاه فقال له: «إن هذه المساجد لا تصلح لشيء من هذا البول، ولا القذر إنما هي لذكر الله عز وجل، والصلاة وقراءة القرآن» أو كما قال رسول الله ﷺ قال: فأمر رجلاً من القوم فجاء بدلو من ماء فشنه عليه^(٥).

(١) أخرجه البخاري: (٦٠٣٠)، ومسلم: (٢٥٩٣).

(٢) أخرجه أحمد في المسند: (٢٥٧٠٩).

(٣) أخرجه أحمد في المسند: (٢٥٧٠٩).

(٤) أخرجه البخاري: (١٧٣٩)، ومسلم: (١٢١٨).

(٥) أخرجه البخاري: (٦٠٢٥)، ومسلم: (٢٨٥).

ففي هذا الموقف النبوي يعلمنا رسول الله ﷺ درساً عظيماً في الرفق والرحمة مع المخطئ، فانظر كيف حل النبي ﷺ المشكلة بكل سهولة دون الحاجة إلى العنف، وهذا أدعى إلى قبول النصيح من قبل المخطئ تصحيح خطئه.

ثالثها: الوسطية والاعتدال، وعدم الغلو في الدين: إن الغلو في الدين من أعظم الأسباب التي تفتح باب العنف، وإذا تأملنا في أغلب تصرفات العنف الحاصلة اليوم وخاصة التي لها خلفية دينية وعقدية نجد أن الباعث عليها هو الغلو في الدين ومجاوزة حد الشرع، وعدم فهم الدين فهماً صحيحاً. وقد حذر النبي ﷺ أمته من الغلو في الدين، ومن عواقبه الوخيمة، ومن الأحاديث الواردة في ذلك:

- عن أبي هريرة ؓ، عن النبي ﷺ قال: «إن الدين يسر، ولن يُشادَّ الدين أحد إلا غلبه، فسددوا وقاربوا، وأبشروا، واستعينوا بالغدوة والروحة، وشيء من الدلجة»^(١).

- وعن ابن عباس ؓ قال: قال لي رسول الله ﷺ غداة العقبة، وهو واقف على راحلته: «هات إلقط لي» فلقطت له حصيات هنَّ حصى الخذف، فوضعهن في يده، فقال: «بأمثال هؤلاء» مرتين، وقال بيده - فأشار يحيى أنه رفعها - وقال: " إياكم والغلو؛ فإنما هلك من كان قبلكم بالغلو في الدين" ^(٢).

- وعن عبد الله بن مسعود ؓ قال: قال رسول الله ﷺ: «هلك المتنطعون» قالها ثلاثاً^(٣).
رابعاً: كف الأذى: وهذه من أهم القيم التي حرص النبي ﷺ على غرسها في نفوس أصحابه؛ بل وصل الأمر إلى أن ربطها بأفضلية الإنسان عند ربه وكمال إيمانه، ومن الأحاديث الواردة في ذلك:

- عن عبد الله بن عمرو بن العاص ؓ قال: إن رجلاً سأل رسول الله ﷺ أي المسلمين خير؟ قال: «من سلم المسلمون من لسانه ويده»^(٤).

- وعن أبي شريح ؓ أن النبي ﷺ قال: «والله لا يؤمن، والله لا يؤمن، والله لا يؤمن» قيل: ومن يا رسول الله؟ قال: «الذي لا يأمن جاره بوائقه»^(٥).

- وعن ابن عمر I قال: صعد رسول الله ﷺ المنبر فنادى بصوتٍ رفيع، فقال: «يا معشر من أسلم بلسانه ولم يفض الإيمان إلى قلبه، لا تؤذوا المسلمين ولا تعيروهم، ولا تتبعوا

(١) أخرجه البخاري: (٣٩).

(٢) أخرجه أحمد: (٣٢٤٨).

(٣) أخرجه مسلم: (٢٦٧٠).

(٤) أخرجه البخاري: (١٠)، ومسلم: (٤٠).

(٥) أخرجه البخاري: (٦٠١٦).

عوراتهم؛ فإنه من تتبع عورة أخيه المسلم تتبع الله عورته، ومن تتبع الله عورته يفضحه ولو في جوف رحله»^(١).

ويدخل في الأذى المنهي عنه الترويع والتخويف ولو كان على وجه المزاح فإنه نوعٌ من الأذى، وقد ورد النهي عنه في أحاديث كثيرة، منها:

- عن أبي هريرة قال: قال أبو القاسم عليه السلام: «من أشار إلى أخيه بحديدة فإن الملائكة تلعنه حتى يدعه، وإن كان أخاه لأبيه وأمه»^(٢).

- عن أبي موسى عن النبي صلى الله عليه وسلم قال: «إذا مرَّ أحدكم في مسجدنا أو في سوقنا، ومعه نبلٌ فليمسك على نصالها بكفه أن يصيب أحداً من المسلمين منها بشيء، أو قال: ليقبض على نصالها»^(٣).

- عن عبد الرحمن بن أبي ليلى قال: حدثنا أصحاب رسول الله صلى الله عليه وسلم، أنهم كانوا يسرون مع رسول الله صلى الله عليه وسلم في مسيرٍ، فنام رجلٌ منهم، فانطلق بعضهم إلى نبلٍ معه فأخذها، فلما استيقظ الرجل فزع، فضحك القوم، فقال: «ما يضحككم؟» فقالوا: لا، إلا أنا أخذنا نبل هذا ففزع، فقال رسول الله صلى الله عليه وسلم: «لا يحل لمسلم أن يروع مسلماً»^(٤).

ففي هذه الأحاديث تأكيدٌ على حرمة المسلم، ونهيٌ شديد عن ترويعه وتخويفه، والتعرض له بما قد يؤذيه.

المبحث الثالث: السنة في مواجهة العنف على النفس البشرية، وفيه مطلبان:

- المطلب الأول: تحريم قتل الإنسان نفسه والإعتداء عليها.

- المطلب الثاني: تحريم قتل الإنسان غيره والاعتداء عليه.

المطلب الأول: تحريم قتل الإنسان نفسه والإعتداء عليها:

إن أعظم مظهرٍ من مظاهر العنف على النفس البشرية هو قتلها وإزهاقها بغير حق، ولذلك جعلت الشريعة الإسلامية حفظ النفس من أكبر مقاصدها، وصنفت جريمة القتل في دائرة أكبر الجرائم، ورتبت عليها أشد العقوبات.

ونفس الإنسان ليست ملكاً له، وإنما هي ملك لخالقها وموجدتها عز وجل وهي أمانة عند صاحبها، سيسأل عنها يوم القيامة، أحفظها وقام بحقها، أم ضيعها وظلمها، ولم يقم بما يجب

(١) أخرجه الترمذي: (٢٠٣٢).

(٢) أخرجه مسلم: (٢٦١٦).

(٣) أخرجه مسلم: (٢٦١٦).

(٤) أخرجه مسلم: (٢٦١٦).

لها، ولهذا فلا يجوز للإنسان أن يقتل نفسه، ولا أن يغرر بها في غير مصلحة شرعية، ولا أن يتصرف بشيء من أجزائها إلا بما يعود عليها بالمصلحة، أو يدرأ عنها المفسدة، وليس له أن يضر بنفسه بحجة أنه يتصرف فيما يخصه، وأنه لم يعتد على غيره، فإن اعتداه على نفسه كاعتدائه على غيره عند الله تعالى، قال الله تعالى: ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ۝١١ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۝١٢﴾ النساء: ٢٩ - ٣٠

قال القرطبي: "أجمع أهل التأويل على أن المراد بهذه الآية النهي أن يقتل بعض الناس بعضًا، ثم لفظها يتناول أن يقتل الرجل نفسه بقصد منه للقتل في الحرص على الدنيا وطلب المال، بأن يحمل نفسه على الغرر المؤدّي إلى التلف... أو في حال ضجر أو غضب، فهذا كله يتناوله النهي" ^(١).

وجاءت السنة النبوية مؤكدة لما جاء في القرآن، ومنذرةً بالوعيد الشديد، والعذاب الأليم لمن قتل نفسه، فمن ذلك:

- جاء في الصحيحين عن جندب بن عبد الله رضي الله عنه قال: قال رسول الله ﷺ «كان فيمن كان قبلكم رجل به جرح، فجزع، فأخذ سكينًا، فحزّ بها يده، فما رقا الدم حتى مات، قال الله تعالى: بادرنّي عبدي بنفسه، حرّمت عليه الجنة» ^(٢).
- وفي الصحيحين أيضًا عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ «من قتل نفسه بحديدة، فحديدته في يده يتوجّأُ بها في بطنه في نار جهنم خالدًا مخلدًا فيها أبدًا، ومن شرب سمًا، فقتل نفسه، فهو يتحساه في نار جهنم خالدًا مخلدًا فيها أبدًا، ومن تردّى من جبل فقتل نفسه، فهو يتردّى في نار جهنم خالدًا مخلدًا فيها أبدًا» ^(٣).
- وروى مسلم عن جابر رضي الله عنه قال: لما هاجر النبي ﷺ إلى المدينة، هاجر إليه الطفيل بن عمرو، وهاجر معه رجل من قومه، فاجتوا المدينة فمرض، فجزع، فأخذ مشاقص له فقطع بها براجمه فشخب يده حتى مات، فرآه الطفيل بن عمرو في منامه، فرآه وهيئته حسنة، ورآه مغطيًا يديه، فقال له: ما صنع بك ربك؟ فقال: غفر لي بهجرتي إلى نبيه ﷺ فقال: مالي أراك مغطيًا يديك؟ قال: قيل لي: لن نصلح منك ما أفسدت. فقصها الطفيل على رسول الله ﷺ فقال رسول الله ﷺ «اللهم وليّديه فاغفر» ^(٤).

(١) الجامع لأحكام القرآن (١٥٦/٥ - ١٥٧)، وانظر نحوه في فتح القدير (١/٤٥٧).

(٢) رواه البخاري: (٣٤٦٣)، ومسلم: (١١٣).

(٣) رواه البخاري: (٥٧٧٨)، ومسلم: (١٠٩).

(٤) رواه مسلم: (١١٦).

ففي هذه الأحاديث دلالة واضحة على تحريم قتل الإنسان غيره، وبيان عظم عقوبة ذلك في الآخرة.

المطلب الثاني: تحريم قتل الإنسان غيره والاعتداء عليه:

إذا كان اعتداء الإنسان على نفسه بتلك المثابة من التحريم والتغليظ في العقوبة، فإن اعتدائه على غيره أشد تحريمًا، وأعظم إثمًا، وأغلظ عقوبة، وأسوأ عاقبة. وقد جاءت نصوص كثيرة في الكتاب والسنة، تحذر من ذلك تحذيرًا شديدًا، وتبين سوء عاقبته، وعظم عقوبة فاعله، فمن ذلك:

قال الله تعالى: ﴿ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطٰنًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴾ الإسراء: ٣٣

ففي هذه الآية نهي عن قتل النفس المحرمة، مؤمنة كانت أو معاهدة إلا بالحق الذي يوجب قتلها^(١).

قَالَ تَعَالَى: ﴿ وَمَا كَانَتْ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً ﴾ ﴿١٢﴾ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَعَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَتْهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿١٣﴾ النساء: ٩٢ - ٩٣ فأبي وعيد أعظم من هذا الوعيد؟! إنه لو عيد تقشعر منه جلود المؤمنين، وتنخلع من هوله قلوبهم، ويوجد في نفوسهم رادعًا قويًا، ووازعًا ذاتيًا، يمنعهم من التعدي على غيرهم، وإزهاق نفوسهم ظلمًا وعدوانًا.

ومن تتبع السنة النبوية يجدها طافحة بالتحذير من قتل النفس المعصومة، وتحريم ذلك وتبشيع أمره، فمنها:

- عن عبد الله بن مسعود رضي الله عنه قال: قال رسول الله ﷺ «أول ما يقضى بين الناس يوم القيامة في الدماء»^(٢).

ففي هذا الحديث تغليظ أمر الدماء، وأنها أول ما يقضى فيه بين الناس يوم القيامة، وذلك لعظم أمرها وشدّة خطرها^(٣).

- قال الحافظ ابن حجر: "في الحديث عظم أمر الدم؛ فإن البداءة إنما تكون بالأهم، والذنب يعظم بحسب عظم المفسدة وتفويت المصلحة، وإعدام البنية الإنسانية غاية في ذلك"^(٤).

(١) تفسير القرطبي (١٣٣/٧).

(٢) رواه البخاري: (٦٥٣٣)، ومسلم: (١٦٧٨).

(٣) انظر: شرح النووي على صحيح مسلم (١٦٧/١١)، ونيل الأوطار (١٩٧/٧).

(٤) فتح الباري (٣٩٧/١١).

- وعن عبد الله بن عمر قال: قال رسول الله ﷺ «لن يزال المؤمن في فسحة من دينه ما لم يُصب دمًا حرامًا»^(١).
- والفسحة هي المهلة والسعة، والمعنى: أنه يضيق عليه دينه بسبب الوعيد على من قتل مؤمنًا متعمدًا بغير حق^(٢).
- ونقل الحافظ ابن حجر عن ابن العربي قوله: "الفسحة في الدين: سعة الأعمال الصالحة، حتى إذا جاء القتل ضاقت، لأنها لا تفي بوزره"^(٣).
- وقال عبد الله بن عمر: "إن من ورطات الأمور التي لا مخرج لمن أوقع نفسه فيها سفك الدم الحرام بغير حله"^(٤).
- وعن البراء بن عازب I أن رسول الله ﷺ قال: «لزوال الدنيا أهون على الله من قتل مؤمن بغير حق»^(٥).

وفي هذا الحديث تليظ أمر القتل وتهويل شأنه.

ولم يكتف النبي ﷺ بما ذكر في تعظيم الدماء وبيان خطرها؛ بل أكد حرمتها، وغرس في النفوس إجلالها وتعظيمها بمقارنتها بما أجمع المسلمون على إجلاله وتعظيمه، وهو البلد الحرام والشهر الحرام، وكان ذلك في يوم مشهود، ومكان مبارك، ومجمع عظيم، شهده ما يزيد على مائة ألف مسلم، حين خطب الناس يوم النحر بمئى في حجة الوداع.

ففي الصحيحين عن ابن عمر قال: قال رسول الله ﷺ في حجة الوداع: «ألا أي شهر تعلمونه أعظم حرمة؟ قالوا: ألا شهرنا هذا، قال: ألا أي بلد تعلمونه أعظم حرمة؟ قالوا: ألا بلدنا هذا، قال: ألا أي يوم تعلمونه أعظم حرمة؟ قالوا: ألا يومنا هذا، قال: فإن الله تبارك وتعالى قد حرم عليكم دماءكم وأموالكم وأعراضكم إلا بحقها كحرمة يومكم هذا، في بلدكم هذا، في شهركم هذا، ألا هل بلغت ثلاثًا؟ كل ذلك يجيبونه: ألا نعم، قال: ويحكم، أو ويلكم! لا ترجعن بعدي كفارًا يضرب بعضكم رقاب بعض»^(٦).

ومن تأمل النصوص السابقة وجد أن أكثرها جاءت عامة مطلقة، تشمل جميع المعصومين من المؤمنين والكافرين، وما نُص فيها على المؤمن، فإنما هو لعظم حقه وحرمة، ولا تدل بحال

(١) رواه البخاري: (٦٨٦٢).

(٢) انظر: فتح الباري (١٨٨/١٢).

(٣) المرجع السابق.

(٤) رواه البخاري: (٦٤٧٠).

(٥) رواه ابن ماجه: (٢٦١٩).

(٦) رواه البخاري: (٦٧٨٥)، ومسلم: (٦٦).

- على إباحة قتل الكافر المعصوم بغير حق، ويؤكد ذلك أحاديث كثيرة تدل على تحريم قتل الكفار غير المحاربين من الذميين والمعاهدين والمستأمنين، ومنها:
- عن عبد الله بن عمرو عن النبي ﷺ قال: «من قتل معاهدًا لم يرح رائحة الجنة، وإن ريحها لتوجد من مسيرة أربعين عامًا»^(١).
 - وعن أبي هريرة ؓ أن النبي ﷺ قال: «ألا من قتل نفسًا معاهدة لها ذمة الله وذمة رسوله، فقد أخفر ذمة الله، فلا يرح رائحة الجنة وإن ريحها ليوجد من مسيرة سبعين خريفًا»^(٢).
- قال الشوكاني: "المعاهد: هو الرجل من أهل دار الحرب يدخل إلى دار الإسلام بأمان، فيحرم على المسلمين قتله بلا خلاف بين أهل الإسلام حتى يرجع إلى مأمنه".
- وقد أجمع العلماء قاطبة على تحريم الغدر، ووردت نصوص كثيرة في الكتاب والسنة تنهى عن الغدر، وتتوعد فاعله بالخزي والعذاب الأليم^(٣).

المبحث الرابع: السنة في مواجهة ثقافة العنف على المرأة:

كانت المرأة على مرّ التاريخ وتعاقب الأمم والحضارات أكثر عنصراً في المجتمع تعرضاً لممارسات العنف، وكانت تعيش ممسوخة الهوية، فاقدة الأهلية، منزوعة الحرية، لا قيمة لها تُذكر أو شأنًا يعتبر، تقاسي في عامة أحوالها - باستثناء عصور الرسالات الإلهية- ألواناً من الظلم والذل، والقهر والشقاء، وكانت ولا تحظى بأبسط حق من الحقوق التي تستحقها؛ بللا تملك حق العيش والحياة، فكانت تُملك ولا تملك، وتُورث ولا ترث، وكان العرب يعتبرون ولادتها مصدر شرٍّ وشؤم لأسرتها كما بين ذلك الله تعالى في قوله: قَالَ تَعَالَى: ﴿وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِنَّ أَيُّسْكُهُنَّ عَلَىٰ هُونٍ أَمْ يَدُسُّهُنَّ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾ النحل: ٥٨ - ٥٩

وإذا قدر لها أن تعيش فإنها تعيش في غاية الاحتقار والازدراء، وتعامل معاملة الحيوانات العجماوات، بل وصل الأمر في بعض المجتمعات إلى أنهم يشككون في إنسانيتها، ويتمارون في آدميتها، وهل لها روح خالدة كالرجال، وهل تلقن الدين، وهل تصح منها العبادة، وهل تدخل الجنة في الآخرة، أو أن كل ذلك منها براء وعليها حرام!

هكذا ظلت المرأة تعيش في هذا الواقع المرير إلى أن الله لشمس الإسلام أن تطلع، ولنور الرسالة المحمدية أن يسطع، عند ذلك خرجت المرأة من رق الجاهلية إلى حرية الإسلام، ومن أعماق المهانة

(١) رواه البخاري: (٢٩٩٥).

(٢) رواه البخاري: (٦٥١٦).

(٣) انظر: التمهيد لابن عبد البر (٢٤/٢٣٣-٢٣٤).

والاستكانة إلى مراتب الأعزة الأحرار، وتقرر في دستور الإسلام أن المرأة إنسان محترم، لا يجوز أن تورث، ولا يحل أن تحبس كرهاً، وأمر الرجال جميعاً أن يحسنوا إلى النساء، وطالب الأزواج أن يعاشروا زوجاتهم بالمعروف، وسن قوانين تكفل للمرأة كافة حقوقها^(١).

وقد نوهت السنة النبوية بشأن المرأة، وبيّنت مكانتها، ووردت أحاديث كثيرة جداً فيها الأمر بالرفق بها، والصبر عليها، وحمايتها من كل شكل من أشكال الأذى والعنف، فمن ذلك:

عن أبي هريرة^أ قال: قال رسول الله ﷺ «استوصوا بالنساء خيراً؛ فإنهن خلقن من ضلع، وإن أعوج شيء في الضلع أعلاه، فإن ذهبت تقيمه كسرته، وإن تركته لم يزل أعوج، فاستوصوا بالنساء خيراً»^(٢).

قال النووي في شرح الحديث: "وفي هذا الحديث ملاطفة النساء والإحسان إليهن والصبر على عوج أخلاقهن واحتمال ضعف عقولهن وكراهة طلاقهن بلا سبب وأنه لا يطمع باستقامتها والله أعلم"^(٣).

وقال ابن حجر: "فيه سياسة النساء بأخذ العفو منهن والصبر على عوجهن"^(٤).

وعن عائشة أن رسول الله ﷺ قال: «إنما النساء شقائق الرجال»^(٥).

قال ابن الأثير: "أي نظائرهم وأمثالهم في الأخلاق والطباع، كأنهن شققن منهم، ولأن حواء خلقت من آدم عليه السلام"^(٦).

وفي هذا الحديث الدعوة إلى حسن العشرة، وطيب المعاملة، والتلطف والإحسان ما لا يخفى.

وعن أبي هريرة عن النبي ﷺ قال: «اللهم إني أحج حق الضعيفين: اليتيم والمرأة»^(٧).

قال السندي: "أي: أضيّق على الناس في تضييع حقهما وأشدد عليهم في ذلك والمقصود إشهادة تعالى في تبليغ ذلك الحكم إليهم"^(٨).

وقال المناوي في شرح الحديث: "بأن تعاملوهما برفق وشفقة، ولا تكلفوهما ما لا يطيقانه، ولا تقصروا في حقهما الواجب والمندوب، ووصفهما بالضعف استعطافاً وزيادة في التحذير والتنفير، فإن الإنسان كلما كان أضعف كانت عناية الله به أتم، وانتقامه من ظالمه أشد"^(٩).

(١) انظر: المرأة في التصور الإسلامي، لعبد المتعال الجبري (١٥٦ - ١٥٧)، والمرأة في التاريخ والشريعة، لأسعد

الجمرائي (١٧-٤٠)، والمرأة بين الفقه والقانون، لمصطفى السباعي (١٣-٢٠).

(٢) رواه البخاري: (٥١٨٦)، ومسلم: (١٤٦٨).

(٣) شرح النووي على مسلم (٥٧/١٠).

(٤) فتح الباري لابن حجر (٢٥٤/٩).

(٥) رواه أحمد: (٢٦١٩٥)، وأبو داود: (٢٣٦)، والترمذي: (١١٣).

(٦) النهاية في غريب الحديث والأثر (٤٩٢/٢).

(٧) رواه أحمد: (٩٦٦٦)، وابن ماجه: (٣٦٧٨).

(٨) فيض القدير (١٢٨/١).

وعن إياس بن عبد الله بن أبي ذباب، قال: قال رسول الله ﷺ: «لا تضربوا إماء الله»، فجاء عمر إلى رسول الله ﷺ فقال: ذئرن النساء على أزواجهن، فرخص في ضربهن، فأطاف بآل رسول الله ﷺ نساء كثير يشكون أزواجهن، فقال النبي ﷺ: «لقد طاف بآل محمد نساء كثير يشكون أزواجهن، ليس أولئك بخيارك»^(٢).

قال البيهقي: "في الحديث دليل على أن ضرب النساء في منع حقوق النكاح مباح، ثم وجه ترتيب السنة على الكتاب في الضرب يحتمل أن يكون نهي النبي ﷺ عن ضربهن قبل نزول الآية، ثم لما ذئرن النساء، أذن في ضربهن ونزل القرآن موافقا له، ثم لما بالغوا في الضرب، أخبر أن الضرب وإن كان مباحا على شكاسة أخلاقهن، فالتحمل والصبر على سوء أخلاقهن، وترك الضرب أفضل وأجمل"^(٣).

وعن ابن عباس قال: قال رسول الله ﷺ: «من كانت له أنثى، فلم يئدها، ولم يهتها، ولم يؤثر ولده عليها، أدخله الله الجنة»^(٤).

فهذا نزر يسير مما جاء في السنة النبوية من الحفاوة والتكريم الذي حظيت به المرأة في ظل تعاليم الإسلام، وهيات أن تجد المرأة مثل هذه العناية العظيمة: بل ولا قريبا منها في غير هذا الدين العظيم.

المبحث الخامس: السنة في مواجهة العنف على الخدم:

لقد سبق الإسلام في مبادئ تشريعه الشرق والغرب في سننه قوانين تضمن للخدم والعمال حقوقهم، وتكفلهم حياة كريمة، وهذه التشريعات سمت على ما وصلت إليه النظم الحديثة التي تزعم أنها حققت مكاسب كبيرة للخدم والعمال، ولم تشهد أي حضارة عدلاً في إنصاف حقوق العباد مثلما قدمته الشريعة الإسلامية، فالعمل والخدمة في الإسلام لا تزري بأصحابها، ولا تحقر من شأنهم، فحياة الناس في المجتمع الإسلامي قائمة على خدمة الناس وتسخير بعضهم لبعض، لاختلاف قدرات الناس ومواهبهم، وأعمالهم ومهنهم.

ونظراً إلى كون شريحة الخدم والعمال من أكثر الشرائح في المجتمع تعرضاً للعنف والظلم؛ وذلك لضعفهم وعدم قدرتهم على المطالبة بحقوقهم، دعت الشريعة الإسلامية إلى مراعاة حالهم، وحثت على الإنصاف معهم، وحمايتهم من أي شكلٍ من أنواع الظلم والعنف، ومن تتبع

(١) حاشية السندي على سنن ابن ماجه (٣٩٣/٢).

(٢) رواه أبو داود: (٢١٤٦).

(٣) شرح السنة للبيهقي (١٢٨/٩).

(٤) رواه أحمد: (١٩٥٧)، وأبو داود: (٥١٤٦).

للسنة النبوية الشريفة وجدها زاخرة بتقرير قيم ومبادئ تحمي هذه الشريعة المهمة في المجتمع، فمن ذلك:

أولاً: الرفق بهم وعدم تعنيفهم وتوبيخهم:

لقد كان لنا في رسول الله ﷺ أسوة حسنة في معاملة الخدم حيث كان تعامله ﷺ مع خدمه في غاية الرفق واللطف، وقد حكى لنا خادمه أنس بن مالك رضي الله عنه كيف عامله النبي ﷺ بقوله: "خدمتُ النبي ﷺ عشر سنين، فما أمرني بأمر فتوانيتُ عنه أو ضيَّعته فلامني، فإن لامي أحدٌ من أهل بيته إلا قال: «دعوه، فلو قُدر - أو قال: لو قُضي - أن يكون كان»^(١).

وفي رواية أخرى قال: خدمتُ رسول الله ﷺ عشر سنين، لا والله ما سبني سبّة قط، ولا قال لي: أف قط، ولا قال لي لشيء فعلته: لم فعلته؟ ولا لشيء لم أفعله: ألا فعلته؟^(٢).

وفي هذين الحديثين دلالة واضحة على ما كان عليه الصلاة والسلام من الرفق مع الخدم، حيث لم تصدر منه طيلة هذه السنوات التي خدمه فيها أنس بن مالك أي كلمة تجرح شعوره، أو تخذش كرامته، أو تدل على تضجر منه.

ثانياً: عدم ضربهم وإهانتهم:

إن الخدم بشرٌ يخطؤون كما يخطئ غيرهم من البشر، ولسيدهم الحق في تأديبهم وتصحيح ما صدر منهم من الأخطاء، ولكن ينبغي أن يكون ذلك في حدود الشرع، وأن لا يتجاوز ما تتحقق به المصلحة المرجوة من التأديب وتصحيح الخطأ إلى حد الإهانة والتعذيب، ولنا في الهدي النبوي في ذلك أسوة حسنة، فمن ذلك:

- عن عائشة قالت: ما ضرب رسول الله ﷺ شيئاً قط بيده، ولا امرأة، ولا خادماً، إلا أن يجاهد في سبيل الله^(٣).

- وعن أبي هريرة قال: قال رسول الله ﷺ: «المملوك أخوك، فإذا صنع لك طعاماً فأجلسه معك، فإن أبي فأطعمه، ولا تضربوا وجوههم»^(٤).

- عن زاذان: أن ابن عمر رضي الله عنهما دعا بغلام له فرأى بظهره أثراً، فقال له: أوجعتك؟ قال: لا، قال: فأنت عتيق، قال: ثم أخذ شيئاً من الأرض، فقال: ما لي فيه من الأجر ما يزنُ

(١) رواه أحمد: (١٣٤١٨).

(٢) رواه أحمد: (١٣٠٣٤).

(٣) رواه مسلم: (٢٣٢٨).

(٤) رواه الطيالسي في مسنده (٢٤٩٠)، والبيهقي في شعب الإيمان: (٨٢٠٦).

هذا، إني سمعت رسول الله ﷺ يقول: «من ضرب غلامًا له حدًا لم يأتَه، أو لطمه، فإن كَفَّارَتَه أن يعتقه»^(١).

ثالثًا: تكليفهم على قدر طاقتهم وقدرتهم:

فمن حق الخادم أو العامل أن يكلف بالأعمال على قدر طاقته، وضمن ساعات العمل التي تقررها قوانين العمل، فلا يحق للسيد أن يكلف خادماً أو أجيراً بما يشق عليه، ومما ورد في ذلك من السنة النبوية:

عن أبي ذر الغفاري I قال: قال رسول الله ﷺ: «إن إخوانكم خولكم، جعلهم الله تحت أيديكم، فمن كان أخوه تحت يده، فليطعمه مما يأكل، وليلبسه مما يلبس، ولا تكلفوهم ما يغلبهم، فإن كلفتموهم ما يغلبهم فأعينوهم»^(٢).

ففي الحديث دلالة على النهي عن تكليف الخدم بأي عملٍ فوق قدرتهم وطاقاتهم، فيعجزون عن القيام به لصعوبته، فإن كان العمل فوق قدرة العامل أو الخادم فيجب إعاتهم بأخرين، ولا يجوز لأرباب العمل استغلال العمال الاستغلال السيئ.

رابعاً: الوفاء بأجرة عملهم:

إن منع الأجير أو الخادم حقه بعد أداءه لعمله يُعد من أكبر مظهرٍ من مظاهر العنف عليه؛ فلذلك حث الإسلام على الوفاء بأجرة الأجير فور انتهائه من أداء العمل، وأجرة العمل حق أوجبه الإسلام بالمعروف، والمبدأ العام في الإسلام أن الجزاء على قدر العمل، فإذا أدى الأجير عمله استحق أجره وافيًا، فإذا قصر رب العمل ألزم به، وقد ورد الأمر بالوفاء بأجر الأجير والخادم في أحاديث كثيرة، منها:

عن أبي هريرة I، عن النبي ﷺ قال: «قال الله تعالى: ثلاثة أنا خصمهم يوم القيامة: رجلٌ أعطى بي ثم غدر، ورجل باع حراً فأكل ثمنه، ورجل استأجر أجيراً فاستوفى منه ولم يعطه أجره»^(٣).

قال الحافظ ابن حجر: "قوله: ورجلٌ استأجر أجيراً فاستوفى منه ولم يعطه أجره، هو في معنى من باع حراً وأكل ثمنه لأنه استوفى منفعته بغير عوض وكأنه أكلها ولأنه استخدمه بغير أجره وكأنه استعبده"^(٤).

(١) رواه مسلم: (١٦٥٧).

(٢) رواه البخاري: (٢٥٤٥)، ومسلم: (١٦٦١).

(٣) رواه البخاري: (٢٢٧٠).

(٤) فتح الباري (٤/٤١٨).

المبحث السادس: السنة في مواجهة العنف على الحيوانات:

لقد جاءت الشريعة الإسلامية الغراء بمنهجٍ شاملٍ للحياة والأحياء، ورسولنا ﷺ لم يترك خيراً إلا دلَّ أمته عليه، وأرشدنا إليه، ولم يدع شراً إلا حذّر أمته منه ونهاها عنه، ولم تقتصر الشريعة الإسلامية على تقرير بيان حقوق الإنسان فحسب؛ بل جاءت بأحكامٍ تكفل للحيوانات حقها، وتحميها من أي شكلٍ من أنواع العنف والأذى، وبما أن السنة النبوية مصدر من مصادر التشريع فقد اشتملت على جملةٍ كثيرة من هذه الأحكام التي دلت على أن التعدي على الحيوان يزهق روحه ظلماً وعدواناً جريمة يستحق فاعلها العقاب، فمن ذلك:

أولاً: النهي عن حبس الحيوان وتعذيبه:

ففي الصحيحين عن عبد الله بن عمر أن رسول الله ﷺ قال: «دخلت امرأة النار في هرة ربطتها، فلم تطعمها، ولم تدعها تأكل من خشاش الأرض»^(١).

ثانياً: النهي عن قتل الحيوان بغير حاجة: ومما ورد في ذلك:

- عن عبد الله بن عمرو عن النبي ﷺ قال: "ما من إنسان يقتل عصفوراً فما فوقها بغير حقها إلا سأله الله - عز وجل - عنها يوم القيامة"، قيل: يا رسول الله، وما حقها؟ قال: «حقها أن يذبحها فيأكلها ولا يقطع رأسها فيرمي به»^(٢).

- وعن سعيد بن جبير، قال: مرّ ابن عمر بفتيانٍ من قريش قد نصبوا طيراً وهم يرمونه، وقد جعلوا لصاحب الطير كل خاطئة من نبلهم، فلما رأوا ابن عمر تفرقوا، فقال ابن عمر: من فعل هذا؟ لعن الله من فعل هذا، إن رسول الله ﷺ لعن من اتخذ شيئاً فيه الروح غرضاً^(٣).

قال النووي: "أي لا تتخذوا الحيوان الحي غرضاً ترمون إليه كالغرض من الجلود وغيرها وهذا النهي للتحريم"^(٤).

ثالثاً: النهي عن تجويع الحيوان وتكليفه العمل فوق طاقته: ومما ورد في ذلك:

(١) البخاري: (٣١٤٠)، مسلم: (٢٢٤٢).

(٢) رواه الحاكم في المستدرک: (٧٦٦٩).

(٣) رواه مسلم: (١٩٥٨).

(٤) شرح النووي على مسلم (١٠٨/١٣).

- عن عبد الله بن جعفر، قال: أردفني رسول الله ﷺ خلفه ذات يوم، فأسرَّ إلي حديثاً لا أحدث به أحداً من الناس، وكان أحبَّ ما استتر به رسول الله ﷺ لحاجته هدفاً أو حائش نخل، قال: فدخل حائطاً لرجل من الأنصار، فإذا جمل، فلما رأى النبي ﷺ حن وذرفت عيناه، فأتاه النبي ﷺ فمسح ذفراه فسكت، فقال: «من رب هذا الجمل؟ لمن هذا الجمل؟» فجاء فتى من الأنصار، فقال: لي يا رسول الله، قال: «أفلا تتقي الله في هذه الهيمة التي ملكك الله إياها، فإنه شكا إلي أنك تجيعه وتدئبه»^(١).

- وعن سهل ابن الحنظلية، قال: مر رسول الله ﷺ - ببيعير قد لحق ظهره ببطنه، فقال: «اتقوا الله في هذه الهائم المعجمة، فاركبوها صالحة، وكلوها صالحة»^(٢).

قال ابن رسلان في شرح الحديث: "المعنى: خافوا الله في هذه الهائم التي لا تتكلم فتسألوا ما بها منالجوع والعطش والتعب والمشقة. وفيه الأمر بالقيام بحقوقها الواجبة والمندوبة من العلف والسقي الذي يكفيها، أو تمكينها من الرعي، فإن امتنع أجبره الحاكم على الواجب من ذلك"^(٣).

الخاتمة

وبعد هذه الجولة في نصوص السنة النبوية الشريفة، واستعراض ما ورد فيها في مواجهة ظاهرة العنف نستخلص النتائج التالية:

- (١) أن دين الإسلام يدعوا إلى الرحمة والرفق بجميع الناس، دون اعتبار أديانهم أو جنسهم أو عرقهم أو لونهم.
- (٢) أن سيرة النبي ﷺ وهدية هي المثل الأعلى في تطبيق منهج الرفق ونبذ العنف.
- (٣) أن السنة النبوية مليئة بتقرير مبدأ الرفق ونبذ العنف بجميع أشكاله.
- (٤) أن السنة النبوية تجرم العنف أيّاً كان مصدره وبواعثه، وتحذر من ترويع الأمنين، وتدعوا إلى نشر الأمن والسلام في المجتمع.
- (٥) أن السنة النبوية جاءت بتحريره المرأة من أغلال الجاهلية، وتخليصها من أصناف العنف التي تمارس في حقها قبل الإسلام.
- (٦) أن السنة النبوية اعتنت بحقوق الخدم، وجاءت أحكام تضمن لهم حقوقهم، وتصد عنهم أي نوعٍ من أنواع الظلم والعنف.
- (٧) أن منهج السنة النبوية في محاربة ظاهرة العنف منهجٌ شامل؛ حيث لم يقتصر في محاربة ظاهرة العنف في حق بني آدم فقط؛ بل شمل الحيوانات العجماء.

(١) رواه أبو داود: (٢٥٤٩).

(٢) رواه أبو داود: (٢٥٤٨).

(٣) شرح سنن أبي داود لابن رسلان (٢١١/١١).

والله تعالى أعلم، وصلى الله وسلم على نبينا محمد، وعلى آله وصحبه أجمعين.

المصادر والمراجع

تاج العروس من جواهر القاموس، المؤلف: محمّد بن محمّد بن عبد الرزّاق الحسيني، أبو الفيض، الملقّب بمرتضى، الرّبيدي (المتوفى: ١٢٠٥هـ)، المحقق: مجموعة من المحققين، الناشر: دار الهداية.

التمهيد لما في الموطأ من المعاني والأسانيد، المؤلف: أبو عمر يوسف بن عبد الله بن محمد بن عبد البر بن عاصم النمري القرطبي (المتوفى: ٤٦٣هـ)، تحقيق: مصطفى بن أحمد العلوي، محمد عبد الكبير البكري، الناشر: وزارة عموم الأوقاف والشؤون الإسلامية - المغرب، ١٣٨٧ هـ.

تيسير الكريم الرحمن في تفسير كلام المنان، المؤلف: عبد الرحمن بن ناصر بن عبد الله السعدي (المتوفى: ١٣٧٦هـ)، المحقق: عبد الرحمن بن معلا اللويحق، الناشر: مؤسسة الرسالة، الطبعة: الأولى ١٤٢٠هـ - ٢٠٠٠ م.

الجامع الكبير - سنن الترمذي، المؤلف: محمد بن عيسى بن سورة بن موسى بن الضحّاك، الترمذي، أبو عيسى (المتوفى: ٢٧٩هـ)، المحقق: بشار عواد معروف، الناشر: دار الغرب الإسلامي - بيروت، سنة النشر: ١٩٩٨ م.

الجامع المسند الصحيح المختصر من أمور رسول الله صلى الله عليه وسلم وسننه وأيامه = صحيح البخاري، المؤلف: محمد بن إسماعيل أبو عبد الله البخاري الجعفي، المحقق: محمد زهير بن ناصر الناشر: دار طوق النجاة (مصورة عن السلطانية بإضافة ترقيم ترقيم محمد فؤاد عبد الباقي)، الطبعة: الأولى، ١٤٢٢هـ.

الجامع لأحكام القرآن = تفسير القرطبي، المؤلف: أبو عبد الله محمد بن أحمد بن أبي بكر بن فرح الأنصاري الخزرجي شمس الدين القرطبي (المتوفى: ٦٧١هـ)، تحقيق: أحمد البردوني وإبراهيم أطفيش، الناشر: دار الكتب المصرية - القاهرة، الطبعة: الثانية، ١٣٨٤هـ - ١٩٦٤ م.

حاشية السندي على سنن ابن ماجه = كفاية الحاجة في شرح سنن ابن ماجه، المؤلف: محمد بن عبد الهادي التتوي، أبو الحسن، نور الدين السندي (المتوفى: ١١٣٨هـ)، الناشر: دار الجيل - بيروت.

سنن ابن ماجه، المؤلف: ابن ماجه، أبو عبد الله محمد بن يزيد القزويني (المتوفى: ٢٧٣هـ)، المحقق: شعيب الأرنؤوط - عادل مرشد - محمّد كامل قره بللي - عبد اللّطيف حرز الله، الناشر: دار الرسالة العالمية، الطبعة: الأولى، ١٤٣٠هـ - ٢٠٠٩ م.

سنن أبي داود، المؤلف: أبو داود سليمان بن الأشعث بن إسحاق بن بشير بن شداد بن عمرو الأزدي السجستاني (المتوفى: ٢٧٥هـ)، المحقق: محمد محيي الدين عبد الحميد، الناشر: المكتبة العصرية، صيدا - بيروت.

السنن الكبرى، المؤلف: أحمد بن الحسين بن علي بن موسى الخُسْرُو جِردِي الخراساني، أبو بكر البيهقي (المتوفى: ٤٥٨هـ)، المحقق: محمد عبد القادر عطاء، الناشر: دار الكتب العلمية، بيروت - لبنان، الطبعة: الثالثة، ١٤٢٤ هـ - ٢٠٠٣ م.

السلوك العدواني لدى الأطفال، مجلة الأمن والحياة، المؤلف: سعد سعيد الزهراني، الرياض، العدد (١٦). شرح السنة، المؤلف: محيي السنة، أبو محمد الحسين بن مسعود بن محمد بن الفراء البغوي الشافعي (المتوفى: ٥١٦هـ)، تحقيق: شعيب الأرنؤوط-محمد زهير الشاويش، الناشر: المكتب الإسلامي - دمشق، بيروت، الطبعة: الثانية، ١٤٠٣ هـ - ١٩٨٣ م.

شرح سنن أبي داود، المؤلف: شهاب الدين أبو العباس أحمد بن حسين بن علي بن رسلان المقدسي الرملي الشافعي (المتوفى: ٨٤٤ هـ)، تحقيق: عدد من الباحثين بدار الفلاح بإشراف خالد الرباط، الناشر: دار الفلاح للبحث العلمي وتحقيق التراث، الفيوم - جمهورية مصر العربية، الطبعة: الأولى، ١٤٣٧ هـ - ٢٠١٦ م.

شعب الإيمان، المؤلف: أحمد بن الحسين بن علي بن موسى الخُسْرُو جِردِي الخراساني، أبو بكر البيهقي، (المتوفى: ٤٥٨هـ)، حققه وراجع نصوصه وخرج أحاديثه: الدكتور عبد العلي عبد الحميد حامد، أشرف على تحقيقه وتخرجه أحاديثه: مختار أحمد الندوي، صاحب الدار السلفية ببومباي - الهند، الناشر: مكتبة الرشد للنشر والتوزيع بالرياض بالتعاون مع الدار السلفية ببومباي بالهند، الطبعة: الأولى، ١٤٢٣ هـ - ٢٠٠٣ م.

العوامل الاجتماعية المؤدية للعنف لدى طلاب المرحلة الثانوية، الرياض: جامعة نايف العربية للعلوم الأمنية، المؤلف: فهد بن علي الطيار سنة النشر: (٢٠٠٥).

فتح الباري شرح صحيح البخاري، المؤلف: أحمد بن علي بن حجر أبو الفضل العسقلاني الشافعي، الناشر: دار المعرفة - بيروت، ١٣٧٩ هـ.

فتح القدير، المؤلف: محمد بن علي بن محمد بن عبد الله الشوكاني اليمني (المتوفى: ١٢٥٠هـ)، الناشر: دار ابن كثير، دار الكلم الطيب - دمشق، بيروت، الطبعة: الأولى - ١٤١٤ هـ.

فيض القدير شرح الجامع الصغير، المؤلف: زين الدين محمد المدعو بعبد الرؤوف بن تاج العارفين بن علي بن زين العابدين الحدادي ثم المناوي القاهري (المتوفى: ١٠٣١هـ)، الناشر: المكتبة التجارية الكبرى - مصر، الطبعة: الأولى، ١٣٥٦ هـ.

- معجم مقاييس اللغة، المؤلف: أحمد بن فارس بن زكرياء القزويني الرازي، أبو الحسين (المتوفى: ٣٩٥هـ)، المحقق: عبد السلام محمد هارون، الناشر: دار الفكر، عام النشر: ١٣٩٩هـ - ١٩٧٩م.
- لسان العرب، المؤلف: محمد بن مكرم بن علي، أبو الفضل، جمال الدين ابن منظور الأنصاري الرويفي الإفريقي (المتوفى: ٧١١هـ)، الناشر: دار صادر - بيروت، الطبعة: الثالثة - ١٤١٤هـ
- المجتبى من السنن = السنن الصغرى للنسائي، المؤلف: أبو عبد الرحمن أحمد بن شعيب بن علي الخراساني، النسائي (المتوفى: ٣٠٣هـ)، تحقيق: عبد الفتاح أبو غدة، الناشر: مكتب المطبوعات الإسلامية - حلب، الطبعة: الثانية، ١٤٠٦هـ - ١٩٨٦م.
- محاسن التأويل، المؤلف: محمد جمال الدين بن محمد سعيد بن قاسم الحلاق القاسمي (المتوفى: ١٣٣٢هـ)، المحقق: محمد باسل عيون السود، الناشر: دار الكتب العلمية - بيروت، الطبعة: الأولى - ١٤١٨هـ
- المرأة في التاريخ والشريعة، المؤلف: د. أسعد الحمزاني، الطبعة الأولى ١٤١٠هـ/١٩٨٩م، الناشر: دار النفائس.
- المرأة بين الفقه والقانون، المؤلف: مصطفى بن حسني السباعي، الطبعة السابعة، ١٤٢٠هـ/ ١٩٩٩م، الناشر: دار الوراق للنشر والتوزيع، بيروت.
- المرأة في التصور الإسلامي، المؤلف: عبد المتعال الجبري، الطبعة: العاشرة، بلد النشر: مصر. معجم المصطلحات للعلوم الاجتماعية، المؤلف: أحمد زكي بيومي، مكتبة لبنان بيروت، (١٩٨٦).
- المستدرک علی الصحیحین، المؤلف: أبو عبد الله الحاكم محمد بن عبد الله بن محمد بن حمدويه بن نعيم بن الحكم الضبي الطهماني النيسابوري المعروف بابن البيع (المتوفى: ٤٠٥هـ)، تحقيق: مصطفى عبد القادر عطا، الناشر: دار الكتب العلمية - بيروت، الطبعة: الأولى، ١٤١١هـ - ١٩٩٠م.
- مسند أبي داود الطيالسي، المؤلف: أبو داود سليمان بن داود بن الجارود الطيالسي البصري (المتوفى: ٢٠٤هـ)، المحقق: الدكتور محمد بن عبد المحسن التركي، الناشر: دار هجر - مصر، الطبعة: الأولى، ١٤١٩هـ - ١٩٩٩م.
- مسند الإمام أحمد بن حنبل، المؤلف: أبو عبد الله أحمد بن محمد بن حنبل بن هلال بن أسد الشيباني (المتوفى: ٢٤١هـ)، المحقق: شعيب الأرنؤوط - عادل مرشد، وآخرون، إشراف: د عبد الله بن عبد المحسن التركي، الناشر: مؤسسة الرسالة، الطبعة: الأولى، ١٤٢١هـ - ٢٠٠١م.

- المسند الصحيح المختصر بنقل العدل عن العدل إلى رسول الله صلى الله عليه وسلم، المؤلف: مسلم بن الحجاج أبو الحسن القشيري النيسابوري، المحقق: محمد فؤاد عبد الباقي، الناشر: دار إحياء التراث العربي - بيروت.
- مشارك الأنوار على صحاح الآثار، المؤلف: عياض بن موسى بن عياض بن عمرو اليحصبي السبتي، أبو الفضل (المتوفى: 544هـ)، دار النشر: المكتبة العتيقة ودار التراث.
- مظاهر العنف الأسري ضد الأطفال وأسره على المجتمع، كلية التربية، جامعة الزاوية، المؤلف: خليفة ابتسام، سنة النشر: (2018).
- المنهاج شرح صحيح مسلم بن الحجاج، المؤلف: أبو زكريا محيي الدين يحيى بن شرف النووي (المتوفى: 676هـ)، الناشر: دار إحياء التراث العربي - بيروت، الطبعة: الثانية، 1392هـ.
- الموافقات، المؤلف: إبراهيم بن موسى بن محمد اللخمي الغرناطي الشهير بالشاطبي (المتوفى: 790هـ)، المحقق: أبو عبيدة مشهور بن حسن آل سلمان، الناشر: دار ابن عفان، الطبعة: الطبعة الأولى 1417هـ/1997م.

الجهاد المشروع والعنف المسلح: معركة طوفان الأقصى نموذجاً

إعداد:

أ.د. كمال بابكر

قسم الدراسات الأدبية؛

جامعة عثمان بن فودي، صكتو - نيجيريا.

LEGITIMATE JIHAD AND ARMED VIOLENCE: TOFAN AL-AQSA EXAMPLE

By

Prof. Kamal Babikir

Dept. of Arabic Literary studies

Usmanu Danfodiyo University, Sokoto

kamal.babikir@udusok.edu.ng

المستخلص:

والحمد لله الذي أمر بالجهاد ونهى عن العنف، وأشهد أن لا إله إلا الله وحده لا شريك له، القائل في كتابه الكريم: ﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾ (البقرة: ١٩٠) وقوله 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 وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لُمْسِرُونَ﴾ (المائدة: ٣٢) وصلى الله على سيدنا محمد المبعوث بالحق الصادق في قوله صلى الله عليه وسلم: "إن الله رفيق يحب الرفق ما لا يعطى العنف وما لا يعطى على ما سواه". إن موضوع الجهاد والعنف المسلح موضوعاً فضفاضاً وقد تناوله الفقهاء والمفكرون بتعمق وكثرة، حسب مجريات الأمن والسلام في العصر الحالي. أما هذه الورقة سوف تتناول موضوع الجهاد والعنف من خلال معركة طوفان الأقصى في الأراضي الفلسطينية؛ وما يحدث - حالياً - من المحتل الإسرائيلي من عنف وانتهاك لحقوق الإنسان تجاه الشعب الفلسطيني والمجاهدين. لا شك أن الباحث في حاجة ماسة لمعرفة القضية الفلسطينية ومآلاتها الأمنية؛ - الإقليمية والدولية - ثم تحديد الجهاد وأهدافه من خلال النصوص القرآنية والنبوية والقانون الدولي، وكذلك التطرق إلى العنف المسلح ونتائجه في المجتمع وانعكاساته في الأمن الإقليمي والدولي. كل هذا من خلال المنهج الوصفي والتحليلي لوقائع طوفان الأقصى و يرجو الباحث في ذلك إبراز الحقيقة، وتبديد وهم الواهمين فيما يتعلق بالجهاد والعنف المسلح.

المقدمة:

إن الأحداث الدموية في الأراضي الفلسطينية منذ سنة ١٩٤٨ م^(١) كان ومازال لها رد فعل، بدأ بتشكيل فصائل وأحزاب؛ كحركة فتح، والجهمة الشعبية والجهمة الديمقراطية وحزب الشعب الشيوعي. وكلها تعرف بالحركات التحريرية والمقاومة للاحتلال. وجميع هذه الفصائل والحركات التحريرية تتكون من القوة الوطنية العلمانية.^(٢) وفي سنة ١٩٨٧ م^(٣) ظهرت حركة تسمى بحركة المقاومة الإسلامية وتشتهر باسمها المختصر (حماس)، وأصبحت قوة سياسية ذات أيديولوجية،^(٤) تنضوي تحتها عدة فصائل منها كتائب عز الدين القسام، وسرايا القدس وغيرها من الفصائل. ولها برنامج سياسي ذو أبعاد عقائدية. ومن هذا المنطلق الأيديولوجي تأت فكرة الجهاد التي انبثقت من العقيدة الإسلامية.

أما بخصوص العنف فهو سلوك إيدائي قد يكون باديا أو متخفيا، ماديا أو معنويا؛ وفي كل هذه الحالات هو إنكار للأخر من مجال الحياة ومن مجال الفعل ومن مجال القول.^(٥) ومن هذه المقدمة الموجزة يتبلور الجهاد الشرعي والعنف المسلح في معركة طوفان الأقصى. الورقة تتمحور في النقاط التالية:

- ❖ مفهوم الجهاد وأهدافه
- ❖ مفهوم العنف ودوافعه
- ❖ نشأة القضية الفلسطينية والعنف الإسرائيلي.
- ❖ الجهاد وطوفان الأقصى.
- ❖ الخاتمة.

مفهوم الجهاد وأهدافه:

الجهاد مصدر جاهد، إذا بالغ في بذل الجهد، والجهاد بمعنى المبالغة واستفراغ ما في الوسع والطاقة من قول أو فعل "قال تعالى ﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ﴾ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ [حَرْجٌ] الْحَجَّ: ٧٨ والجهاد في الشرع: قتال من ليس له ذمة من الكفار أو القتال دفاعا عن

(١) <https://www.un.org> الأمم المتحدة / موجز لتاريخ القضية الفلسطينية-

(٢) العلمانية: عزل الدين عن الدولة وعن حياة المجتمع وابقاه حبيسا في ضمير الفرد، لا يتجاوز العلاقة الخاصة بينه وبين ربه.

<http://www.palestine.studies.org> حماس / خلفية تاريخية سياسية - (٣)

(٤) أيديولوجية جمعها أيديولوجيات: مجموعة الآراء والأفكار والعقائد والفلسفات التي سؤمن بها شعب أو أمة أو أحزاب أو جماعة.

<https://journal.openedition.org> المقدس والعنف الصهيوني في رواية الصراع العربي الإسرائيلي- (٥)

الدين والوطن.^(١) ويقال أن لفظة الجهاد مصدر جَاهَدَ يُجَاهِدُ جِهَاداً، وحقيقته بذل الجهد للوصول إلى المطلوب وفي الشرع يأتي على وجهين عام وخاص؛ فالعام هو بذل الوسع في دفع كل ما يدعو إلى مخالفة هدى الله من الكفر والمعاصي؛ فيشمل جهاد النفس والهوى والشيطان، ويدخل فيه رد الشبهات المعارضة لخبر الله عز وجل، ودفع الشهوات المعارضة لأمر الله تعالى، وجهاد الكفار والمنافقين بالحجج والبيّنات.

أما الجهاد بالمعنى الخاص فهو بذل الجهد في قتال الكفار من المشركين وأهل الكتاب حتى يدخلوا الإسلام أو يعطوا الجزية عن يد وهم صاغرون.^(٢) وقال الله تعالى في ذلك: ﴿ 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 ﴾ البقرة: ٢١٦ ومن أدلة الجهاد المشروع قوله عز وجل: ﴿ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴾ التوبة: ٢٩ وكذلك قوله تعالى: ﴿ إِنَّ لِيُجِبَّ الَّذِينَ يُقَاتِلُونَكَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُيُوتٌ مَرْصُورَةٌ ﴾ الصف: ٤ وقوله تعالى: ﴿ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعَدُّوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴾ البقرة: ١٩٠ وورد أيضاً في الجهاد قوله عز وجل: ﴿ أذنَ لِلَّذِينَ يُقَاتِلُونَكَ بِأَنَّهُمْ ظُلُمًا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴾ الحج: ٣٩ وفي هذه الآيات الكريمات دلالة ظاهرة وواضحة في وجوب جهاد الكفار والمشركين ولكن هذا كان في ثلاثة مراحل:

- المرحلة الأولى:^(٣) وهي المرحلة التي أذن الله تعالى للمسلمين بالجهاد لأنهم ظلموا من قبل الكفار والمشركين، فأذن لهم قتالهم، دفاعاً عن أنفسهم.^(٤)
- المرحلة الثانية: أمر الله تعالى المسلمين قتال من قاتلهم والكف عن كف عنهم.^(٥)
- المرحلة الثالثة: جهاد المشركين مطلقاً وغزوهم في بلادهم حتى لا يكونوا فتنة ويكون الدين كله لله وليعم الخير وتتسع رقعة الإسلام ويزول كل من دعاة الكفر والإلحاد وليخرجوا الناس من ظلم الجبابرة إلى العدل والعدالة.^(٦)

(١) <https://www.almaany.com> الموقع الإلكتروني - المعاني -

(٢) <https://sh-albarrak.com> تعريف الجهاد على موقع:-

(٣) <https://binbaz.org.sa> فضل الجهاد والمجاهدين، الموقع الرسمي لسماحة الشيخ الإمام ابن باز رحمة الله عليه.

(٤) الدليل على ذلك في سورة الحج الآية: (٣٩)

(٥) الدليل على ذلك في سورة البقرة الآية: (١٩٠).

(٦) الدليل على ذلك في سورة التوبة الآية: (٥) وسورة الأنفال الآية: (٣٩)

خلاصة القول: جهاد في سبيل دفاع النفس يكون في ثلاثة حالات، حالة يكون فيها المسلم مظلوماً ومسلوب الإرادة ففي هذه الحالة يجب عليه أن يجاهد ويدافع عن نفسه. والحالة الثانية حين يُهَبُّ غير المسلم في قتال المسلم، فهنا وجب عليه أن يقاتل كل من قاتله، ويكف عن قتال كل من كفَّ عن قتاله. والحالة الثالثة هي حالة الجهاد المطلق وغزو بلاد الكفار، ولكن بشرط أن تكون لهم المقدرة والقوة التي تسمح لهم بذلك.

أهداف الجهاد:

لا شك أن الجهل بحقيقة الإسلام وتاريخ انتشاره لكثير من أعداء الإسلام، دفعهم بكل قوة وشراسة إلى اتهام الإسلام والمسلمين بمحاربة الآخرين، وإراقة الدماء والقتل والغزو، في حين أن الإسلام والمسلمين بريئان عما يقولون. والجهاد له حالات، فيما يتم الجهاد، وبها تتحقق أسى أهداف الجهاد التي لا تتوقف على الفرد بل أنها تساهم وتشمل مصالح الحياة الاجتماعية والاقتصادية والسياسية. والذي دفع لتشريع حكم الجهاد أمر فطري في نفس الإنسان وغير الإنسان؛ والدفاع عن النفس ضروري للكائنات أمام العدو، والخالق القدير الجبار أودع في جميع المخلوقات هذه الفطرة وجعل لها وسائل وأهداف قبل الشروع فيها. ومن أهداف الجهاد:

حماية حرية العقيدة^(١)؛ حماية الشعائر والعبادات^(٢)، دفع الفساد عن الأرض^(٣)، الإبتلاء والتربية والإصلاح^(٤)، إرهاب الكفار واخزائهم وإذلالهم وتوهمين كيدهم^(٥)، إقامة حكم الله ونظام الإسلام في الأرض^(٦)، دفع عدوان الكافرين^(٧).

إذن الجهاد المبالغة في بذل الجهد لدفع كل ما يدعو إلى مخالفة الشرع من الكفر والمعاصي، أو قتال الكفار من المشركين وأهل الكتاب حتى يدخلوا الإسلام أو يعطوا الجزية عن يد وهم صاغرون، وقد مرَّ الجهاد في الشرع على ثلاثة مراحل - كما سبق - كما أن له أهداف بها ينطلق.

مفهوم العنف ودوافعه:

(١) سورة الأنفال الآية: (٣٩ - ٤٠)

(٢) سورة الحج الآية: (٣٨ - ٤١)

(٣) سورة البقرة الآية: (٢٥٠ - ٢٥٢)

(٤) سورة محمد الآية: (٦٤) وسورة آل عمران الآية: (١٤٢)

(٥) سورة الأنفال الآية: (١٧ - ١٨)

(٦) سورة النساء الآية: (١٠٥)

(٧) سورة النساء الآية: (٧٤ - ٧٥) وسورة البقرة الآية: (١٩٠ - ١٩٢).

يقال عَنَّفَ يَغْنِفُ تَغْنِيفًا فهو مُعَنَّفٌ والمفعول مُعَنَّفٌ، وَعُنْفٌ جمع عَنَيْفٌ، ويقال عَنُفَ عَنُفْتُ أَعْنُفُ مصدرعُنْفٌ عَنَافَةٌ. عَنُفَ بالرجل: لم يرفق به، عامله بشدة وَعُنْفٍ أو لأمه وعَيْرُهُ^(١). و من هذه المعاني اللغوية نما المفهوم الاصطلاحي لكلمة العنف وهي تعني: سلوك يكتسبه الإنسان عندما يُمارسُ عليه في طفولته؛ وغالبا سيمارسه سواء مع الناس أو النبات أو الحيوان. ويقال أن العنف هو السلوك المشوب بالقسوة والعدوان والقهر والإكراه وهو عادة سلوك بعيد عن التحضر والتمدن. تستمر فيه الدوافع والطاقات العدوانية استثمارا صريحا بدائيا كالضرب والقتل للأفراد والتكسر والتدمير للممتلكات واستخدام القوة لإكراه الخصم وقهره. ويقال أن العنف هو نتيجة مؤذية وضارة بفعل مجموعة من الأعمال سواء كانت ضغوط أو تدمير ممتلكات^(٢)

دوافع العنف:

لا شك أن الإنسان بفطرته السليمة يندب القتل ويكره العنف، ولكن هناك دوافع وأسباب قد تتسبب في العنف، وهذه الأسباب منها أسباب نفسية، ووراثية بيولوجية وأسباب بيئية، وأسباب دينية، وأسباب تتعلق بالتنشئة التربوية، وأسباب اقتصادية واجتماعية وسياسية وأسباب إعلامية ترفهية.

نشأة القضية الفلسطينية والعنف الإسرائيلي:

الحديث عن الجهاد الشرعي والعنف المسلح يأخذ الباحث إلى قضية عربية وإسلامية وقضية كل حرٍ يحب الحرية للأخرين. قضية كانت وما زالت مشكلة العصر؛ قضية عرفت وتعرف باسم القضية الفلسطينية^(٣)، ولمعرفة هذه القضية من المستحسن معرفة نشأتها وكيفية تفاقمها وتطورها وإلى ما وصلت إليه الآن من الخطورة على الأمن الإقليمي والدولي. فلسطين كانت من بين أراضي الدولة العثمانية، التي احتلتها بريطانيا، وأصبحت جميع الأراضي مستقلة وحرّة ما عدا دولة فلسطين. وفيما بعد جاء وعد بلفور ١٩١٧م الذي يقترح قيام دولة لليهود في الأراضي الفلسطينية، ومن خلال سنة ١٩٢٢ إلى سنة ١٩٤٧م هاجر عدد كبير من اليهود من أوروبا الشرقية إلى الأراضي الفلسطينية، وازداد عدد المهاجرين في

-- <https://www.almaany.com> المعاني --

^(١) <https://www.starshams.com> تعريف العنف وأنواعه وأسبابه --

^(٢) أصل كلمة فلسطين كما وردت في سجلات الآشورية هي: "فلسطينا" أو "فلسطينا"

الثلاثينيات عندما اتضهذ النازين اليهود. وفي عام ١٩٣٧م طالبت الدول العربية الإستقلال لفلسطين ووقف هجرة اليهود إليها.^(١)

قررت الأمم المتحدة تحت القرار^(٢) (أ) رقم ١٨١ لسنة ١٩٤٧م تحرير فلسطين وتقسيمها إلى دولتين، دولة عربية فلسطينية ودولة يهودية. مع تدويل القدس.

في عام ١٩٤٨م استولت إسرائيل نسبة ٧٧% من الأراضي الفلسطينية، فطرد أصحاب الأرض وهُجروا إلى بلاد الجوار. وفي سنة ١٩٦٧م أحتلت إسرائيل مزيدا من الأراضي الفلسطينية فضمّت الضفة الغربية وغزة والقدس الشرقية فتم طرد وهجرة سكان تلك المناطق بسبب الحرب.

ونتج عمّا تقوم به إسرائيل من قتل وطرذ وتهجير الشعب الفلسطيني إلى قرارات أممية منها القرار "٢٤٢"،^(٣) والقرار "٣٣٨"^(٤) وفي عام ١٩٧٤م أكدت الجمعية العامة من جديد "على حقوق الشعب الفلسطيني غير قابلة التصرف في تقرير المصير والاستقلال الوطني والسادة والعودة"

ما بين سنة ١٩٧٧ سنة ١٩٩٠م غزت إسرائيل لبنان بحجة القضاء على منظمة التحرير الفلسطينية، وقامت بمجزرة صبر وشاتيلا. وفي عام ١٩٩١م عقد مؤتمر مدريد للسلام، وكامب ديفيد في عام ٢٠٠٠م ثم في طابا في سنة ٢٠٠١م.^(٥)

وفي سنة ٢٠٠٠م إلى سنة ٢٠١٦م قامت الإنتفاضة الثانية وبدأت إسرائيل في بناء الجدار العنصري الفاصل في الضفة الغربية وقضت المحكمة الدولية بعد شرعيته.^(٦)

وفي عام ٢٠٠٣م أصدرت مبادرة خارطة الطريق لحل الدولتين. ولكن كالعادة أفلشت إسرائيل هذه المبادرة.

وفي سنة ٢٠٠٥م، سحبت إسرائيل مستوطناتها وقواتها من قطاع غزة. ولكنها حافظت على سيطرتها الجوية والبحرية والبرية؛ وبنت الجدار الفاصل بينها وبين قطاع غزة. وفي عام ٢٠٠٨م؛ هاجمت إسرائيل قطاع غزة بغارات جوية؛ أسفرت عن مجازر بحق النساء والأطفال وعلاوة على هدم منازل الأبرياء. وهكذا كانت وما زالت دورات وجولات العنف تدور بين الفلسطينيين-

⁽³⁾ <https://www.un.org> الأمم المتحدة قضية فلسطين--

⁽¹⁾ الأمم المتحدة؛ جمعية للتفاوض المتعددة الأطراف، أنشئت سنة ١٩٤٥م. تقوم برسم السياسات ووضع المعايير والقانون الدولي.

⁽²⁾ ينص القرار على إنسحاب إسرائيل من كافة الأراضي المحتلة، وعود اللاجئين

⁽³⁾ ينص القرار على إجراء مفاوضات سلام بين الجانبين.

⁽⁴⁾ <https://www.un.org> الأمم المتحدة، نبذة تاريخية عن القضية الفلسطينية ---

⁽⁵⁾ المرجع السابق نبذة تاريخية عن القضية الفلسطينية.

وخاصة قطاع غزة - والمحتل الإسرائيلي وفي كل جولة يتم فيها القتال والإقتال يستشهد فيها الآلاف من الأطفال والنساء وكبار السن من الشعب الفلسطيني.^(١)

وفي سنة ٢٠٢٣م: تم الإعتداءات المتكررة على المقدسات الإسلامية، والمصلين في المسجد الأقصى^(٢): واقتحامه من قبل اليهود المتشددين المتطرفين، وقتل أو اعتقال كل من يدافع عن مقدساته وأرضه وعرضه بدم بارد من دون أي تحرك أو إدانة قوية من المجتمع الدولي!!! ومما زاد الطين بلة الحرب الدائرة بين روسيا وأكروانيا التي استمالت نظر العالم وأشغلتها عما يجري للفلسطينيين. وفي السابع من أكتوبر، من نفس السنة: (٢٠٢٣م). ثارت حركة المقاومة الإسلامية (حماس) في قطاع غزة ضد المحتل الإسرائيلي ولنصرة المقدسات الإسلامية، ودفاعاً عن الظلم الممنهج تجاه القضية الفلسطينية. فأقتحمت الجدار الفاصل وهجّمت على الجيش الإسرائيلي المحتل ومستوطناتهم في ما يعرف بأراضي غلاف غزة، وسي هذا الإقتحام بـ (طوفان الأقصى): فعادوا إلى القطاع بأسرى ورهائن بعد معارك ضارية، بينها وبين الجيش الإسرائيلي المحتل. وهنا تحركت جيوش^(٣) المحتل الإسرائيلي بالقصف الجوي للقطاع والذي أدى إلى استشهاد قرابة: ١٥,٠٠٠ من الأطفال والنساء وكبار السن، وأكثر من ٣٠,٠٠٠ جريحاً. وقطع الماء والكهرباء عن شعب غزة، وقذف وتدمير المستشفيات والمدارس والمساجد والكنائس وسيارات الإسعاف والمراسلين الصحفيين.^(٤)

الجهاد وطوفان الأقصى:

إذا توفرت عوامل وظروف الجهاد المشروع، فلا بد أن تتكون أفكار تحريرية تسعى إلى الحرية والعتق من الاضطهاد، ودفع الظلم بعيداً عن أمتها. وبالنسبة للقضية الفلسطينية وأراضيها المحتلة، واضطهاد شعبيها والعنف الممنهج من قِبَلِ المحتل الإسرائيلي وما جرى لهم منذ أكثر من خمس وسبعين سنة من قتل وتعذيب وتهجير وفي الوقت الحاضر_ وخاصة_ في معركة (طوفان الأقصى) التي أندلعت يوم السبت في السابع من أكتوبر، من هذه السنة؛ ٢٠٢٣م، وما حدث فيها من إبادة جماعية وقتل وتهجير أُسرُ بأكملها من قطاع غزة^(٥) وفيها تمَّ انتهاك لجميع

^(٦) <https://www.bbc.com/arabic> تسلسل للتاريخ الفلسطيني منذ الحرب العالمية الأولى. --

^(١) المسجد الذي أسرى به النبي صلى الله عليه وسلم (سورة الإسراء الآية: ١) وهو أولى القبليتين وثالث بعد المسجد الحرام والمسجد النبوي الشريف.

^(٢) يقال أن الجيش الإسرائيلي المحتل، من أقوى الجيوش في المنطقة.

^(٣) <https://www.aljazeera.com> أخبار فلسطين في تاريخ ١٧ / ١١ / ٢٠٢٣ م آخر تحديث ٢٧ / ١١ / ٢٠٢٣ م ----

^(٤) قطاع غزة قطعة من الأرض على سواحل البحر الأحمر وحدود جمهورية مصر وعدد سكانها أكثر من إثني مليون نسمة.

المواثيق الدولية للحرب وحقوق الإنسان. ناهيك عن إنتهاك حرمة المسجد الأقصى الذي يقول الله عز وجل فيه: ﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ الْإِسْرَاءِ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١٠١﴾ الإسراء: ١ فالملطوب هنا الجهاد المشروع الذي كفلته الشريعة الإسلامية والمواثيق الدولية، وهذا ما قامت به الفصائل الفلسطينية المتمثلة في حركة المقاومة الإسلامية المعروفة بـ (حماس)، من قتال المحتل الإسرائيلي بناء على قوله تعالى: ﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتُلُونَكُمْ وَلَا تَقْتُلُوا إِنَّا اللَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١١٠﴾ البقرة: ١٩٠ نعم المقاومة الفلسطينية قاتلت بني إسرائيل الذين قتلوا وسفكوا دماء الفلسطينيين منذ عشرات السنين وما زالت تقتل وتمارس العنف بحق الأبرياء وتنتهك حرمة مقدسات المسلمين. فنجد أن العنف الذي يمارسه المحتل الإسرائيلي نتاج عن رد فعل المقاومة الإسلامية المتمثل في الجهاد المشروع. ولأن الجهاد له دوافع شرعية، منها حماية حرية العقيدة، وحماية الشعائر والعبادات ودفع عدوان الكافرين، فلا شك كل الدوافع والعوامل الشرعية قد توفرت لدى الفصائل الفلسطينية المقاومة، لتدافع عن أرضها وتطلب الحرية وتنال احترام مقدساتها. ولا عجب في قتالها المحتل الإسرائيلي بكل بسالة وإيمانه بالجهاد المشروع من الله عز وجل: ﴿الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١٨﴾ البقرة: ٢١٨ وكذلك في قوله تعالى: ﴿لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِينِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِينِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾ الممتحنة: ٨ - ٩ وهناك آيات كثيرة في القرآن الكريم تشرع الجهاد والقتال إذا توفرت شروط وحالات الجهاد والقتال. فالشعب الفلسطيني يقاتل ويجاهد ويناضل من أجل مقدساته وأرضه وعرضه، وهذا لا يسمى عنفا لا في الشريعة الإسلامية ولا في مواثيق الأمم المتحدة التي لخصها الدكتور رشيد شبيه قائلا: ^(١) "تحت ضغط الدول حديثة الاستقلال، والدول التي عانت من الخضوع للقوى الإستعمارية جاء في ميثاق الأمم المتحدة عبارة عن "تقرير المصير" حيث ورد في الفقرة الثانية من المادة الأولى من الفصل الأول الخاص بمقاصد الأمم ومبادئها ما يلي: (إنما العلاقات الودية بين الأمم على أساس احترام المبدأ الذي يقضي بالتسوية في الحقوق بين الشعوب، وبأن يكون لكل منها تقرير مصيرها). وقد يتطلب تقرير المصير وهو (الحرية) إلى مقاومة وقتال، فإذا كان هذا ما كفلته الأمم المتحدة في ميثاقها، وما بالك بما كفلته الشريعة الإسلامية إذن أين أنت من هذا أو ذاك؟؟ وكل من يعتقد غير هذا ولا ذلك فهو واهنٌ وواهٍم!!!

https://elearnin.univ_eloued.dz | لدكتور رشيد شبيه، جامعة الشهيد حمه لخضر الوادي تبلور الفكر التحرري في

إفريقيا وآسيا^(١)

الخاتمة:

ختاماً لهذه المقالة المعنونة {الجهاد المشروع والعنف المسلح "معركة طوفان الأقصى نموذجاً"} تتلخص الدراسة في أن الجهاد بذل الجهد في الوصول إلى أمر ما. وشرعاً: بذل الجهد في دفع كل ما هو ضد الشرع وقتال كل من ليس له ذمة من الكفار دفاعاً عن الدين والوطن. وهناك شروط وأهداف وحالات للجهاد لا بد من توفرها. أما العنف فهو ضد الرفق، وهو سلوك يتسم بالعنفوان والقسوة والعداوة والقهر والإكراه. والقضية الفلسطينية من أقدم القضايا التي خلفها المحتل البريطاني للعالم العربي والإسلامي، عندما تجلت صورة العنف المتمثلة في قتل الإسرائيليين للشعب الفلسطيني وتشريدهم وتهجيرهم من مساكنهم وأرضهم، وتدنيس المسجد الأقصى وممارسة كل أنواع العنف. طمح الكيل ونتج عنه معركة طوفان الأقصى مجاهدين دفاعاً عن مقدساتهم وأرضهم وطلباً للحرية والإستقلال التي كفلته الشريعة الإسلامية والقانون الدولي.

ومن نتائج هذه المقالة توصل الباحث إلى نقاط مفادها التالي:

- إن إسرائيل دولة إرهابية، تحتل أراضي فلسطين وتمارس كل أنواع العنف والإرهاب تجاه الشعب الفلسطيني.
 - إن حركة المقاومة الإسلامية (حماس)، والفصائل الأخرى تناضل وتجاهد من أجل الحق.
 - إن معركة طوفان الأقصى كشفت وأزالت القناع عن وجوه المنافقين.
 - معركة طوفان الأقصى كشفت زيف وكذب الغرب فيما يقولون عن السلام بين إسرائيل وفلسطين.
 - زيف وكذب كل ما يقال عن الحرية والديمقراطية وحقوق الإنسان والقانون الدولي.
 - الإسلام دين محبة وسلم وسلام وإنسانية لمن أراد ذلك.
- وبهذه النتائج يوصي الباحث بإقامة مؤتمرات حول قضايا الأمة الإسلامية، وطرح رؤى لحلها من وجهة نظر إسلامية. وكذلك على الأمة العربية والإسلامية أن تثبت وجودها من بين الأمم الأخرى، اقتصادياً وسياسياً وثقافياً. وأخيراً دعواتنا لفلسطين ولجميع المظلومين في كشمير ومسلمي الروهينغا وإفريقيا عامة ونيجيريا خاصة. والحمد لله رب العالمين الذي أعز الإسلام والمسلمين والصلاة والسلام على أشرف المرسلين محمد صلى الله عليه وسلم.

المصادر والمراجع:

القرآن الكريم

صحيح البخاري، الإمام شيخ الحفاظ البخاري محمد بن اسماعيل بن ابراهيم بن المغيرة بن بردزبة، حققه طه عبد الرؤوف سعد. الناشر دار الاعتصام للطباعة والنشر والتوزيع؛ كتاب الجهاد والسير.

الأخبار، قناة الجزيرة باللغة العربية. www.aljazeera.net

أسلوب القرآن الكريم في خطاب بني إسرائيل. "دراسة بيانية تحليلية"، رسالة دكتوراه قدمها الطالب كمال بابكر، لقسم الدراسات العليا بجامعة عثمان بن فودي، صكتو- نيجيريا. سنة ٢٠٠٦ م

الأمم المتحدة: قضية فلسطين. <https://www.un.org>

تعريف العنف وانواعه ومظاهره وأسبابه: <https://www.starshams.com>

حكم الجهاد وأنواعه؛ <https://islamqa>

حماس: خلفية تاريخية سياسية موجزة لتاريخ القضية الفلسطينية. <https://wwwpalestine.studies.org>

فتاوى، اللجنة الدائمة للبحوث العلمية والإفتاء. جمع وترتيب، الشيخ أحمد بن عبد الله الرزاق الدويش، المجموعة الثالثة، المجلد الثاني؛ طبع ونشر، الرئاسة العامة للبحوث العلمية والإفتاء؛ الإدارة العامة لمراجعة المطبوعات الدينية- الرياض. المملكة العربية السعودية، الطبعة الأولى ١٤٣٣هـ - ٢٠١٢م.

فضل الجهاد والمجاهدين، الموقع الرسمي لسماحة الشيخ ابن باز رحمه الله. <https://binbaz.org>

فقه الجهاد - <https://www.iumsonline.oe>

الفكر اليهودي، الدكتور سعد المرصفي. الطبعة الأولى؛ مكتبة المنار الإسلامية. ١٩٩٢م - ١٤١٣هـ
المصباح المنير في غريب الشرح الكبير للرافعي، تأليف العالم العلامة أحمد بن محمد بن علي المقرئ الفيومي. (٧٧٠م): تحقيق الدكتور عبد العظيم الشناوي؛ جامعة الأزهر. دار المعارف ج.م.ع.

معجم المعاني قاموس عربي عربي، <https://almany.com>

المقدس والعنف الصهيوني في رواية الصراع العربي الفلسطيني، عبد القادر

شرشار. <https://journals.openedition.or>

الموسوعة الجديدة، الدرر السنوية، المشرف العام على الموقع، علوي عبد القادر السقاف <https://dorar.net>

اليهود أعداء الله وقتلة الأنبياء، الندوة العالمية للشباب الإسلامي. المنطقة الشرقية.

اليهودية واليهود، الدكتور علي عبد الواحد وافي. بحث في ديانة اليهود وتاريخهم ونظامهم الاجتماعي والاقتصادي، نهضة مصر للطباعة والنشر.

النكاح الإجمالي وأثره في العنف المعنوي

إعداد:

Tijjani Alhaji Sani

Islamic Studies Unit, School of Continuing Education
Bayero University, Kano
tasani.sce@buk.edu.ng

الملخص:

فالمراة عنصر أساسي في بناء الأسرة الصالحة لها دور قوي في استقامة أسرتها ولها حق في اختيار من يكون شريكها في الحياة الزوجية على رضا منها، فإذا ضيع حقها في اختيار من تؤنس به وتزوج جبرا وبدون استئذائها يفقد دورها الأصلي في بناء حضارة الأسرة بل يؤدي أحيانا إلى العنف المعنوي. يحاول هذا البحث تسليط الضوء على حقوق المراة المسلمة التي أعطها الإسلام تكريما لها وصونا لحياتها وسعادتها والتي تتمثل في اختيار من يكون رفيقها في الحياة الزوجية وما يترتب على ذلك من الأحكام على ضوء مقاصد الشريعة الإسلامية. يتبع هذا البحث المنهج الوصفي التحليلي في معالجة محاوره ومباحثه. وأخيرا يتوقع البحث أن يذكر أهم النتائج التي توصل إليها في آخر المطاف.

المقدمة:

لما كان النكاح مرغوبا فيه لكونه من سنن الأنبياء عموما، ومن أكبر سنن نبينا محمد صلى الله عليه وسلم خصوصا، لذا كان الاهتمام أمر عظيم بل من أعظم العبادات. لقد كان للنكاح فضل وأجر كبير حتى حرص المسلمون الأوائل من أن ينال هذا الفضل أبناءهم وبناتهم الصغار، على غير رضا منهم وبدون إذنتهم، واستشارتهم، فقد زوج أبوبكر ابنته عائشة وهي صغيرة، روي عن عائشة رضي الله عنها قالت: تزوجني النبي عليه السلام وأنا بنت ست^(١). وثبت أن عليا رضي الله عنه زوج ابنته أم كلثوم عمر بن خطاب وهي صغيرة^(٢). ولعل مما يظهر من إيجابية هذا النكاح استدراك الفضل والأجر العظيم لأولاده الصغار، وتربيتهم منذ الصغر على حسن المعاملة الزوجية، ولينشئوا على حسن مراعاة حقوق الآخرين والتزام بأداب المجتمع الإسلامي، لأن تنشئتهم على هذه العبادة وغرس هذا الفضل منذ الصغر يجعلهم متثبتين وصابرين عليها، وهذا من ضمن حقوقهم التي يجب على المسؤولين سيما الأب

(١) أخرجه البخاري، كتاب مناقب الأنصار، باب تزويج النبي صلى الله عليه وسلم بعائشة ج/٥، ص/٧٠-٧١.

(٢) العلوان، ناصح، تربية الأولاد في الإسلام، بدون المطبعة وتاريخ الطبع، ج:١، ص: ٣٠.

والأم، وكمن أسرة تفشلت وتشاجرت لسبب عدم ممارستها ومثابرتها على هذه المعاملة منذ الصغر.

لا شك أن الأسرة هي النواة الأولى للمجتمع وكان قوامها الرجل والمرأة فقد اهتم الإسلام بها ووضع الأسس القوية لقيامها وحمايتها فنظم العلاقة بين الزوجين على أساس عادل تصان حقوق كلا منهما.

لقد كرم الإسلام المرأة وأنصفها وأعطاه حقوقها الكاملة غير منقوصة سواء كانت زوجة أم بنتا أم شريكة في المجتمع حتى أعطاهما حقها في الزوج وأوجب على أوليائها استشارتها واستئمانها واستئذانها في تزويجها بكرا أم ثيبا فلا تزوج إلا بإذنها صونا لحقوقها وكرامتها، وعلاوة على ذلك فإن منعها عن حقها في ذلك يعدى إلى ما يراه الباحث بالعنف المعنوي، والعنف من حيث اللغة يرادف به القسوة والشدة وهي مشتقة من الفعل عَنَفَ بمعنى معاملة قاسية، وفي الاصطلاح عبارة عن سلوك قاس يستخدمه الناس فيما بينهم من العلاقات الأسرية والزوجية وغيرها، ومن أنواعه: العنف المعنوي، والجسدي، والنفسي، الجنسي، والاهمالي.

المبحث الأول: النكاح الإجمالي

- تعريف النكاح لغة واصطلاحاً

النكاح في اللغة: هو الضم والجمع، يقال تناكحت الأشجار إذا تمايلت وانضم بعضها ببعض^(١).

وأما النكاح في الاصطلاح: فهو "عقد وضعه الشارع الحكيم يفيد ملك استمتاع الرجل بالمرأة، وحل استمتاع المرأة بالرجل أصالة"، ويعني ذلك أن الاستمتاع بالمرأة ملك خاص بالرجل وحده، كما لا يجوز للمرأة الاستمتاع برجل غير زوجها، ويكون الاستمتاع بين الزوج والزوجة على الوجه المشروع^(٢).

فقد عرفه الحنفية: بأنه عقد يفيد ملك المتعة قصداً^(٣). ومعنى المتعة اختصاص الرجل ببضع المرأة وسائر بدنها من حيث التلذذ فليس المراد بالملك الملك الحقيقي، وعلى هذا فإن الحنفية اقتصروا حقيقة الاستمتاع الرجل بالمرأة فقط فليس لها مطالبة بوطئها.

(١) أبو حبيب، سعدي: القاموس الفقهي، دمشق - سورية: الطبعة الثامنة، دار الفكر، ١٤٠٨هـ/١٩٨٨م، ص/٣٦٠.
(٢) الرَّحِيلِيُّ، وَهْبَةُ بن مصطفى، الفقه الإسلامي وأدلته، دمشق - سورية: الطبعة الرابعة، دار الفكر، ج/٩، ص/٦٥١٣.

(٣) ابن عابدين، محمد أمين بن عمر بن عبد العزيز عابدين الدمشقي الحنفي، رد المختار على الدر المختار، بيروت: الطبعة الثالثة، ج٣، دار الفكر-١٤١٢هـ-١٩٩٢م، ص:٣.

وقال بعض الفقهاء: إن المعقود عليه هو استمتاع كل من الزوجين ببضع صاحبه. فعلى هذا القول للزوجة الحق مطالبته بالوطء، كما أن له الحق في مطالبته، لأن العقد على المنفعين منفعة بهما ومنفعتهما به^(١). قال تعالى: ((هُنَّ لِيَأْسُ لَكُمْ وَأَنْتُمْ لِيَأْسُ لَهُنَّ)) (سورة البقرة، الآية: ١٨٧). ومن أهم حكمة مشروعية النكاح: إعفاف الفرج- السكن والأنس بين الزوجين- حفظ الأنساب وترباط القرابة والأرحام- بقاء النسل البشري- الحفاظ على الأخلاق.

تعريف الإجباري لغة واصطلاحاً:

الإجبار في اللغة: يطلق ويراد به هذه المعاني:

(١) الإكراه: وهو أن يكره الإنسان على فعل شيء، مثل: جبرت ولدي على أكل الخبز أي أكرهته^(٢).

(٢) إصلاح الشيء بعد كسره يقال: أجبر العظام أي أصلحه إذا شد على العظم المكسور ينجبر. وأما الإجباري في الاصطلاح: فمعناه قد لا يختلف عن معناه اللغوي في الإطلاق الأول، وهو إكراه إنسان على فعل شيء وهو كاره منه أو يجبر الرجل على ما يكره وعلى ما لا يشتهي^(٣) الإجبار المشروع: الإجبار إمّا أن يكون مشروعاً {بحق}، كإجبار القاضي أو الحاكم المدين المماطل على دفع ديونه، والمفلس على بيع أمواله ودفعها للغرماء، وإجبار المحتكر على بيع الطعام.. ونحوه.

إجبار غير المشروع: أي يكون غير مشروع {بغير حق}، وهو كل إجبار لم يكن الشارع قد خوّله لأحد، ولم يكن فيه مصلحة تقتضي الإلزام بالإجبار، أو رفع ضرر، أو دفع ظلم يقتضي الإلزام به.

فالنكاح الإجباري ما هو إلا إنكاح الابن أو البنت على غير رضا منهما أو بدون معرفتهما وبدون استئذانهما، سواء كانا بالغين عاقلين راشدين أم لا؟، وقد ينكحهما الأب أو وكيله أو واحد من أقربائهما^(٤).

مقاصد الشريعة: التعريف: المقاصد في اللغة: جمع مقصد، وهو: الوجهة أو المكان المقصود^(١). وفي الاصطلاح: لم يتعرض علماء الأصول إلى تعريف المقاصد، والذي يستخلص من

(١) الجزيري، عبد الرحمن بن محمد عوض، الفقه على المذاهب الأربعة، بيروت: دار الكتب العلمية، الطبعة الثالثة، ج: ٢، ١٤٢٤ هـ - ٢٠٠٣ م، ص/١٤٨.

(٢) ابن منظور، محمد بن مكرم بن علي أبو الفضل، لسان العرب، بيروت: الطبعة الثالثة، ١٤١٤ هـ، ص: ٢٢١

(٣) ابن منظور، المصدر السابق، ص: ٢٢١.

(٤) الرُّحَيْلِيُّ، وَهْبَةُ بن مصطفى، الفِقه الإسلامي وأدلتُهُ، دمشق - سورية: الطبعة الرابعة، دار الفكر، ج/٩، ص: ٢٠٠٦-٢٠٠٦.

كلامهم في ذلك: أنها المعاني والحكم الملحوظة للشارع في جميع أحوال التشريع أو معظمها، بحيث لا تختص ملاحظتها بالكون في نوع خاص من أحكام الشريعة^(٢).

أنواع المقاصد: قال الشاطبي: في بيان قصد الشارع في وضع الشريعة: تكاليف الشريعة ترجع إلى حفظ مقاصدها في الخلق وهذه المقاصد لا تعدو ثلاثة أقسام:

- أحدها: أن تكون ضرورية، والثاني: أن تكون حاجية، والثالث: أن تكون تحسينية^(٣).

الشريعة: هي التزام العبودية. وقيل هي الطريق في الدين، وحينئذ الشرع والشريعة مترادفان^(٤).

مقاصد الشريعة: هي الأصول الخمسة الكلية الضرورية لكل مجتمع، وهي مقاصد الشريعة المعروفة وهي حفظ الدين أو العقيدة، وحفظ النفس (أو حق الحياة) وحفظ العقل وحفظ النسل أو العرض، وحفظ المال والممتلكات، فلا تتوافر الحياة الإنسانية الصحيحة إلا بها^(٥).

ومن ذلك يتبين لنا أن الشريعة الإسلامية الغراء جاءت بتحصيل المصالح الإنسانية وتكميلها وتعطيل الجرائم والمفاسد وتقليلها، وترجيح خير الخيرين إذا لم يمكن الجمع بينهما، ودفع شر الشرين إذا لم يمكن أن يقلعا.

مقاصد الشريعة في النكاح: أما مقاصد الشريعة في الزواج، فقد بينها الله في كتابه بقوله: ﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ﴾ [الروم: ٢١].

وقوله تعالى: ﴿أَجَلٌ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفَثِ إِلَى نِسَائِكُمْ هُنَّ لِيَاسٍ لَكُمْ وَأَنْتُمْ لِيَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَنُّوهُنَّ وَأَبْتَعُوا مَا كَتَبَ اللَّهُ لَكُمْ﴾ [البقرة: ١٨٧].

وقوله تعالى: ﴿وَعَاشِرُهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَمِنْ كَرِهْتُمُوهُنَّ فَمِنْ كَرِهْتُمُوهُنَّ فَمِنْ كَرِهْتُمُوهُنَّ فَمِنْ كَرِهْتُمُوهُنَّ فَمِنْ كَرِهْتُمُوهُنَّ﴾ [النساء: ١٩]. وقول الرسول صلوات الله وسلامه عليه للمغيرة بن شعبة: «اذهب فانظر

(١) أبو العباس، أحمد بن محمد بن علي الفيومي: المصباح المنير في غريب الشرح الكبير، بيروت: المكتبة العلمية، ج/٢، ص/٥٠٤.

(٢) ابن عاشور، محمد طاهر، مقاصد الشريعة الإسلامية، ص/٥١.

(٣) الشاطبي، إبراهيم بن موسى بن محمد: الموافقات، دار ابن عفان: الطبعة الأولى، ج:٢، ١٤١٧ هـ/١٩٩٧ م، ص: ١٧.

(٤) الهانوي، محمد بن علي ابن القاضي، موسوعة كشاف اصطلاحات الفنون والعلوم، بيروت: مكتبة لبنان، الطبعة الأولى، ج:١، ١٩٩٦ م، ص: ١٠٢٨.

(٥) الرُّحَيْبِيُّ، وَهْبَةُ بن مصطفى، الفقه الإسلامي وأدلته، دمشق - سورية: الطبعة الرابعة، دار الفكر، ج: ٧، ص: ٥٣١٨.

إليها؛ فإنه أحرى أن يؤدم بينكما»، قال ابن حجر: (يؤدم بينكما؛ أي: تدوم المودة)^(١). فالزوجة إذاً هي السكن كله، سكن القلب، وسكن الجوارح، وسكن الحواس، وسكن الفكر، هي الاستقرار الكامل، وهذا السكن مصحوب بالمودة والرحمة من الطرفين، فهي اللباس الذي يلبسه الرجل، فيلصق بجسمه، فيجد فيه الظل والدفء والستر، فيستر به جسمه وعورته، كما أنه لباس لها، تجد فيه الظل والدفء، والستر، فتستر به جسمها وعورتها.

قال ابن عباس في معنى قوله تعالى: {هُنَّ لِيَأْسُ لَكُمْ وَأَنْتُمْ لِيَأْسُ لِهِنَّ}؛ قال: (هن سكن لكم وأنتم سكن لهن)، وهو قول مجاهد وقتادة والسدي^(٢).

فبالزواج يحصل الأولاد، الذين يخلد بهم الرجل ذكره، ويقوي بهم ساعده، ويصل بهم عقبه، ويكثر بهم المسلمون والمؤمنون الذين يعبدون الله تعالى ويجاهدون في سبيله، وينشرون العدل في ربوع البلاد، فتقوى بهم شوكة المسلمين، ويكثر بهم نبينا محمد صلى الله عليه وسلم الأمم يوم القيامة.

وجاء في هذا المعنى ما رواه معقل بن يسار، قال: (جاء رجل إلى النبي - صلى الله عليه وسلم - فقال: إني أصبت امرأة ذات حسب وجمال، وإنها لا تلد، أفأتزوجها؟ قال: «لا» ثم أتاه الثانية، فنهاه، ثم أتاه الثالثة، فقال: «تزوجوا الودود الولود، فإني مكاثر بكم»^(٣).

ومما سبق يتضح للقارئ أن للشريعة الإسلامية منهج متوازن متضافر، لا تناقض فيه ولا تنافر، فلم يترك شيئاً فيه صلاح اجتماعي إلا وشرعت له من الأحكام والضوابط ما يوازن به بين تحقيق المصالح ودرء المفاسد؛ فشرعت الزواج ووضعت له من الأحكام ما به تتحقق مقاصدُه؛ من السكون والإحصان، والعفة، والولد، والعدالة وتُدْرَأُ مفسدُه؛ من انقطاع الأنساب، وكلما يؤدي إلى الوقوع في الحرمات. ومن ذلك يقول المناوي حكاية عن الحكماء: "ينبغي للرجل أن يقصد بالتزوج حفظ النسل، والتحصين، ونظام المنزل، وحفظ المال، لا مجرد نحو شهوة"^(٤).

(١) أخرجه الإمام أحمد في مسنده، مؤسسة الرسالة، ط/١، ١٤٢١ هـ - ٢٠٠١ م، ج/٣٠، ص/٨٨، رقم الحديث (١٨١٥٤).

(٢) الطبري، أبو جعفر ابن جرير، جامع البيان في تأويل القرآن، مؤسسة الرسالة: الطبعة الأولى، ١٤٢٠ هـ - ٢٠٠٠ م، ج:٣، ص:٤٩٢.

(٣) أخرجه أبو داود في سننه، المكتبة العصرية، صيدا - بيروت: بدون ت. باب النهي عن تزويج من لم يلد من النساء، ج/٢، ص/٢٢٠، رقم الحديث (٢٠٥٠).

(٤) ابن قدامة، الإمام، المقدسي، المغني، القاهرة: الجزء السابع، مكتبة القاهرة، ص:٥

المبحث الثاني: النكاح الإجمالي حكمه وما يترتب عليه

لقد اعتنى الإسلام بالنكاح أيما عناية لما يترتب عليه من آثار محمودة وغايات مقصودة من ذلك قضاء الشهوة الإنسانية وإيجاد أمة مثالية في الحياة تتحمل مسئولية الدين الإسلامي ومسئولية الحياة كلها. فقد قام الإسلام وقواعده بالحفاظ على هذا المقصد وهذه الغاية في النكاح فحرم كل نكاح تعقبه آثار وخيمة، فحرم نكاح الشغار والمتعة لما يؤديا من فساد خلق المجتمع، وتشرد أفراده.

من أنواع الأنكحة التي تدور عليها رجال الإسلام: النكاح الإجمالي فقد عمقوا النظر فيه لإيجاد مصلحة راجحة التي تباح أو مصلحة مرجوحة فيحرم.

حكم النكاح الإجمالي وأدلته في الإسلام

رأي العلماء في حكم تزويج الصغار إكراها:

ذهب جمهور الفقهاء إلى أن إنكاح الأب ابنته البكر الصغيرة جبراً جائز إذا زوجها من كفاء ويجوز له تزويجها مع كراهتها وامتناعها. وقد استدلوا بقوله تعالى: ﴿وَالَّتِي بَيِّنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ أَرَبْتُمْ فَعَدَّتُمْ ثَلَاثَةَ أَشْهُرٍ وَالَّتِي لَمْ يَحِضْ﴾ (سورة الطلاق، الآية ٤).

فجعل اللآئي لم يحضن عدة ثلاثة أشهر ولا تكون العدة ثلاثة أشهر إلا من طلاق أو فسخ، فدل ذلك على أنها تزوج وتطلق بلا إذن لها فيعتبر.^(١)

وقد استدلوا أيضا بحديث عائشة رضي الله عنها قالت: "تزوجني رسول الله صلى الله عليه وسلم وأنا بنت ست سنين..."^(٢). وقد زوج علي بن أبي طالب ابنته أم كلثوم لعمر بن الخطاب رضي الله عنهم وهي صغيرة.

وذهب بعض العلماء إلى عدم جواز ذلك وإليه ذهب ابن شبرمة وعثمان البتي وأبو بكر الأصب رحمهم الله تعالى لأنه لا يزوج الصغير ولا الصغيرة حتى يبلغا مستدلين بقوله تعالى: ﴿حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ﴾ (سورة النساء، الآية: ٦).

فدلت الآية على أن الصغر مانع للتصرف بالأموال وكذلك مانع لمعاملة الزوجية.^(٣)

(١) ابن قدامة، أبو محمد موفق الدين عبد الله بن أحمد المقدسي، المغني في فقه الإمام أحمد بن حنبل، مصر: مكتبة القاهرة، الطبعة الرابعة: ١٣٨٨ هـ - ١٩٦٨ م، ج: ٩، ص: ٣٩٨.

(٢) أخرجه البخاري في صحيحه، كتاب مناقب الأنصار، باب تزويج النبي - صلى الله عليه وسلم - بعائشة ج/٥، ص/٧٠-٧١.

(٣) الرُّحَيْبِيُّ، وَهْبَةُ بن مصطفى، الفقه الإسلامي وأدلتها، دمشق - سورية: الطبعة الرابعة، دار الفكر، ج/٧، ص/١٧٩.

ويرى الباحث أن الرأي الراجح في هذه المسألة، هو الرأي الثاني، الذي يقول بمنع ذلك، لأن حكم النكاح عموماً على رأي جمهور الفقهاء ليس بواجب، بل هو مندوب. وكما ذهب إليه متأخرو المالكية إلى اعتبار الناس وأحوالهم في الزواج، فالناس مختلفون في ذلك، منهم من يكون واجبا عليه، لأنه إن لم يتزوج سيقع في الحرام، وهذا يجب عليه. منهم من يكون مباحا له، ومنهم من يكون مستحب له، حسب أحوال الناس وفطرتهم الشهوانية.^(١)

أما البنت الصغيرة والولد الصغير نعرف أحوالهما حتى نلزمهما عليه؟ وقد نلزمهما عليه في الصغر وبعد ما يبلغا ويرفضونه كلياً أو ترى عدم مناسبتها زوجها أو عدم مناسبته زوجته فتحدث ما لا يحمد عقباه من تفكك الأسرة وضياعه. بل الأحسن نؤخرهما إلى البلوغ.

أقوال الفقهاء في حكم تزويج البكر البالغة العاقلة إجباراً:

ذهب أحمد في رواية عنه والحنفية والأوزاعي وسفيان الثوري إلى عدم جواز ذلك، حتى تستأذن مستدلين بقول الرسول عليه الصلاة والسلام: "ولا تنكح الأيم حتى تستأمر ولا تنكح البكر حتى تستأذن". قالوا يا رسول الله وكيف إذن؟ قال: "أن تسكت".^(٢)

واستدلوا كذلك بما رواه ابن عباس، أن جارية بكرا أتت رسول الله صلى الله عليه وسلم فذكرت أن أباه زوجها وهي كارهة، فخيرها رسول الله صلى الله عليه وسلم ولأنها جائزة التصرف في مالها فلم يجز إجبارها كالثيب.

وروت عائشة رضي الله عنها قالت: سألت رسول الله ﷺ عن الجارية ينكحها أهلها أتستأمر أم لا؟ فقال لها رسول الله صلى الله عليه وسلم «نعم تستأمر». فقالت عائشة: فقلت له فإنها تستحي. فقال رسول الله صلى الله عليه وسلم: «فذلك إذن إذا هي سكتت».^(٣)

وروى عطاء قال: كان رسول الله صلى الله عليه وسلم يستأمر بناته إذا أنكحن، كان يجلس عند خدر المخطوبة فيقول: فلانا يذكر فلانة فيذكر اسمها فإذا حركت الخدر لم يزوجها وإذا سكتت زوجها^(٤).

وذهب بعض الفقهاء الآخرون إلى جواز إجبارها وتزويجها بغير إذن كالصغيرة، وهي رواية عن أحمد وإليه ذهب مالك وابن أبي ليلى والشافعي وإسحاق. واستدلوا بما روي عن ابن

(١) ابن رشد، أبو الوليد محمد بن أحمد بن محمد بن أحمد بن رشد القرطبي، بداية المجتهد ونهاية المقتصد، القاهرة: دار الحديث، ج: ٢، ١٤٢٥ هـ - ٢٠٠٤ م، ص: ٣٠.

(٢) أخرجه البخاري، كتاب النكاح، باب لا ينكح الأب وغيره البكر والثيب إلا برضاها، ج ٥/ ص ١٩٧٣.

(٣) أخرجه مسلم، كتاب النكاح، باب استأذان النساء في أوضاعهن، ج ٦/ ص ٧٨.

(٤) أخرجه مسلم، باب استئذان الثيب في النكاح بالنطق، ج ٢/ ص ١٠٧٣.

عباس رضي الله قال: قال رسول الله ﷺ: «الأيام أحق بنفسها من وليها، والبكر تستأذن في نفسها وإذنها صماتها»^(١).

وقالوا: لما قسم النساء قسمين وأثبت لأحدهما دلّ على نفيه في الآخر، وهي البكر فيكون وليها أحق منها بها، ودلّ الحديث على أن الاستئذان هنا مستحب. وقالوا: بأن حديث البكر التي خير رسول الله صلى الله عليه وسلم وأنها زوجها أبوها ليرفع بها خسيسته فتخيرها رسول الله صلى الله عليه وسلم لذلك.^(٢)

ويرجح هذا البحث رأي المانعين تزويج البكر البالغة العاقلة، لأن الزواج كما مرّ سابقا مراتب بالنسبة لأحوال الناس فقد لا يكون واجبا عليها لعدم رغبتها فيه، أو لعدم قيامها لحقوق الزوجية وواجباتها، إذا فكيف نلزمها عليه. روي أن رجلا أتى بابنته إلى رسول الله صلى الله عليه وسلم، فقال: يا رسول الله، هذه ابنتي قد أبت أن تتزوج، فقال لها النبي صلى الله عليه وسلم: أطيعي أباك، فقالت: والذي بعثك بالحق لا أتزوج حتى تخبرني ما حق الزوج على زوجته، قال: "حق الزوج على زوجته أن لو كانت له قرحة فلحستها ما أدت حقه"، فقالت: "والذي بعثك بالحق لا أتزوج أبدا" فقال عليه الصلاة والسلام: "ولا تتكوهن إلا بإذنهن"^(٣).

المبحث الثالث: رضا المرأة الراشدة في النكاح وأثره في بناء المجتمع الإسلامي

إن رضا المرأة في الزواج دافعا في ذاته لتنشأة أسرة متوافقة الأطراف، وهو أصل تداول الحب واستمرارية الود بين أغراضها. فالأسرة التي يسودها الانسجام والاحترام المتبادل بين الوالدين، وسائر الأبناء، تتوفر جوا يساعد على نمو شخصية متكاملة ومتميزة للطفل. أما عدم رضا المرأة يحدث الخلافات والمشاحنات والتشاجر بين الزوجين، ويشعر به الطفل فقد تساهم في نموه، وقد يتعرض الطفل لصراع نفسي يتحرك أثارا، وقد ينتج عن توتر نفسي يؤدي إلى حب الشجار وعدم الاتزان الإنفعالي وعدم احترام الآخرين^(٤).

كما أن وجود مشكلات نفسية عند الزوجين يؤدي إلى عدم استقرار الجو الأسري مما يؤثر على الصحة النفسية للطفل فيشعر بالاكئاب والقلق.

(١) الرُّحَيْلِيُّ، وَهْبَةُ بن مصطفى، الفقه الإسلامي وأدلُّته، دمشق - سورية: الطبعة الرابعة، دار الفكر، ج/٧، ص/١٧٩.

(٢) ابن قدامة، أبو محمد موفق الدين عبد الله بن أحمد المقدسي، المغني في فقه الإمام أحمد بن حنبل، مصر: مكتبة القاهرة، الطبعة الرابعة، ج: ٩، ص: ٤٩٩.

(٣) أخرجه البيهقي، أحمد بن الحسين بن علي بن موسى، السنن الكبرى، بيروت: دار الكتب العلمية، الطبعة الثالثة، ١٤٢٤هـ - ٢٠٠٣م، ج٧، ص: ٢٧١.

(٤) أبو الفيط، يوسف، الحصبة النفسية للطفل، بدون المطبعة وتاريخ الطبع، ج١، ص: ٣٢.

والمرأة الراضية لها أكبر شأنًا من الأب لما لها من تأثير إيجابي في حركات الطفل وسكناته والسيطرة على أخلاقه^(١).

فمن كانت روح المحبة والقيام بالواجب سائدة في البيت فيه شريفة راضية ومقرونة بالفضائل، ومتى كان السلطان فيه مبعثًا عن الشعور الحسن والشفقة والود تقي منه تخريج أناس سعدا سليبي الجسم والعقل، يؤمل فيهم الخير، ويستطيعون إذا شبوا اقتفاء آثار آبائهم في الاستقامة وتديير شؤونهم.

لأن المرأة إذا أصبحت أمًا صالحة كانت أفضل من مائة معلم، والأم في البيت دليل للقلب والعين والتشبيه بها دائم مستمر^(٢). لله در القائل:

الأم مدرسة إذا أعددتها * أعددت شعبا طيبا الأعراق

إن المرأة الراشدة طاقة فعالة في الحياة، لها تأثيرها البناء، وهي مصدر الحياة بالنسبة للإنسان جمعاء، وكانت تغرس في نفوس أبنائها قيم الخير والمحبة والصدق والشجاعة. فالمرأة إذا ربيت تربية صحيحة، ونشأت نشأة حسنة وضبطت حركتها الفكرية والسلوكية والعاطفية بضوابط الحق والخير والإيمان والفضيلة، ووجهت توجيهها سليما إلى العمل النافع والإنجاز الصالح وهداية البشرية، غدت كفيلة بالمساهمة في بناء مجتمع إنساني كريم ونشود أمة عريقة راشدة.

أما إذا جعلت زوجت بغير رضا منها وبدون أي استئذان تنكمش نفسيهما وتعجز عن القيام بدورها، وقد تصبح أداة شرّ في المجتمع، فإنها تدمر كل شيء أنت عليه، وأكلت الأخضر واليابس.

لقد كان الإسلام حريص على بناء مجتمع سليم تشيع في المحبة والتعاون والألفة ويعظم الأمان ويعم الرخاء ويسوده الأمن والاستقرار.

المبحث الرابع: النكاح الإجمالي وأثره في العنف المعنوي

يمكن تعريف العنف بأنه كل سلوك مؤذٍ للإنسان سواء كان جسدياً، أم نفسياً أم لفظياً، وله آثاره السيئة في الفرد والمجتمع على حد سواء.

فالولد حين يفتح عينيه في البيت ويرى ظاهرة الخصومة أمام ناظره، سيتك حتماً جو البيت القاتم ويهرب من محيط الأسرة المرعوب مما يؤدي إلى تهديم الأسرة بكاملها وتشرد أفرادها وضياع نظام المجتمع.

(١) عمر رضا، التربية النسل والعناية به: بدون المطبعة وتاريخ الطبع، ج ١/ ص ٢٤٠.

(٢) المرجع السابق، نفس الصفحة

فقد أوجب الرسول الإسلام على عاتق أولياء المخطوبة اعتبار رأيها في تزويجها واتئذنها إذا كانت بالغة عاقلة راشدة لأنها حينئذ تعرف مسؤولية الحياة الزوجية. روى ابن عباس رضي الله عنه أن جارية أتت النبي صلى الله عليه وسلم فذكرت أن أباهم زوجها وهي كارهة فخيرها عليه الصلاة والسلام^(١). ومن خلال ما سبق أن للنكاح الإجمالي سلبات يراها الباحث أنها عنف معنوي لا بد من أن ينتبه الناس إليه ومن ذلك:

تواجد المومسات في المجتمع:

فالسبب الأساسي في انحراف المرأة وتزلزلها وتجردها من ثوب العفة والإحصان وخيانة نفسها بنفسها وخيانة زوجها خيانة فاحشة، هو إجبارها على حب من لا يؤنس به ومقاتتها بمن لا تحب جواره، فيجعلها تخرج إلى ساحة الدنيا وتتبع شرفها وعقبها وتترك مملكتها الأهلية لتضيع وتنعدم. ومن ذلك تخون زوجها حيث تبيع إحصانها إلى من تأنس به خفية لتقضي حاجتها الأنثوية. فالمرأة الخائنة تنسرب في أوصال المجتمع بأخلاقها السيئة. ومرض الخيانة من الأمراض المعدية أو المؤثرة في نساء المجتمع الإسلامي وأن الأنثى المنحرفة تستطيع أن تجر ورائها أناسا على شاكلتها في السوء. ومع ذلك إذا انفصل الرجل عن المرأة لسوء سلوكها فإن العار سيظل يلاحقه ويلاحق أولاده^(٢).

فساد روح الإخاء بين المسلمين:

فكثيرا ما إذا كان الزواج بدون رضا المرأة قد يكون سببا لفساد الأخوة أو الصداقة والقربة أو غير ذلك وخاصة إذا كان الزواج (الزواج الأهلي) كأن يختار الأب لابنته أحدا من أقاربه كابن أخية مثلا أو ابن صديقة أو شيخه أو من له علاقة وطيدة معه وهي كارهة فزوجها له، وإذا فقد الزوج السكنينة والوقار مع الزوجة أو أبلت عليه بلاء قاسيا لعدم الحب والرضى، فإن ذلك قد يؤثر على أسرته، وقد يكون أحيانا سببا لتعطل الأخوة والصداقة والجوار بين الفريقين (أسرة الزوج وأسرة الزوجة)، فبذلك يكون الفساد الاجتماعي.

كثرة العوانس في المجتمع:

فقد تكون العانسة أمام ناظرها أفضل لها من زواج فاشل تصاب صاحبه بالإحباط. وإلا فالمرأة ركن وعضو أساسي في بناء حركة الحضارة المجتمع إذا أصبحت أما حنوننا لأن سعادة

(١) العلوان، ناصح، تربية الأولاد في الإسلام: بدون المطبعة وتاريخ الطبع، ج ١/ ص ٩٠.

(٢) القنديل، عبد المنعم، فتنة النساء، بدون المطبعة وتاريخ الطبع، ج ١/ ص ١٧.

هذا العالم وشقاوته وعلمه وجهله وحضارته ووحشيته متوقف على ما لله من التأثير في البيت وإنما يعلم مقدار الحضارة في الأمة بما للأمهات الصالحات من التأثير والمنزلة في البيت.^(١)

كيف تتكاثر الأمة إذا تعددت العوانس في المجتمع ويمنعن عن الزواج ويخترن المكث أمام ناظرها. والمرأة تختار المكث من إجبارها على الزواج بمن لا يعجبها ولا تأمن به مع معرفتها بفضل الزواج وأجره العظيم في الإسلام لكن إجبارها يؤدي بها إلى حرمان هذا الفضل وهذه الدرجة فقد عد الرسول صلى الله عليه وسلم الزواج بأنه نصف الإيمان.

روي عن النبي صلى الله عليه وسلم أنه قال: "من تزوج فقد استكمل نصف إيمانه فاليق الله في النصف الباقي"^(٢)

فليعلم الآباء والأمهات أن دور المرأة المتزوجة لا يبرز إلا إذا تحققت في تزويجها حب ورغبة لمن يتزوجها.

الخاتمة:

تُعتبر قضية العنف المعنوي ضد المرأة في شؤون تزويجها إجباراً قضيةً قديمة العهد نتج عنها عواقب وخيمة على صحة المرأة الجسدية والنفسية بشكل متفاوت، فهي ذات تأثير قوي يُصاحبها آثار طويلة المدى ملموسة وغير ملموسة على النساء وأطفالهن بل على المجتمع برمته.

هذا، لما كان النكاح من أهم أنواع المعاملات العظيمة الأجر والتي تكون بين الرجل العاقل البالغ والمرأة الراشدة العاقلة، اعتبر الشارع في ذلك رضاهما كركنٍ أساسي في تكوينه، لذا لا يجوز شرعاً تزويج المرأة بإرغامها أو إكراهها أو دون رضاها، لأن الإسلام جعل للمرأة الحق في اختيار زوجها، أو الموافقة عليه؛ لأنها هي التي ستعاشره وتشاركه الحياة، وفي الحديث النبوي الشريف: "الثَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْيَكْرُ تُسْتَأْذَنُ فِي نَفْسِهَا، وَإِذْنُهَا صِمَّتْهَا". ومن الأمور التي لا يختلف فيها اثنان أن المرأة إذا تزوجت إلى من لا تؤنس به يشكل ذلك احتدام النزاع واستمرار الشقاق، وقد يصحب حتى أفراد أسرتها حيث تعجز عن القيام بمسؤوليتها تجاههم سيما في واقعنا اليوم.

توصل البحث إلى نتائج منها:

- لقد أكرم الإسلام المرأة وأعطاه حقوقاً لم تجدها قبل الإسلام منها حق المشورة في الزواج واختيار شريك الحياة وسؤالها عن رأيها وموقفها.

(١) عمر رضا، التربية النسل والعناية به، السابق: بدون المطبعة وتاريخ الطبع، ج/١، ص/٢٤٠.

(٢) الهيثمي، أبو الحسن نور الدين علي، مجمع الزوائد ومنيع الفوائد، القاهرة: مكتبة القدسي، ج:٤، ١٤١٤ هـ،

- لا يجوز إجبار المرأة على الزواج برجل تكرهه صونا لحقها وكرامتها وحرمتها
- وإذا اختارت المرأة الزواج من رجل معين بنفسها، فعلى الولي أن يزوجه إياه، بشرط أن يكون هذا الرجل كفواً لها، والراجح أن الكفاءة المعتبرة هي الدين، لقول رسول الله صلى الله عليه وسلم: إِذَا أَتَاكُمْ مَنْ تَرْضَوْنَ خُلُقَهُ وَدِينَهُ فَزَوِّجُوهُ، إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةً فِي الْأَرْضِ وَفَسَادٌ عَرِيضٌ.
- ذهب جمهور الفقهاء إلى أن إنكاح الأب ابنته البكر الصغيرة جبراً جائز إذا زوجها من كفاء ويجوز له تزويجها مع كراهتها وامتناعها.
- فقد أوجب الإسلام على عاتق أولياء المرأة اعتبار رأيها في تزويجها واتئذنها إذا كانت بالغة عاقلة راشدة لأنها حينئذ تعرف مسؤولية الحياة الزوجية.
- لا يبرز دور المرأة المتزوجة إلا إذا تحققت زواجها مع من تحب وترضى وتعشق أن تعيش معه.
- إن إرغام المرأة في الزواج مع من تكره يحدث الخلافات والمشاحنات والتشاجر بل يؤدي إلى القتال بين الزوجين الأمر الذي يؤدي إلى الفوضوتشتت الأسرى.

المصادر والمراجع:

- القرآن الكريم، المصحف المدينة المنورة، للنشر الحاسوبي، الإصدار الثاني.
- ابن عابدين، محمد أمين بن عمر بن عبد العزيز عابدين الدمشقي الحنفي، رد المختار على الدر المختار، بيروت: الطبعة الثالثة، ج ٣، دار الفكر-١٤١٢هـ-١٩٩٢م.
- ابن منظور، محمد بن مكرم بن علي أبو الفضل، لسان العرب، بيروت: الطبعة الثالثة، ١٤١٤هـ
- ابن قدامة، أبو محمد موفق الدين عبد الله بن أحمد المقدسي، المغني في فقه الإمام أحمد بن حنبل، مصر: مكتبة القاهرة، الطبعة الرابعة، الجزء التاسع، ١٣٨٨هـ-١٩٦٨م.
- ابن رشد، أبو الوليد محمد بن أحمد بن محمد بن أحمد بن رشد القرطبي، بداية المجتهد ونهاية المقتصد، القاهرة: دار الحديث، الجزء الثاني، ١٤٢٥هـ-٢٠٠٤م.
- ابن عاشور، محمد الطاهر، مقاصد الشريعة الإسلامية، عمان: دار النفائس، الطبعة الثانية، ٢٠٢١م.
- أبو حبيب، سعدي: القاموس الفقهي، دمشق - سورية: الطبعة الثامنة، دار الفكر، ١٤٠٨هـ / ١٩٨٨م.
- أبو العباس، أحمد بن محمد بن علي الفيومي: المصباح المنير في غريب الشرح الكبير، بيروت: المكتبة العلمية.

أبوداود، سليمان بن الأشعث السجستاني الأزدي، سنن أبي داود، بيروت: دارالفكر، بدون سنة الطبع.

أبو الفيض، يوسف، الحصبة النفسية للطفل، بدون المطبعة وتاريخ الطبع، الجزء الأول.
ابن حنبل، الإمام أحمد، أبو عبد الله أحمد بن محمد بن حنبل بن هلال بن أسد الشيباني، مسند الأمام أحمد، تحقيق: شعيب الأرنؤوط- عادل مرشد، وآخرون، الطبعة الأولى، مؤسسة الرسالة، ١٤٢١هـ - ٢٠٠١م.

البخاري، أبو عبد الله محمد بن إسماعيل، الجامع الصحيح المختصر: الطبعة الثانية، بيروت: دار ابن كثير، ١٩٨٧م.

البهقي، أبو بكر أحمد بن الحسين بن علي، السنن الكبرى، بيروت: دار الكتب العلمية، الطبعة الثانية، تحقيق: محمد عبد القادر عطا: ١٤٢٤هـ - ٢٠٠٣م.

التهانوي، محمد بن علي ابن القاضي، موسوعة كشف اصطلاحات الفنون والعلوم، بيروت: مكتبة لبنان، الطبعة الأولى، ج: ١، ١٩٩٦م.

الجزيري، عبد الرحمن بن محمد عوض، الفقه على المذاهب الأربعة، بيروت: دار الكتب العلمية، الطبعة الثالثة، ج: ٢، ١٤٢٤هـ - ٢٠٠٣م.

الرُّحَيْلِيُّ، وَهْبَةُ بن مصطفى، الفِقهُ الإسلاميُّ وأدلَّتُهُ، دمشق - سورية: الطبعة الرابعة، دار الفكر، ج/٩.

الشاطبي، إبراهيم بن موسى بن محمد: الموافقات، دار ابن عفان: الطبعة الأولى، ج: ٢، ١٤١٧هـ/١٩٩٧م.

الطبري، أبو جعفر ابن جرير، جامع البيان في تأويل القرآن، مؤسسة الرسالة، الطبعة الأولى، ج: ٣، ١٤٢٠هـ - ٢٠٠٠م.

مسلم، ابو الحسين بن الحجاج القشيري البيسابوري، صحيح مسلم، دار الجيل، بيروت. بدون عمريضا، التربية النسل والعناية به، الجزء الأول بدون المطبعة وتاريخ الطبع.

العلوان، ناصح، تربية الأولاد في الإسلام، بدون المطبعة وتاريخ الطبع، الجزء الأول القنديل، عبد المنعم، فتنة النساء، الجزء الأول بدون المطبعة وتاريخ الطبع.

الهيثي، أبو الحسن نور الدين علي، مجمع الزوائد ومنبع الفوائد، القاهرة: مكتبة القدسي، الجزء الرابع، ١٤١٤هـ، ١٩٩٤م.

العنف المعنوي ضد المرأة ومعالجته من منظور التربية الإسلامية
INCORPOREAL VIOLENCE AGAINST WOMEN AND ITS THERAPY
FROM THE PERSPECTIVE OF ISLAMIC EDUCATION

By:

Dr. Ibrahim Adam Bama

Borno State University (BOSU), Nigeria.

Islamic Studies Department

Tell: +234 9030692652; Email: dr.bama@hotmail.com

and

Dr. Yusuf Manzo

Phone Num: +234 7011119203

Email: yusufmanzo80@gmail.com

المستخلص:

يهدف البحث في التعرف على العنف المعنوي الممارس ضد المرأة ومعالجته من منظور التربية الإسلامية، وذلك من خلال الوقوف على مدلولات العنف اللفظي، والكشف فن العنف النفسي، بالإضافة إلى التعرف على العنف الاجتماعي والاقتصادي، ودور التربية الإسلامية في معالجة العنف المعنوي الممارس ضد المرأة. واستخدم الباحثان المنهج الوصفي التحليلي، الذي يعتمد على قراءة النصوص والتعرف على عناصرها ومكوناتها، واستنباط القواعد الأساسية منها، وتحليلها وفق قواعد البحث العلمي وأدبياته، وتوصل الباحثان إلى عدة نتائج أهمها: إن ظاهرة العنف ضد المرأة مشكلة اجتماعية قديمة، وقد ارتفعت نسب ممارسته وتعدد أشكاله في الوقت المعاصر، والآثار التي تركها على المرأة والأسرة معاً أدى إلى زيادة الاهتمام بها، كما أن الإسلام ألغى جميع صور العنف وأشكاله ضد المرأة وساوى بينهما في الحقوق والواجبات والخصوصيات بما تقتضي طبيعة الطرفين، ومن أهم أسباب العنف ما يرجع إلى سوء فهم بعض النصوص الشرعية عن المرأة والتعسف في استعمال حق التأديب، إضافة إلى أن العنف المعنوي له أضرار خطيرة تظهر بمرور الزمن على شكل أعراض جسدية وعقد نفسية، توصل في كثير من الأحيان إلى الانتحار والانطواء والشعور بالهزيمة النفسية، والفتك بالأعصاب وغيرها من الأمراض النفسية الخطيرة.

الكلمات المفتاحية: (العنف المعنوي، العنف الأسري، المعالجة، التربية الإسلامية).

Abstract

The Research aims to identify and Therapy Incorporeal Violence against women from the perspective of Islamic education, by examining the implications of verbal violence, revealing the psychological violence, in addition to identifying social and economic violence, and the Role of Islamic education in addressing Incorporeal violence practiced against women. The Researchers used the descriptive analytical method, which relies on reading texts, identifying their elements and components, deriving basic rules from it, and analyzing them according to the rules of scientific research and its literature. The researchers reached several results, the most important of which are: The phenomenon of violence against women is an ancient social problem. The Rates of its practice and the multiplicity of its forms have increased in the contemporary time, and the effects it leaves on women and the family together have led to increased interest in it. Islam has also abolished all forms of violence against women and equated them in rights, duties and privacy. And one of the most important causes of violence is misunderstanding of some legal texts about women and abuse of the right to discipline, in addition to the fact that Incorporeal violence has serious damage that appears over time in the form of physical symptoms and psychological complexes, often leading to suicide, isolation, and feeling... With psychological defeat, nerve damage and other serious psychological diseases.

Keywords: (Incorporeal violence, Family violence, Therapy, Islamic education).

مقدمة:

لقد رفع الله شأن المرأة وأنزل في كتابه العزيز آيات كثيرة كرم بها المرأة، فجعل لها في القرآن سورة باسمها، وسمع الله شكواها من فوق سبع سماوات، وساواها بالرجل في أغلب التكاليف الشرعية، ولم يكنف الشرع بمنحها الحقوق والواجبات، بل أوصى بها خيرًا، قال صلى الله عليه: (استوصوا بالنساء خيرًا) في ظل تفسّي ظاهرة العنف ضد المرأة في المجتمعات الإسلامية، كما تشير بيانات منظمة العفو الدولية إلى بعض أوجه العنف الممارس ضد المرأة، والذي يتخذ صورًا مختلفة في شتى مجالات الحياة.

وأكدت الدول والوزارات تزايد حالات العنف ضد المرأة بنسب متفاوتة، مما يثير الدهشة ووجود مشكلة عالمية خرجت عن الحد الطبيعي وأصبحت ظاهرة، انعكست آثارها سلبًا على المجتمع، مما حدا بالجمعيات النسائية ومنظمات حقوق الإنسان إلى المطالبة بوقف العنف ضد المرأة، والتي كان من أهم نتائجها: اتفاقية: (سيداو)، والتي تطالب بإزالة جميع أشكال التمييز ضد المرأة، مع تحفظ من بعض بنودها^(١).

(١) النقيب، عبد الرحمن عبد الرحمن (٢٠١٧م). التربية الإسلامية المعاصرة في مواجهة النظام العالمي الجديد، دار الفكر العربي، القاهرة، ص: ٦٢.

كما أن الجمعية العامة للأمم المتحدة أعلنت يوم: ٢٥ تشرين الثاني: اليوم الدولي للقضاء على العنف ضد المرأة، ودعت الحكومات والمنظمات الدولية والمنظمات غير الحكومية إلى تنظيم أنشطة في ذلك اليوم تهدف إلى زيادة الوعي العام لتلك المشكلة: (القرار: ٥٤/١٣٤ المؤرخ: ١٧/كانون الأول/ ديسمبر: ١٩٩٩ م)^(١)؛ لذا أتت هذه الدراسة للإسهام في وضع حلول لبعض هذه الأشكال من العنف، وتجب على بعض التساؤلات المرتبطة بالعنف ضد المرأة، الذي يمارسه الكثير من الرجال.

أسئلة الدراسة:

- تمثل السؤال الرئيس من الدراسة في الوقوف على العنف المعنوي الممارس ضد المرأة ومعالجته من منظور التربية الإسلامية، ويتفرع عن السؤال الرئيس الأهداف التالية:
- (١) ما العنف اللفظي ضد المرأة ومعالجته من منظور التربية الإسلامية؟.
 - (٢) ما العنف النفسي ضد المرأة ومعالجته من منظور التربية الإسلامية؟.
 - (٣) ما العنف الاجتماعي ضد المرأة ومعالجته من منظور التربية الإسلامية؟.
 - (٤) ما العنف الاقتصادي ضد المرأة ومعالجته من منظور التربية الإسلامية؟.
 - (٥) ما دور التربية الإسلامية في معالجة العنف المعنوي ضد المرأة؟.

أهداف الدراسة:

- تمثل الهدف الرئيس من الدراسة في التعرف على العنف المعنوي الممارس ضد المرأة ومعالجته من منظور التربية الإسلامية، ويتفرع عن الهدف الرئيس الأهداف التالية:
- (١) الوقوف على مدلولات العنف اللفظي ضد المرأة ومعالجتها من منظور التربية الإسلامية.
 - (٢) الكشف عن العنف النفسي ضد المرأة ومعالجته من منظور التربية الإسلامية.
 - (٣) التعرف على العنف الاجتماعي ضد المرأة ومعالجته من منظور التربية الإسلامية.
 - (٤) التعريف بالعنف الاقتصادي ضد المرأة ومعالجته من منظور التربية الإسلامية.
 - (٥) إبراز دور التربية الإسلامية في معالجة العنف المعنوي ضد المرأة.

أهمية الدراسة:

- (١) كون المرأة الركن الأساسي للأسرة الصالحة المصلحة، والفاعلة المؤثرة التي تحقق خلافة الله في الأرض، فقد كرمها الله تعالى وأعطاه حقوقاً ومنحها خصوصيات، فهي شريكة في

(١) ((البشرى وأبو شامة، محمد الأمين وعباس (٢٠١٥م). العنف الأسري في ظل العولمة، الطبعة الأولى، جامعة نايف العربية للعلوم الأمنية، الرياض، ص: ٢٤.

- صناعة القرار وإصلاح الميبت والمجتمع، فتركيبية المرأة ستنعكس على طابع الأسرة العام وعلى الأبناء بشكل خاص، لما تحتله المرأة من مكانة عظيمة.
- (٢) المرأة لها دور مهم في بناء الأسرة واستقرارها، فلا يتصوّر وجود أسرة متماسكة مترابطة والمرأة تعيش مهانة مهمّشة، ولأهمية مسؤوليتها تنظر هذه الدراسة في خطورة العنف الموجه ضد المرأة وتأثيراته البالغة على جميع أطراف السرة.
- (٣) إبراز الحماية التي أولتها التربية الإسلامية ضد العنف على المرأة.
- (٤) كثرة ممارسة العنف المعنوي في واقعنا المعاصر ضد المرأة لحساسية مركزها ووجودها في نسق اجتماعي خاص، حي أصبح العنف المعنوي من الأساليب السهلة التي يمارسها الرجل ضد المرأة، ولأنه يصعب ملاحظة آثاره للعيان، مما يسهل للمعنيّف التملص منه والادعاء بأنه بريء.
- (٥) كثرة انتشار الخلافات الزوجية والتفكك الأسري وانخفاض المستوى الدراسي للأبناء وانحرافهم عند غياب دور الأم بسبب هذا العنف.

منهج الدراسة:

من خلال أدبيات الدراسة والموضوعات ذات الصلة، فقد استخدم الباحثان المنهج الوصفي التحليلي، يعتمد المنهج على قراءة النصوص والتعرف على عناصرها ومكوناتها، واستنباط القواعد الأساسية منها، وتحليلها وفق قواعد البحث العلمي وأدبياته.

مصطلحات الدراسة:

(١) العنف: العنف لغة: ضد الرفق، عَنَفَ يَعْنُفُ عَنَفًا فهو عنيف، والعُنْفُ: الخَرْقُ بالأمر وقلة الرفق^(١)، وفي الحديث: (إن الله رفيق يحب الرفق، ويعطي على الرفق ما لا يعطي على العنف وما لا يعطي على ما سواه)^(٢)، ويقصد الباحثان العنف، بأنه: استخدام القوة المعنوية ضد المرأة لهدف غير شرعي بغرض الإضرار بها، سواء كان ذلك بالفعل أو بالقول أم بكلمهما، ويصدر عن فرد أو جماعة أو دولة، بهدف استغلال ضعف المرأة وطبيعتها الأنثوية، التي لا تملك المقومات الجسدية أو المعنوية أو الاجتماعية أو المادية التي تسمح لها بدفع الأذى عن نفسها.

(١) ابن منظور، محمد بن مكرم بن علي (٢٠٠٤م). لسان العرب، دار صادر، بيروت، ٤٥١/٢.

(٢) البخاري، محمد بن إسماعيل (٢٠٠٢م). صحيح الجامع، تحقيق: محمد زهير ناصر الناصر، دار طوق النجاة، بيروت، الحديث رقم: (٦٩٢٧)، ١٦/٩.

(٢) العنف المعنوي: يقصد به^(١١): هو نوع من الإيذاء النفسي ضد المرأة الذي يعد من أخطر أنواع العنف، مما يسبب لها إحساسًا بالقهر والدونية، ويجعلها تشعر بعدم الكفاءة وعرضة صحتها النفسية للاضطرابات، لعدم قدرتها على المقاومة واستيراد الحقوق المادية والمعنوية.

(٣) العنف الأسري: يقصد الباحثان به بأنه: سلوك أو فعل عدائي، يقصد به إلحاق الأذى والضرر الجسدي أو النفسي، موجه نحو فرد أو أكثر من أفراد الأسرة، وعادة ما يكون موجّهًا من الأفراد الأكثر قوة نحو الأفراد الأقل قوة في الأسرة، ويمثلون عادة فئة الأطفال والنساء.

حدود الدراسة:

اشتملت الدراسة على الحدود الموضوعية التالية: وهي الوقوف على مدلولات العنف اللفظي، والكشف عن العنف النفسي، والتعرّف على العنف الاجتماعي والاقتصادي ضد المرأة ومعالجتها من منظور التربية الإسلامية، ولم يتطرق الباحثان إلى العنف السياسي أو الفكري وغيرهما من العنف المعنوي لتشمّهما.

المحور الأول: العنف اللفظي ضد المرأة ومعالجته من منظور التربية الإسلامية.

- أولاً: مفهوم العنف اللفظي:

يعرّف العنف اللفظي بأنه^(١٢): العنف الذي يكون على شكل شتم المرأة أو إحراجها أمام الآخرين، ونعتها بألفاظ بذيئة، وعدم إبداء الاحترام لها، وإهمالها وإبداء الإعجاب بالأخريات في حضورها وتحقيرها والسخرية منها والصراخ عليها، وقيل: هو توجيه بعض الألفاظ الجارحة للمرأة: كالشتم والسب، والتحقير، أو السخرية، أو الحطّ من قدرها، سواء أكان ذلك بالتصريح أم بالتلميح.

- ثانيًا: شتم المرأة وسبها:

السب والشتم من الأفعال القولية الشنيعة، وسببه على الغالب: الغضب والعصبية، وتعود اللسان على الألفاظ البذيئة، وهو يلحق الأذى النفسي بالمرأة، وقد نهت النصوص الشرعية عن شتم المرأة، وأمرت بالرفق بها، فهي: الأم، والأخت، والابنة، والزوجة، والمؤمن الحق هو من

((١)) المصري، إيهاب عيسى (٢٠١٨م). العنف ضد المرأة "مفهومه-أسبابه-أشكاله"، الطبعة الأولى، دار أطفالنا، الجزائر، ص: ٩٦.

((٢)) الحلبي، خالد بن مسعود (٢٠١٧م). العنف الأسري، الطبعة الأولى، مدار الوطن للنشر، الرياض، ص: ١٥.

يجعل النبي ﷺ قُدُوتَه في الحياة، فيحفظ لسانه عن السب والشتم، كما كان يفعل النبي صلى الله عليه وسلم.

- ثالثاً: قذف المرأة المحصنة.

القذف هو الرمي بالزنا وهو محرم بالإجماع، والسبب في لجوء بعض الناس إلى قذف المحصنات ناتج إما عن الحسد، أو رغبة في الانتقام؛ لأن رأس مال المرأة عقبتها وكرامتها، وقد حفظ الإسلام للمرأة كرامتها وعفتها، وحرّم كل ما يؤدي إلى خدش هذه العفة أو يعكس صفوها، وبالتالي فقد حرم الإسلام قذف المرأة، بل وجعله من أكبر الكبائر، التي قد يرتكبها الإنسان^(١)؛ لأنه بذلك يجمع جملة من أنواع العنف التي تمارس ضد المرأة، فهو يجرح كرامتها، ويسيء إلى سُمعتها، وقد يؤدي القذف إلى العنف الجسدي؛ إذ ربما يعتمد بعض أفراد أسرتهما إلى قتلها تسرعاً، وقبل التأكد من حقيقة الأمر.

المحور الثاني: العنف النفسي ضد المرأة ومعالجته من منظور التربية الإسلامية.

- أولاً: تعريف العنف النفسي:

العنف النفسي له أشكال متعددة، وقد عرفه الباحثون في هذا المجال بتعريفات متباينة؛ فقيل بأنه^(٢): "أي فعل مُؤذ للمرأة ولعواطفها نفسياً، دون أن تكون له آثار جسدية مادية، ويشمل الوسائل اللفظية وغير اللفظية، التي تهدف للحط من قيمة المرأة بإشعارها أو المراقبة والشك بها وسوء الظن، أو التهديد مما يزعزع ثقتها بنفسها، ويجعلها تشعر بأنها غير مرغوب بها.

- ثانياً: أشكال العنف النفسي ضد المرأة:

ساوى الإسلام بين الرجل والمرأة في جميع الحقوق السياسية والاجتماعية والاقتصادية بما يتناسب طبيعة الطرفين حتى لا ينشأ أي طرف منهما حاقداً على الآخر، أو على المجتمع، أو يشعر بالظلم أو الضعف اللذين يعيقانه عن تحقيق الهدف الذي من أجله خلق الإنسان، والسبب في ممارسة العنف النفسي ضد المرأة يرجع إلى الموروثات الثقافية والعادات

(١) القواسمي، أمل يوسف (٢٠١٤م). الآثار الشرعية والقانونية للضرر المعنوي-دراسة مقارنة. الطبعة الأولى، دار النفائس الأردن، ص: ٦٣.

(٢) بوادي، حسين المحمدي (٢٠١٩م). حقوق المرأة بين الاعتدال والتطرف. الطبعة الأولى، دار الفكر الجامعي، الإسكندرية، ص: ٦٦.

الاجتماعية، والمفاهيم الخاطئة للنصوص، ويمكن تلخيص أشكال العنف النفسي بالأمور الآتية^(١):

(١) التمييز بين الأبناء من حث الجنس: فالأبناء نعمة من الله تعالى وزينة الحياة الدنيا، قال تعالى: ﴿الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا﴾ (سورة الكهف، الآية رقم: ٤٦) لكن إذا أهملنا التربية، وأسأنا تكوين شخصياتهم، جبلوا لنا الشقاء والتعب، ومن الأمور التي تؤثر على نفسية المرأة: التمييز بينها وبين شقيقها في المعاملة والعطاء؛ بسبب رغبة الآباء في الذكور أكثر من الإناث، فالعدل مطلوب في كل الأمور، لكنه بين الأبناء والبنات أشد، فالمرأة إذا لم تشعر بالعدل بينها وإخوانها فسوف تنشأ حاقدة عليهم، فتأكل الغيرة والحسد قلبها.

(٢) إساءة الظن بالمرأة: وهي من الأخلاق الذميمة، التي نهى الشارع الحكيم عنها، قال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْرٌ﴾ (سورة الحجرات، الآية: ١٢). والظن من الأمراض التي تؤثر سلبًا على الأمن والاستقرار في الأسرة، ويهدم بناءها القوي المتين، فإن الظن يؤدي إلى الشك القاتل الذي يفتك بالأسرة^(٢)، فينتقل من عنف نفسي يهدم شخصية المرأة إلى عنف جسدي يقتل المرأة، ولعل سبب سوء الظن يرجع إلى روااسب الماضي والموروثات الجاهلية، فالمرأة في دائرة الاتهام والظن طوال الوقت، وهذا ما لا يرضاه الإسلام أبدًا؛ لأنه حفظ للمرأة كرامتها وحقوقها.

(٣) الطلاق التعسفي: فالحياة الزوجية تقوم على المودة والرحمة، فالمرأة سكن للرجل يأوي إليها، والمرأة تأوي إليه، من أجل حمايتها والمحافظة عليها من الأخطار الداخلية والخارجية، وقد لا يتوافق الطرفان فيقع الطلاق الذي بيد الزوج؛ إلا أن بعض الناس يتعسفون في استخدام هذا الحق، فيطلقون زوجاتهم لأسباب تافهة، ويهدمون بيوتهم بأيديهم، وهذا يشعر المرأة بالإحباط والظلم، وقد تعارف الناس على تسمية الطلاق الذي يكون من غير سبب أو لسبب لا يوجبه: (طلاقًا تعسفيًا)^(٣)، ولهذا الطلاق صور، فمنها: أن يطلق الرجل زوجته في موز الموت ليحرمها من الميراث، وهذا ظلم وعدوان لا يرضاه الله تعالى، ومن الصور: أن يطلقها لغير سبب معقول، فقد تكون فقيرة أو عجوزًا لا أمل في زواجها مرة ثانية، فتبقى بلا نفقة إضرارها ولؤم في معاملتها، وهو ما لا يرضاه الإسلام.

(١) عبد الحمود، عباس أبو شامة (٢٠١٣م). جرائم العنف وأساليب مواجهتها في الدول العربية، الطبعة الأولى، أكاديمية نايف العربية للعلوم الأمنية، الرياض، ص: ٣٣.

(٢) بنات، سهيلة محمود (٢٠١٥م). العنف ضد المرأة، دار المعترف للنشر والتوزيع، عماد/الأردن، ص: ٢٥.

(٣) بودية، مسعودة (٢٠١٦م). الطلاق التعسفي: دراسة مقارنة بين الفقه الإسلامي والقانون الجزائري، قسم الحقوق، جامعة مسيلة، الجزائر، ص: ٦٦.

المحور الثالث: العنف الاجتماعي ضد المرأة ومعالجته من منظور التربية الإسلامية.

أولاً: تعريف العنف الاجتماعي:

يعرّف العنف الاجتماعي ضد المرأة على أنه^(١): حرمان المرأة من ممارسة حقوقها الاجتماعية والشخصية، وانصياعها لمتطلبات الرجل الفكرية والعاطفية، ومحاولة الحد من انخراطها في المجتمع، وممارسة أدوارها وهذا يؤثر في نموّها العاطفي ومكانتها الاجتماعية.

ثانياً: حرمان المرأة من التعلم:

لقد حرمت بعض المجتمعات المرأة من حقها في التعلم، بحجة أن واجباتها العائلية تقتضي منها الاهتمام بتدبير عائلتها وتربية أولادها، والتعلم يعيقها عن إتمام واجباتها الرئيسية، وهذا أدى إلى انتشار الأمية، وارتفاع نسبتها في الدول الفقيرة، ومما لا شك فيه أن جهل المرأة كان أحد أسباب تأخر بعض المجتمعات المسلمة^(٢): لأن المرأة المتعلمة أقدر على تربية النشء، كما أن تعليم المرأة يوسع قواها العقلية ويهذبها، ويسهل عليها القيام بواجباتها، ويعينها على معرفة حقوقها في المجتمع، فتصبح عنصراً فاعلاً فيه، ويفيدها أيضاً في حياتها السرية؛ لأن المرأة ستصبح زوجة وأماً ومربية، وعلمها تقع مسؤولية تربية النشء في المستقبل، وبالتالي يلزم تحصيلها بالعلم والمعرفة، ومن الأمور التي يجب على المرأة المسلمة تعلّمها والعناية بها: القيم والاتصاف بالأخلاق الحسنة مع زوجها وأسرته والمجتمع، بحيث تعرف حقوقها وواجباتها تجاههم، وتصبح لبنة صالحة لبناء الأسرة والمجتمع ككل.

كما يجب على المرأة أن تعرف كيف تحسن تربية أولادها، فمن المعلوم أن المسؤولية الكبرى تقع على الأم في تربية الأجيال، وذلك لقرب الأولاد من أمهم، ولأن معظم وقتهم يقضونه معها، ولانشغال الأب في كسب الرزق، فروى البخاري في الصحيح عن ابن عمر رضي الله عنهما، قال: قال رسول الله صلى الله عليه وسلم: كلكم راع وكلكم مسؤول فالإمام راع وهو مسؤول والرجل راع على أهله وهو مسؤول والمرأة راعية على بيت زوجها وهي مسؤولة والعبد راع على مال سيده وهو مسؤول ألا فكلكم راع وكلكم مسؤول عن رعيته^(٣)، فالأم مطالبة بأن تراعي مصلحة أولادها وذلك بتنشئتهم النشأة السوية السليمة، بحيث يكونوا قادرين على

(١) رشيد، مريفان مصطفى (٢٠١٦م). جريمة العنف المعنوي ضد المرأة، رسالة ماجستير في القانون العام، الطبعة الأولى، المركز القومي للإصدارات القانونية، القاهرة، ١٨٥.

(٢) يوسف، حسن يوسف (٢٠١٨م). حقوق المرأة في القانون الدولي والشريعة، الطبعة الأولى، المصدر القومي للإصدارات القانونية، القاهرة، ص: ٢٧.

(٣) البخاري، محمد بن إسماعيل (٢٠٠٢م). صحيح الجامع، مرجع سابق، الحديث رقم: (٨٩٣)، ٥/٢.

البناء والإعمار في مجتمعهم، وتعدّ الأم المدرسة الأولى في تربية الشعوب، والأستاذ الأول للأبناء، فإذا صلحت صلح المجتمع كله، وإذا فسدتُ فسد المجتمع كله.

ثالثاً: إجبار المرأة على الزواج بمن لا ترغب فيه:

إن الزواج في الإسلام يشترط به تراضي الطرفين -الرجل والمرأة- من حيث القبول والإيجاب حتى يتم هذا الزواج، وإلا كان باطلاً، وذلك لأن الإسلام لا يرضى للمرأة أن تعيش مع من تكره، لأنه يريد لهذا الزواج الاستمرار والنجاح، ولكن يجب على المرأة أن تراعي الأعراف والتقاليد المنسجمة مع الشريعة الإسلامية، ولا تلتفت للتقاليد والأعراف المخالفة للشريعة، فلا تخالف أمر وليها إلا إذا أراد عضلها؛ لأن الأصل طاعة أولياء الأمور، لما عرف من حرص الولي على سعادة ابنته وشفقته عليها، لقوله ﷺ فيما رواه الترمذي في جامعه عن أبي موسى قال: قال رسول الله ﷺ: (لا نكاح إلا بولي)^(١)، فالمرأة شريكة في الحق، وأنها لا تجبر، وهي أيضاً لها الحق في القبول والرضى.

ويجب على المرأة أيضاً أن تختار زوجاً صاحب دين وخلق، وألا تستكين للمظهر أو المنصب والوظيفة أو المكانة الاجتماعية، اتباعاً لسنة النبي صلى الله عليه وسلم فيما رواه الترمذي من حديث أبي حاتم المزني رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: (إذا جاءكم من ترضون دينه وخلقه فأنكحوه إلا تفعلوه تكن فتنة في الأرض وفساد عريض، قالوا: يا رسول الله وإن كان فيه قال: (إذا جاءكم من ترضون دينه وخلقه فأنكحوه، قالها ثلاث مرات)^(٢)، فهذه الصفات إذا توافرت في الخاطب يجب على المرأة قبول الزوج منه، وإلا عم الفساد والفتنة في المجتمع.

رابعاً: حرمان المرأة من الحضانة:

قدم الإسلام النساء على الرجال فيما يخص حضانة الأولاد مراعاة لمصلحتهم؛ لأن الأولاد في هذه المرحلة يحتاجون للرعاية، لما بهم من العجز عن النظر لأنفسهم والقيام بحوائجهم والحصول على حقهم العاطفية، جعل الشرع ولاية ذلك إلى من هو مشفق عليهم، فجعل حق التصرف إلى الآباء لقوة رأيهم مع الشفقة والتصرف، يستدعي قوة الرأي، وجعل حق الحضانة

(١) الترمذي، محمد بن عيسى (١٩٩٥م). سنن الترمذي، تحقيق: أحمد محمد شاكر، ومحمد فؤاد عبد الباقي، شركة مكتبة ومطبعة مصطفى البابي الحلبي، مصر، الحديث رقم: (١١٠١)، ٣/٣٩٩.

(٢) الترمذي، محمد بن عيسى (١٩٩٥م). سنن الترمذي، مرجع سابق، الحديث رقم: (١٠٨٥)، ٣/٣٨٧.

إلى الأمهات لرفقهن في ذلك مع الشفقة وقدرتهن على ذلك بلزوم البيوت^(١)، مما يبدو أن الأم أشفق من الأب على الولد، فتتحمل في ذلك من المشقة ما لا يتحملة الأب وتفويض ذلك إليها زيادة منفعة للولد.

خامساً: منع المرأة من زيارة أهلها:

اعتنى الإسلام بالرحم بعناية كبيرة، لم تعرفه الأنظمة والشرائع الأخرى من قبل، والآيات القرآنية والأحاديث النبوية التي تؤكد على منزلة الرحم وتحض على الإحسان إليها وتحذر من الإساءة لها كثيرة جداً، قال تعالى: ﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ﴾ (سورة محمد، الآية رقم: ٢٢)

ودليل أهميتها من السنة النبوية ما رواه مسلم عن عائشة رضي الله عنها، قالت: قال رسول الله ﷺ: (الرحم معلقة بالعرش، تقول: من وصلني وصله الله، ومن قطعني قطعته الله)^(٢)، والمراد من الحديث: تعظيم شأنها وفضيلة واصلها وعظيم إثم قاطعها بعقوقهم، فقد أوصى الإسلام بها وحث على صلتها، وأوجب أشد العقاب على من يقطعها، والمرأة في الإسلام بعد زواجها رينتهي برّها بوالديها وصلتهما، وصلته الرحم مطلوبة من المرأة كما هي مطلوبة من الرجل على السواء، والخطاب فيه موجّه للمسلم سواء كان رجلاً أم امرأة، شأنها في ذلك شأن جميع التكاليف الشرعية.

وجعل الإسلام سعة الرزق وطول العمر من الأمور المترتبة على صلة الرحم، روى البخاري عن أنس بن مالك رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: (من سرّه أن يبسط له في رزقه، أو يُنسأ له في أثره فليصل رحمه)^(٣).

فهذه الأحاديث وغيرها من النصوص تدل على وجوب صلة الرحم وتحريم قطيعتها، والأحاديث لم تفرق بين المرأة والرجل في صلة كلا منهما رحمه، لكن بعض الأزواج يمنعون زوجاتهم من زيارة أهلهم، إما لخلاف قد حصل بين الزوج وأهل الزوجة، وإما لاعتقادهم بعدم وجوب صلة الرحم عليهما، أو كون خروجها من البيت لزيارة أهلها يضر به أو بأولاده، أو لإمكانية إيقاع المشكلات بينها وزوجها، فيجب على الرجل مراعاة المرأة في حقها من الزيارة، وعلى المرأة أن لا تخرج من بيتها لأي سبب كان، إلا بعد أخذ الإذن من زوجها، ومراعاة التعليم الإسلامية

(١) بدر، هناء عبد الرحيم (٢٠١٩م). الحماية الجنائية لدور المرأة في المجتمع، الطبعة الأولى، المكتب الجامعي الحديث، الإسكندرية، ص: ٩٦.

(٢) (النيسابوري، مسلم بن الحجاج القشيري (١٩٩٢م). صحيح مسلم. تحقيق: محمد فؤاد عبد الباقي، دار احياء التراث العربي، بيروت، ٣٥٦/١.

(٣) (البخاري، محمد بن إسماعيل (٢٠٠٢م). صحيح الجامع،، الحديث رقم: (٢٠٦٧)، ٥٦/٣.

في ملبسها ومظهرها، وعلى الزوج ألا يتعسف في استعمال حقه في القوامة في منع الزوجة من زيارة أرحامها وصلتهم وبروالديها، كي تستقر الحياة الزوجية بينه وبين زوجته.

المحور الرابع: العنف الاقتصادي ضد المرأة ومعالجتها من منظور التربية الإسلامية.
العنف الاقتصادي مظهر من مظاهر العنف ضد المرأة، وأسلوب من أساليب الإساءة للمرأة، واستغلال الرجل سلطته الاجتماعية ورجولته في الاستيلاء على ممتلكاتها وحقوقها الاجتماعية، وقد تتنوع الأسباب الكامنة وراء لجوء الرجل لممارسة العنف الاقتصادي ضد المرأة، كسوء حالة الرجل المادية، أو رغبته في السيطرة على كيان الأسرة من خلال التحكم بمواردها المالية، وقد يتعدى العنف الاقتصادي ضد المرأة ليشمل الأسرة بكاملها رجالاً ونساءً، وربما يعود إلى موروثات اجتماعية لفرض السيطرة على الأسرة والعنف ضدهم، ومن صور العنف ضد الاقتصادي ضد المرأة ما يلي:

أولاً: منع المرأة من النفقة:

تعد النفقة حاجة من الحاجات الأساسية للمرأة، وقد جعل الإسلام نفقتها واجبة على غيرها، ولها حق الرعاية والإنفاق، ولا تحرم من هذا الحق حتى وإن كانت قادرة على الإنفاق على نفسها، لكن بعض المجتمعات تحرم المرأة من هذا الحق بحجة خروجها للعمل، وقدرتها الإنفاق على نفسها.

ومما يتأكد النفقة للمرأة ما رواه مسلم في الصحيح من حديث جابر بن عبد الله رضي الله عنهما، قال: قال النبي صلى الله عليه وسلم في حجة الوداع: (ولهن عليكم رزقهن وكسوتهن بالمعروف)^(١)، ففي الحديث دليل واضح على لزوم الرجل نفقة الزوجة وكسوتها وذلك ثابت بالإجماع، وروى أبو داود في السنن عن حكيم بن معاوية القشيري عن أبيه قال قلت: يا رسول الله ما حق زوجة أحدنا عليه قال: (أن تطعمها إذا طعمت وتكسوها إذا اكتسيت ولا تضرب الوجه ولا تقبح ولا تهجر إلا في البيت)^(٢).

فنفقة المرأة في الإسلام واجبة على الرجل، سواء أكان أباً أم أمّاً أو أختاً أو زوجاً، والنفقة الواجبة للمرأة ولا غنى عنها لأي امرأة، وتشمل: الطعام والشراب والكسوة والتطبيب بالقدر المعروف، بدليل قوله تعالى: **وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ** (سورة البقرة، الآية رقم: ٢٣٣).

(١) (النيسابوري، مسلم بن الحجاج (١٩٩٢م). صحيح مسلم، الحديث رقم: (٣٠٠٩)، ٤/٣٩.

(٢) (السجستاني، سليمان بن الأشعث (٢٠١٤م). سنن أبي داود، دار الكتاب العربي، بيروت، الحديث رقم: (٢١٤٤)، ٢/٢١٠.

وليس عيبًا أن تطالب المرأة بنفقتها إذا أحسَّتْ بالتقصير من زوجها أو أبيها؛ لأنه حق أوجبهُ الله تعالى لها، ففيما سبق يتضح جليًا وجوب نفقة المرأة على الرجل في جميع مراحل حياتها منذ أن كانت ابنة إلى أن أصبحت أماً أو جدّة.

ثانيًا: منع المرأة من التصرف بمالها:

تملك المرأة ذمة مالية مستقلة، ولها الحق في التصرف الكامل بمالها، فلها أن تكسب المال بأسباب الكسب المشروعة، كالإرث أو التجارة أو الإجارة وغير ذلك، ولها أن توكل من تشاء في تجارتها وأموالها، والنصوص النبوية تؤكد وتشير إلى جواز استقلال المرأة بالذمة المالية، وأهليتها الكاملة للتصرف بمالها أو مال وكلائها، فقد روى البخاري في الصحيح عن ميمونة بنت الحارث رضي الله عنها أنها أعتقت وليدة ولم تستأذن النبي صلى الله عليه وسلم فلما كان يومها الذي يدور عليها فيه قالت أشعرت يا رسول الله أني أعتقت وليدتي قال أوفعلت قالت نعم قال أما إنك لو أعطيتها أخوالك كان أعظم لأجرك^(١)، فالسيدة ميمونة رضي الله عنها أعتقت وليدتها قبل أن تستأذن النبي صلى الله عليه وسلم فلم يعترض عليها، غير أنه أرشدها لما هو أولى مما فعلته، وهذا إقرار من النبي صلى الله عليه وسلم بحقها في حرية التصرف بمالها.

فمما سبق يتضح جواز تصرف المرأة بمالها، وجواز صدقتها على زوجها وأولادها، فلا ينبغي للزوج أن يعتقها على تصرفها في مالها أو تضيقها واضطهادها ما دام أنها لم تخرج من حدود الشرع، فهذا حق شرعي للمرأة كما أنه حق للرجل في التصرف بماله.

ثالثًا: منع المرأة من الميراث:

تتعرض المرأة في بعض المجتمعات المسلمة لحرمانها من الميراث، وإنكار حقها فيه، متذرعين بأعذار وحجج واهية، قائمة على التمييز والظلم ومخالفة الشرع، كما أن جهل المرأة بحقوقها وخضوعها لضغوط عائلية وتهديدات قد يساهم في ترسيخ هذه المفاهيم الخاطئة، مما يؤدي إلى تعطيل حكم الله تعالى والعمل بأحكام عرفية، وهذا فيه من الشر والبلاء ما يكفي لشعور المرأة بالظلم والنقمة على المجتمع.

لكن الإسلام جاء يبديد ظلمات الجهل، ويكرّس مفاهيم العدل، ليرفع عن المرأة ما لحق بها من الظلم، ويقرر أنها إنسان مثلها مثل الرجل، لها ما له من الحقوق والواجبات والالتزامات، وعليها ما عليه من الواجبات، ومن حقها أن ترث وتورث.

(١) البخاري، محمد بن إسماعيل (٢٠٠٢م). صحيح الجامع، ترمذ سابق، الحديث رقم: (٢٥٩٤)، ٣/١٥٩.

لقد تولى الله تعالى بنفسه قسمة التركات لأهمية هذا الموضوع وحساسيته^(١)، فكانت مسألة الميراث من أدقّ المسائل، وفيها من الإعجاز التشريعي ما يعجز البشر عن الإتيان بمثله من النظام والدقة والعدالة في التوزيع، والإسلام راعى مسألة الحاجة في تقسيم الموارث؛ ولذلك كان حظ الأبناء أكبر من حظ الآباء.

فقد جاءت مسألة ميراث المرأة في القرآن الكريم والسنة النبوية بطريقة مثالية لا تجعل مجالاً للشك في وجوب توريثها، وحدد الشارع الحكيم نصاب المرأة من الميراث بحسب منزلتها من المتوفى بما يحقق العدالة لجميع الأطراف، وجعل توريثها فرضاً لا تعصيباً في معظم مسائل الميراث، حتى يجزأ الذكر على التلاعب بأنصبة النساء أو حرمانهن من الميراث.

ولا بد من التنبيه إلى بعض المؤسسات القضائية والجهات التطوعية التي تتولى قسمة التركات بمراعاة هذه المشكلات والحيل التي يقوم بها الرجال في الضغط على النساء للتنازل عن حقوقهن في الميراث، ويلجأ بعض الرجال إلى تزوير الحقائق والأوراق، مما يتسبب في هضم حق المرأة في ميراثها، وعندما تكتشف عملية التزوير بعد فوات الأوان، لا تجد من يساعدها في استعادة حقها المشروع.

رابعاً: حرمان المرأة من المهر:

يعدّ المهر من الحقوق التي أوجبها الله تعالى للمرأة، ودليل وجوبه قوله تعالى ﴿وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً﴾ (سورة النساء، الآية رقم: ٤)، وأما دليله من السنة ما رواه البخاري في الصحيح عن سهل بن سعد أن النبي صلى الله عليه وسلم قال للرجل الذي أراد الزواج من المرأة الواهبة نفسها لرسول الله صلى الله عليه وسلم: (أذهب فألتمس لو خاتماً من حديد)^(٢)، وروى البخاري عن أنس بن مالك رضي الله عنه قال: سأل النبي صلى الله عليه وسلم عبد الرحمن بن عوف وتزوج امرأة من الأنصار، كم أصدقتها، قال: وزن نواة من ذهب)^(٣)، وقد أصدق النبي صلى الله عليه وسلم نسائه وأصدق على بناته، فالمهر يؤديها الزوج لزوجته تأليفاً لقلبها، إذ هي وحدها صاحبة الحق في قبضة وحرية التصرف فيه، لا دخل للزوج أو الولي في ذلك، ولا يحق لأحد أن يجبرها على الإنفاق منه، إلا بإذنها ورضاها.

(١) أبو زيد، رشدي شحاتة (٢٠١١م). العنف ضد المرأة وكيفية مواجهته في ضوء أحكام الفقه الإسلامي، الطبعة الأولى، مكتبة الوفاء القانونية، الإسكندرية، ص: ٦٣.

(٢) البخاري، محمد بن إسماعيل (٢٠٠٢م). صحيح الجامع، الحديث رقم: (٥١٢١)، ١٣/٧.

(٣) البخاري، محمد بن إسماعيل (٢٠٠٢م). صحيح الجامع، الحديث رقم: (٢٠٤٩)، ٥٣/٣.

كما أنه ينبغي أنه لم يحدد الشرع حد المهر، والأمر متروك لتقدير الطرفين، مع أن النبي صلى الله عليه وسلم رغب في التسهيل والتيسير في أمر الزواج، ومراعاة ظروف الزوج، فقال صلى الله عليه وسلم: (أعظم النساء بركة أيسرهن صداقاً) ^(١).

ولعل المبالغة في غلاء المهور وتوابع الزواج من أهم أسباب عزوف الشباب عن الزواج، فلا ينبغي تكليف الزوج أكثر مما يطيق، كما يجب على الأغنياء وميسوري الحال مراعاة أحوال الناس، فلا يبالغوا في المهور، فيقتدي بهم عامة الناس، كما يجب على الآباء أن يرفقوا بالشباب فلا يكلفوهم ما لا يطيقون؛ لأن هذا سينعكس سلبيًا على بناتهم في المستقبل، بسبب إثقال الزوج بالديون، مما يضطره للتقير على الزوجة ليتمكن من الوفاء بالتزاماته.

خامسًا: التمييز في النفقة بين الزوجات:

كثير من الناس يظلم الإسلام باتهامه أنه الدين الوحيد الذي رع تعدد الزوجات، وهؤلاء يجهلون الإسلام؛ لأن الإسلام لم يعدد الزوجات، بل حدد هذا التعدد الذي كان مطلقًا قبل الإسلام، فحرم الجمع بين أكثر من أربع زوجات، روى الترمذي في السنن عن ابن عمر رضي الله عنهما قال: أن غيلان بن سلمة الثقفي أسلم وله عشرين نسوة في الجاهلية فأسلمن معه، فأمره النبي صلى الله عليه وسلم أن يتخير أربع مهن ^(٢)، فالإسلام عالج ظاهرة التعدد المطلق، وقبدها بضوابط وقواعد محكمة تحقق المصلحة لكلا الطرفين - الزوج والزوجة.

وحذر النبي صلى الله عليه وسلم من خطورة عدم العدل بين الزوجات، وأنه من المحرمات، روى أبو داود في السنن عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: (من كانت له امرأتان فمال إلى إحداهما، جاء يوم القيامة وشقه مائل) ^(٣).

ولأن عدم العدل بين الزوجات في النفقة هو من الظلم الذي حرمه الله ورسوله، لأنه يحرم المرأة من حقها في النفقة، فالتمييز بين الزوجات في النفقة هو من أبواب الظلم، والله تعالى حرم الظلم بجميع أشكاله، فقد روى البخاري عن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: (الظلم ظلمات يوم القيامة) ^(٤).

ومن شروط التعدد: القدرة على الإنفاق بين الزوجات لقوله تعالى: ﴿فَإِنْ خِفْتُمْ أَلَّا تُعْلِفُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ٣﴾ (سورة النساء، الآية رقم: ٣) أي: "أن لا تميلوا" والميل يأتي من

(١) ((النسائي، أحمد بن شعيب (٢٠٠١م). سنن النسائي، تحقيق: شعيب الأرنؤوط، وإشراف: عبد المحسن التركي، طبعة الأولى، مؤسسة الرسالة، بيروت، الحديث رقم: (٩٢٢٩)، ٣٠٤/٨.

(٢) ((الترمذي، محمد بن عيسى (١٩٩٥م). سنن الترمذي، مرجع سابق، الحديث رقم: (١١٢٨)، ٤٢٧/٣.

(٣) ((السجستاني، سليمان بن الأشعث (٢٠١٤م). سنن أبي داود، مرجع سابق، الحديث رقم: (٢١٣٥)، ٩٨/١.

(٤) ((البخاري، محمد بن إسماعيل (٢٠٠٢م). صحيح الجامع، مرجع سابق، الحديث رقم: (٢٣١٥)، ٨٦٣/٢.

كثرة العيال فيشق الإنفاق عليهم، مما يضطره إلى الميل في الإنفاق إلى أحد زوجاته، فدل على وجوب العدل بينهن في النفقة والقسم، وفيما يملكه الرجل من الأمور المادية، كما أن الرسول صلى الله عليه وسلم نهى الزوجة أن تتشبع من زوجها كذبًا لتغيظ ضربتها، وتلحق الأذى النفسي بها، فقد روى مسلم عن أسماء قالت: أن امرأة قالت: يا رسول الله، إن لي ضرة، فهل علي جناح إن تشبعتُ من زوجي غير الذي يعطيني، فقال رسول الله ﷺ: المتشبع بما لم يعط كلابس ثوبي زور^(١).

المحور الخامس: دور التربية الإسلامية في معالجة العنف المعنوي ضد المرأة

لقد عالجت التربية الإسلامية العنف بأشكاله ضد المرأة من خلال عدة توجهات وتدابير إنمائية ووقائية وعلاجية، ولعل من أبرز العلاجات التي وجهتها التربية الإسلامية، والتي بدورها المساهمة في الحد من ظاهرة العنف ضد المرأة، وتمثلت في المعالجات التالية:

المعالجة التربوية للعنف اللفظي:

عالجت التربية الإسلامية العنف اللفظي بالحث على حفظ اللسان من الألفاظ البذيئة، وحذر من عواقب هذه الألفاظ، ولذا يجب على المسلم أن يترث، ويفكر بإيجابية في كلامه؛ لأن الكلمة قد توقعه في مزلات ومستنقعات، يصعب معه الخروج بأمان، فقد روى البخاري من حديث أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: (إن العبد ليتكلم بالكلمة من رضوان الله لا يلقي لها بالاً يرفع الله بها درجات وإن العبد ليتكلم بالكلمة من سخط الله لا يلقي لها بالاً يهوي بها في جهنم)^(٢)، مما يدل على أن المسلم مطالب بحفظ لسانه وقيده بما يفيد في دينه ودنياه.

كما روى البخاري في الصحيح: عن أنس بن مالك رضي الله عنه قال: (لم يكن النبي صلى الله عليه وسلم سبابًا ولا فحاشًا ولا لعانًا كان يقول لأحدنا عند المعتبة (ما له ترب جبينه)، وقد صان النبي صلى الله عليه وسلم لسانه عن السب والشتم حتى في حق من كان يخدمه، فروى البخاري بسنده عن أنس قال: خدمت النبي صلى الله عليه وسلم عشرين سنة فما قال لي أف ولا لم صنعت؟ ولا ألا صنعت)^(٣).

ويعتبر شتم المرأة أو سبها أو لعنها، بما يجرح كرامتها، مخالف للسنة النبوية، ومن العنف اللفظي الذي انتشر في أوساط الرجال، إذ من حق المرأة على زوجها ألا يشتمها أو يسبها، فروى أبو داود في سننه عن حكيم بن معاوية القشيري عن أبيه قال: قلت يا رسول الله ما حق زوجة

(١) (النيسابوري، مسلم بن الحجاج القشيري (١٩٩٢م). صحيح مسلم، مرجع سابق، الحديث رقم: (٤٩٢١)، ٢٠٠١/٥.

(٢) (البخاري، محمد بن إسماعيل (٢٠٠٢م). صحيح الجامع، ، الحديث رقم: (٦١١٣)، ٢٣٧٧/٥.

(٣) (البخاري، محمد بن إسماعيل (٢٠٠٢م). صحيح الجامع، الحديث رقم: (٦٠٣١)، ١٣/٨.

أحدنا عليه؟، قال: ((أن تطعمها إذا طعمت وتكسوها إذا اكتسيت - أو اكتسبت - ولا تضرب الوجه ولا تقبح ولا تهجر إلا في البيت))^(١)، قال أبو داود "ولا تقبح"، أن تقول قبحك الله. فهذه الأحاديث وغيرها من التوجيهات النبوية التي حثت على حفظ اللسان عن الكلام البذي، وعدم التلفظ به، غير أنه يلاحظ شيوع الألفاظ البذيئة في المجتمع المسلم خاصة على فئة النساء، وهذا يدل على قلة الوازع الديني، وعدم التمسك بالهدي النبوي في قوله صلى الله عليه وسلم: (ومن كان يؤمن بالله واليوم الآخر فليقل خيراً أو ليصمت)^(٢)، يقول الإمام النووي رحمه الله: وينبغي لمن أراد النطق بكلمة أو كلام أن يتدبره في نفسه قبل نطقه، فإن ظهرت مصطلحته تكلم، وإلا أمسك.

فيظهر مما سبق: أن التوجيهات التربوية الإسلامية نهت عن السب والشتم، سواء أصدر من المرأة أم الرجل، ولكن النبي عنه في حق المرأة أعظم؛ وذلك لأنها تتميز بعاطفة جياشة، وتتأثر بأي كلمة تصدر إليهما من الرجل، وقد خص النبي صلى الله عليه وسلم النساء بالذكر لحاجتهن إلى من يقوم بأمرهن، فأوصى بهن بقوله: (استوصوا بالنساء خيراً)، مما يتأكد حقهن والعناية بهن ومراعاة مشاعرهن وعواطفهن لمكانتهن وضعفهن وطبيعتهن الأنثوية.

معالجة التربية الإسلامية جريمة القذف ضد المرأة:

عالج الإسلام جريمة قذف المحصنات الغافلات بتشديد العقوبة على من يرتكب جريمة القذف، أو ينال من شرف المرأة وكرامتها أو عقبتها، فقد جعل الله تعالى عقوبة القذف تقارب عقوبة الزنا نفسه؛ لما يترتب على القذف من مضار تلحق بالمرأة وبمن حولها، إذ إن حدّ الزنا لغير المحصن: مائة جلدة، وحد القذف ثمانين جلدة، قال تعالى: ﴿وَالَّذِينَ يَزُمُونَ الْمُهْصَنَاتِ ثُمَّ لَا يَأْتُوا بَأْثَرَهُنَّ شِهَابًا فَآجِدُهُنَّ مَنِينًا جَلْدَةً وَلَا نَقْبُلُوا لَهُنَّ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾ (سورة النور، الآية رقم: ٤). وقد ذكر أن هذه الآيات إنما نزلت في الذين رموا السيدة عائشة رضي الله عنها في حادثة الإفك، وهذه الحادثة خير دليل على ما قد يصيب المرأة من أذى بسبب هذا الفعل القبيح، وما قد تعانيه المرأة من تعب نفسي وجسدي، وما قد تشعر به من الإهانة ومن جرح الكرامة، فقد مرضت عائشة وتفاقم مرضها حين علمت باتهامها والخوض في عرضها وشرفها ومكانتها، ولعظم شأنها والوقوع في عرضها أنزل الله تعالى تبرئتها وقرأنا يتلى إلى يوم القيامة.

(١) ((السجستاني، سليمان بن الأشعث (٢٠١٤م). سنن أبي داود، الحديث رقم: (٢١٤٢)، ٢/٢٤٤.

(٢) ((القارطبي، نبي عدنان (٢٠١٨م). العنف الأسري بين الإعلانات الدولية والشريعة الإسلامية، كلية الإمام الأوزاعي للدراسات الإسلامية في بيروت، لبنان، ص: ٣٩.

معالجة التربية الإسلامية للعنف الاجتماعي ضد المرأة:

وقد عالجت التربية الإسلامية بتوجيهات تربوية، بالحث على العدل بين الأبناء ذكورًا وإناثًا، والإحسان إلى البنات، ونهت عن التفريق بين الذكور والإناث، بل ووعدت بالثواب الجزيل لمن يعدل بين الذكر والأنثى، فقد روى أبو داود في السنن من حديث ابن عباس رضي الله عنهما: من كانت له أنثى فلم يندمها ولم يهينها ولم يؤثر ولده عليها أدخله الله الجنة^(١)، وفيه تأكيد حق البنات على حق البنين لضعفهن عن الاكتساب.

والعدل بين الأولاد في الهبة والعطية، وتفضيل أحد على الآخر ظلم للأولاد، فقد روى البخاري عن النعمان بن بشير رضي الله عنه، أن أمه بنت راحة سألت أباه بعض الموهبة من ماله 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 صلى الله عليه وسلم فقال يا رسول الله إن أم هذا بنت راحة أعجبها أن أشهدك على الذي وهبت لابنها فقال رسول الله صلى الله عليه وسلم يا بشير ألك ولد سوى هذا قال نعم فقال أكلهم وهبت له مثل هذا قال لا قال فلا تشهدني إذا فإني لا أشهد على جور^(٢).

واستشهد العلماء في هذا الحديث على وجوب العدل بين الأولاد، وأنه لا فرق بين الذكر والأنثى في الهبات، فجعل صلى الله عليه وسلم مع الأمر بالعدل إلى زيادة العناية بالأنثى، كما أن النبي صلى الله عليه وسلم أكد على الإحسان إلى البنات، فقد روى مسلم عن عائشة رضي الله عنها، عن النبي صلى الله عليه وسلم قال: (من ابتلي من البنات بشيء فأحسن إليهن كن له سترا من النار)^(٣)، وعقب الحافظ بن حجر رحمه الله على الحديث بقوله: "وإنما سماه ابتلاء لأن الناس يكرهون البنات، فجاء الشرع بزجرهم عن ذلك، ورغب في إبقائهن، وترك قتلهن بما ذكر من الثواب الموعود به من أحسن إليهن، وجاهد نفسه في الصبر عليهن.

معالجة التربية الإسلامية لسوء الظن:

وعالجت التربية الإسلامية بتوجيهاتها قضية سوء الظن، وذلك من خلال الأمر بحسن الظن والنهي عن سوء الظن، ولذا حذر النبي صلى الله عليه وسلم من هذا الفعل الشنيع ونقر منه، لما له من عواقب وخيمة تعود على المجتمع الإسلامي والأسرة المسلمة بأضرار بالغة، فعن أبي هريرة رضي الله عنه قال: إن سول الله صلى الله عليه وسلم قال: (إياكم والظن؛ فإن الظن أكذب الحديث)^(٤)، قال ابن حجر رحمه الله: "والمراد بالظن هنا: ذلك الظن الذي يضر

(١) السجستاني، سليمان بن الأشعث (٢٠١٤م). سنن أبي داود، مرجع سابق، الحديث رقم: (٥١٤٨)، ٥٠٢/٤.

(٢) البخاري، محمد بن إسماعيل (٢٠٠٢م). صحيح الجامع، الحديث رقم: (٢٦٥٠)، ١٧١/٣.

(٣) النيسابوري، مسلم بن الحجاج القشيري (١٩٩٢م). صحيح مسلم، الحديث رقم: (٦٨٦٢)، ٣٨/٨.

(٤) البخاري، محمد بن إسماعيل (٢٠٠٢م). صحيح الجامع، الحديث رقم: (٤٨٤٩)، ١٩٧٦/٥.

بالمظنون به، وكذا ما يقع في القلب بغير دليل، وأن أوائل الظنون إنما هي خواطر لا يمكن دفعها، وما لا يقدر عليه لا يكلف به، وكذلك الظن الذي يراد به التهمة، التي لا سبب لها، كمن يتهم رجلاً بالفاحشة من غير أن يظهر عليه".

معالجة التربية الإسلامية للنفقة:

وقد عالجت التربية الإسلامية بتوجهاتها بوجوب النفقة والسكن للمطلقة، فقد روى مسلم من طريق أبي إسحاق، قال: كنت مع الأسود بن يزيد جالساً في المسجد الأعظم ومعنا الشعبي فحدث الشعبي بحديث فاطمة بنت قيس أن رسول الله ﷺ لم يجعل لها سكنى ولا نفقة فأخذ الأسود كفاً من حصي فحصبه به وقال ويلك أتحدث بمثل هذا قال عمر لا نترك كتاب الله وسنة نبينا ﷺ لقول امرأة لا ندري لعلها حفظت أو نسيت لها السكنى والنفقة قال الله عز وجل: ﴿يَأْتِيهَا النَّيُّ إِذَا طَلَّقَتُ النِّسَاءَ فَطَلْفُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيَّنَةٍ﴾ (سورة الطلاق، آية رقم: ١).

فالمطلقة لها ما يسمى بالمتعة" وهي ما يعطيه الرجل للمرأة عقب الطلاق من الثياب التي تستر جسدها تطيباً لخاطرها وتعويضاً لها عن الزوجية التي زالت، والمتعة تكون بحسب يسار أو إعسار الزوج وبحسب الصرف على أن لا تزيد عن نصف مهر المثل، قال الله تعالى: ﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرْتُوا النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيَّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا﴾ (سورة النساء، الآية رقم: ١٩) فمجملة الآيات القرآنية والتوجهات التربوية نجد أن جوهر العلاقة الزوجية مؤسس على المودة والرحمة والإحسان، ويظل حاكم العلاقة الزوجية دائماً الشرع، لتكون الأسرة الحضان الدافئ الآمن، لينشأ كل فرد في سعادة وأمن واستقرار قادر على الأداء المتميز، ومن الزوجة تنبع حياة الأسرة، ويلتف حولها، ويقف على أكتافها، ويتناول من يدها كل أعضاء الأسرة روح الحياة ومادتها ودفئها وأمنها، وهذه مسؤولية كبيرة غير هينة ولا يسرة، فلا تؤدي بدون إعداد نفسي وعقلي عميق، يعينها على أداء وظيفتها.

معالجة التربية الإسلامية لحرمان المرأة من الحضانة

وقد عالجت التربية الإسلامية هذا النوع من العنف المجتمعي، بأن منح الأم الحق وقدمها فيه على الرجل، ويدعم ذلك بالحديث النبوي الشريف، الذي رواه أبو داود في سننه عن عبد الله بن عمرو بن العاص رضي الله عنهما، أن امرأة قالت: يا رسول الله، إن ابني هذا كان بطني له وعاء وثديي له سقاء وحجري له حواء وإن أباه طلقني وأراد أن يترعه متى فقال لها رسول الله صلى الله عليه وسلم، أنت أحق به ما لم تنكحي^(١).

مما يدل على أن الأم أحق بحضانة أولادها، فيتفادى المجتمع ما قد يحصل من ضياع الأولاد وتشردهم بسبب خلاف كل من الأب والأم على الحضانة، ويتفادى أيضًا ما يحدث للأم من معاناة كبيرة حيال فقدان أولادها ومنعها من أمومتها.

ومنح المرأة حق حضانة أولادها لا يجعلها تحرمهم من رؤية والدهم؛ لأنهم كما يحتاجون إليها ولحنائها وشفقتها فهم محتاجون لوالدهم وعطفه وحزمه وقوة شخصيته وحسن تصرفه، فالإسلام قد جاء عادلاً فراعى حق الأم بحاجتها لحضانة طفلها بصغره وعدم قدرته على تركه وهو بحاجتها، وراعى أيضًا حق الطفل في اختيار من يرغب بالعيش معه عند بلوغه دونما إكراه من أحد، وراعى حق الأب بأن منحه حق التصرف والولاية لقوة رأيه وحسن تصرفه، فلا يطغى حق على الآخر، فينعم المجتمع بالاستقرار حتى بعد نهاية العلاقة الزوجية.

ومما سبق يتضح مدى اهتمام التربية الإسلامية بتقديم حلول جذرية لظاهرة العنف ضد المرأة، ومكافحته بأساليب ووسائل عديدة، تكفل للمرأة حريتها وحقوقها ومكانتها وكرامتها وشرفها الأنثوية، فمنحت التربية الإسلامية المرأة وأعطتها حقوقها وحريتها وواجباتها وعلاواتها، سوا في المجالات الحقوق المعنوية أو الحقوق المادية، سواء ما يتعلق بالجوانب اللفظية أو النفسية أو الاجتماعية أو الاقتصادية أو السياسية أو الفكرية.

وساوى الإسلام بين الرجل والمرأة في كثير من الأحكام الفقهية التكليفية، بما يتناسب طبيعة الطرفين، مما يدل أن المرأة في الإسلام قد أكرمت ومنحت وأعطيَتْ، فهي أم وأخت وزوجة، لها من الحقوق ما للرجل من الواجبات، فلا يكرمها إلا كريم، ولا يهينها إلا لئيم.

(١) السجستاني، سليمان بن الأشعث (٢٠١٤م). سنن أبي داود، الحديث رقم: (٢٢٧٨)، ٢/٢٥١.

الخاتمة:

واشتملت على النتائج والتوصيات:

أولاً: النتائج:

- (١) إن ظاهرة العنف ضد المرأة مشكلة اجتماعية قديمة، إلا أن ارتفاع نسب وقوعها، وتعدد أشكالها، واجتياحها أغلب دول العالم، وممارسته في كل مجالات الحياة الخاصة والعامة، والآثار التي تتركها على المرأة والأسرة معاً أدى إلى زيادة الاهتمام بها.
- (٢) إن الإسلام ألغى جميع صور العنف وأشكاله ضد المرأة وساوى بينهما في الحقوق والواجبات والخصوصيات بما تقتضي طبيعة الطرفين.
- (٣) من أسباب العنف ما يرجع إلى سوء فهم بعض النصوص الشرعية عن المرأة والتعسف في استعمال حق التأديب، إضافة إلى خصوصية الحياة الزوجية التي تمنع إبلاغ المرأة عن تعرّضها للإيذاء المعنوي.
- (٤) العنف المعنوي له أضرار خطيرة تظهر بمرور الزمن على شكل أعراض جسمية وعقد نفسية، توصل في كثير من الأحيان إلى الانتحار والانطواء والشعور بالهزيمة النفسية، والفتك بالأعصاب وغيرها من الأمراض النفسية الخطيرة.

ثانياً: التوصيات:

- (١) ضرورة وضع برامج للعلاج والإرشاد النفسي الخاص بالنساء المعتقات، والتركيز على التوعية الأسرية ودورها في تنشئة أجيال صالحة من خلال تفعيل الجانب الديني ونشر الوعي الأخلاقي.
- (٢) إلزام الشباب والبنات المقبلين على الزواج إلى دورات وبرامج تدريبية وتثقيفية في العلاقة الزوجية، وكيفية التعامل بين الأزواج لبناء أسرة هادفة و متماسكة وخالية من العنف.
- (٣) بثّ الوعي الديني والثقافي لخطورة العنف ضد المرأة في الإسلام، وذلك من خلال إبراز مكانتها ودورها في الرقي بالأسر والمجتمعات، والقيام بمسؤوليات التربية من خلال العمليات الإنمائية والوقائية والعلاجية.
- (٤) اتخاذ التدابير القانونية اللازمة بهدف تأمين حق النساء المتضررات، لحماية وصون كرامتها من مختلف أشكال العنف في الإبلاغ إلى الجهات المختصة للتقاضي مع الحرص على حفظ السرية والكرامة.

فهرس المصادر والمراجع:

- ابن منظور، محمد بن مكرم بن علي (٢٠٠٤م). لسان العرب، دار صادر، بيروت.
- أبو زيد، رشدي شحاتة (٢٠١١م). العنف ضد المرأة وكيفية مواجهته في ضوء أحكام الفقه الإسلامي، الطبعة لأولى، مكتبة الوفاء القانونية، الإسكندرية.
- البخاري، محمد بن إسماعيل (٢٠٠٢م). صحيح الجامع، تحقيق: محمد زهير ناصر الناصر، دار طوق النجاة، بيروت.
- بدر، هناء عبد الرحيم (٢٠١٩م). الحماية الجنائية لدور المرأة في المجتمع، الطبعة الأولى، المكتب الجامعي الحديث، الإسكندرية.
- البشرى وأبو شامة، محمد الأمين وعباس (٢٠١٥م). العنف الأسري في ظل العولمة، الطبعة الأولى، جامعة نايف العربية للعلوم الأمنية، الرياض.
- بنات، سهيلة محمود (٢٠١٥م). العنف ضد المرأة، دار المعتز للنشر والتوزيع، عماد/الأردن.
- بوادي، حسين المحمدي (٢٠١٩م). حقوق المرأة بين الاعتدال والتطرف، الطبعة الأولى، دار الفكر الجامعي، الإسكندرية.
- بودية، مسعودة (٢٠١٦م). الطلاق التعسفي: دراسة مقارنة بين الفقه الإسلامي والقانون الجزائري، قسم الحقوق، جامعة مسيلة، الجزائر.
- الترمذي، محمد بن عيسى (١٩٩٥م). سنن الترمذي، تحقيق: أحمد محمد شاكر، ومحمد فؤاد عبد الباقي، شركة مكتبة ومطبعة مصطفى البابي الحلبي، مصر.
- الحليبي، خالد بن مسعود (٢٠١٧م). العنف الأسري، الطبعة الأولى، مدار الوطن للنشر والتوزيع، الرياض.
- رشيد، مريفان مصطفى (٢٠١٦م). جريمة العنف المعنوي ضد المرأة، رسالة ماجستير في القانون العام، الطبعة الأولى، المركز القومي للإصدارات القانونية، القاهرة.
- السجستاني، سليمان بن الأشعث (٢٠١٤م). سنن أبي داود، تحقيق: سعيد محمد اللحام، دار الكتاب العربي، بيروت.
- عبد المحمود، عباس أبو شامة (٢٠١٣م). جرائم العنف وأساليب مواجهتها في الدول العربية، الطبعة الأولى، أكاديمية نايف العربية للعلوم الأمنية، الرياض.
- القارطجي، نهى عدنان (٢٠١٨م). العنف الأسري بين الإعلانات الدولية والشريعة الإسلامية، كلية الإمام الأوزاعي للدراسات الإسلامية في بيروت، لبنان.
- القواسمي، أمل يوسف (٢٠١٤م). الآثار الشرعية والقانونية للضرر المعنوي-دراسة مقارنة، الطبعة الأولى، دار النفائس الأردن.

- المصري، إيهاب عيسى (٢٠١٨م). العنف ضد المرأة "مفهومه-أسبابه-أشكاله"، الطبعة الأولى، دار أطفالنا، الجزائر.
- النسائي، أحمد بن شعيب (٢٠٠١م). سنن النسائي، تحقيق: شعيب الأرنؤوط، وإشراف: عبد المحسن التركي، طبعة الأولى، مؤسسة الرسالة، بيروت.
- النقيب، عبد الرحمن عبد الرحمن (٢٠١٧م). التربية الإسلامية المعاصرة في مواجهة النظام العالمي الجديد، دار الفكر العربي، القاهرة.
- النيسابوري، مسلم بن الحجاج القشيري (١٩٩٢م). صحيح مسلم. تحقيق: محمد فؤاد عبد الباقي، دار احياء التراث العربي، بيروت.
- يوسف، حسن يوسف (٢٠١٨م). حقوق المرأة في القانون الدولي والشريعة، الطبعة الأولى، المصدر القومي للإصدارات القانونية، القاهرة.

الخوارج والعنف العقدي والمسلح: نظرة في التاريخ

إعداد

عبد الرحمن محمد الثاني عمر

الملخص:

يعد الخوارج من الفرق الإسلامية الأكثر تأثيراً في التاريخ الإسلامي، وقلما يخلو عصر من العصور من وجودهم وحضورهم على مسرح الأحداث بل وربما شاركوا في صناعتها، فالخوارج جماعة ضاربة بجذورها في عمق التاريخ الإسلامي بشقيه العقدي والسياسي. وقد أشغل أتباعها الدولة الإسلامية عبر عصورها الطويلة بثورات عنيفة تسببت في بعض الأحيان بسقوط دول برمتها، كما عملت هذه الجماعة على نشر أفكارها العقدية وبسط نفوذها السياسي على بقاع واسعة في العالم الإسلامي شرقاً وغرباً. ومازالت حتى عصرنا هذا حاضرة بقوة متمثلة في جماعات وتيارات كلما اندثرت إحداها نشأت أخرى مصداقاً لقول النبي ﷺ الصادق المصدوق "كلما خرج قرن قطعحتي يخرج في عراضهم الدجال"^(١). وقد أتت هذه الورقة لإلقاء الضوء على أفكار الخوارج المتطرفة والتي أدت إلى ممارستهم العنف المسلح تجاه مخالفيهم بمختلف أطيافهم السياسية والاجتماعية عبر التاريخ الإسلامي القديم والمعاصر وذلك كله من منظور تاريخي سردي يحكي بعضاً من وقائعهم،

وتتكون الورقة من العناصر التالية:

- ❖ العنصر الأول: تعريف الخوارج لغة واصطلاحاً.
- ❖ العنصر الثاني: تاريخ نشأتهم.
- ❖ العنصر الثالث: أبرز فرق الخوارج القديمة والمعاصرة.
- ❖ العنصر الرابع: ثورات الخوارج المسلحة عبر التاريخ.
- ❖ الخاتمة.

العنصر الأول: تعريف الخوارج

الخوارج لغة: جمع خارج والخارجي مشتق من الخروج وسموا بذلك لخروجهم على الناس وعلى الدين أو على علي رضي الله عنه كما ذكر الفيروز آبادي^(٢) والزبيدي^(١) وغيرهم.

^(١) ابن ماجه، محمد بن يزيد، سنن ابن ماجه، تحقيق محمد فؤاد عبد الباقي، مصر: دار إحياء الكتب العربية (١/ ٦١) رقم (١٧٤).

^(٢) انظر: الفيروز آبادي، محمد بن يعقوب، القاموس المحيط، تحقيق مكتب تحقيق التراث بمؤسسة الرسالة، بيروت: مؤسسة الرسالة، الطبعة الثامنة سنة ٢٠٠٥م، ص ١٨٦.

أما اصطلاحاً: فقد اختلف العلماء والباحثون في تعريف الخوارج وهذا ربما يرجع إلى كثرة اختلافهم وتشعبهم. فمن العلماء من عرفهم تعريفاً سياسياً؛ حيث اعتبر كل من خرج على الإمام المتفق على إمامته يكون خارجياً. ويمثل هذا الرأي أبو الفتح الشهرستاني إذ يقول: "كل من خرج على الإمام الحق الذي اتفقت الجماعة عليه يسمى خارجياً، سواء كان الخروج في أيام الصحابة على الأئمة الراشدين أو كان بعدهم على التابعين لهم بإحسان والأئمة في كل زمان"^(١). وممن عرفهم فخصهم على الذين خرجوا على علي رضي الله عنه، يمثل هذا الرأي أبو الحسن الأشعري حيث قال: "والسبب الذي سموا له خوارج: خروجهم على علي بن أبي طالب"^(٢)

وهناك من ذهب إلى أن الخارجي يلحق بكل من شابه الخارجين على علي بن أبي طالب أو شاركهم في أرائهم في أي زمان كان، ويمثل هذا الرأي ابن حزم إذ يقول: "ومن وافق الخوارج من إنكار التحكيم وتكفير أصحاب الكبراء والقول بالخروج على أئمة الجور وإن أصحاب الكبراء مخلدون في النار وأن الإمامة جائزة في غير قريش فهو خارجي وإن خالفهم فيما عدا ذلك مما اختلف فيه المسلمون خالفهم فيما ذكرنا فليس خارجياً"^(٣).

وهناك رأي معاصر يعرف الخوارج بأنهم "الذين يكفرون بالمعاصي ويخرجون على أئمة المسلمين وجماعتهم"^(٤)

وهناك تعريف آخر وهو أن الخوارج هم الذين يكفرون المسلمين بالمعاصي أو بغير مكفر ويستحلون الدماء بتلك المعصية أو بذلك المكفر"^(٥).

والتعريف الأخير- في نظري- أكثر دقة، إذ أنه ليس كل من خرج بالسيف يرى رأي الخوارج أو يوافقهم في معقداتهم، كما أنه قصر الخوارج في الذين خرجوا على علي بن أبي طالب ينبئ بأنهم حال تاريخية ظهرت وانقرضت في عصر ما وهذا يصح على الخوارج الأوائل أو من يسمون بالمحكمة الأولى. كذلك أيضاً لا يلزم من يعتقد رأي الخوارج أن يخرج بالسيف إذ أن هناك من

(١) انظر: الزبيدي، محمد مرتضى، تاج العروس من جواهر القاموس، جماعة من المختصين، الكويت وزارة الإرشاد والأنباء في الكويت، (٥/٥١٧).

(٢) الشهرستاني، محمد بن عبد الكريم، الملل والنحل، تحقيق أمير علي مهنا وعلي فاعود، بيروت: دار المعرفة، الطبعة الثالثة ١٩٩٣م، ص ١٣٣.

(٣) الأشعري، علي بن إسماعيل، مقالات الإسلاميين، تحقيق محمد محي الدين عبد الحميد، بيروت: المكتبة العصرية، (٢٠٧/١).

(٤) ابن حزم، علي بن أحمد، الفصل في الملل والأهواء والنحل، القاهرة: مكتبة الخانجي، (١/٩٠).

(٥) د.ناصر عبد الكريم العقل، الخوارج، الرياض: دار إشبيلية، الطبعة الأولى سنة ١٩٩٨م، ص ٢١.

(٦) انظر: د.سفر الحوالي، أصول الفرق، مركز البحوث والدراسات، ص ٢٩. عبد العزيز الطريفي، الخراسانية، الرياض: مكتبة دار المنهاج الطبعة الأولى ٢٠١٦م، ص ٥٥٥.

يחסبون على الخوارج ولم يثبت أنهم حملوا السيف على السلطان أو المسلمين هم من يسمون بالقعدة كعمران بن حطان وغيره.

العنصر الثاني: نشأتهم

اختلف العلماء حول نشأة الخوارج إلى عدة آراء، منها على سبيل الإجمال:

(١) أن بدايتهم كانت في زمن النبي صلى الله عليه وسلم، وأول الخوارج هو ذو الخويصرة التميمي، وقصته مشهورة في الصحيحين^(١)، وهذا رأي الشهرستاني^(٢) وابن حزم^(٣) وغيرهما.

(٢) أنهم نشأوا في عهد عثمان بن عفان وهم الذين ثاروا عليه وهو رأي ابن أبي العز الحنفي^(٤).

(٣) أنهم نشأوا أثناء معركة صفين بين علي ومعاوية حين رفضوا التحكيم فانفصلوا عن جيش علي إثر ذلك، وهذا ما ذهب إليه معظم العلماء والباحثين ومن أشهرهم البغدادي^(٥) والأشعري^(٦) وغيرها. ويمكننا القول بأن نزعة الغلو والتنطع قد بدأ ظهورها في عهد النبي صلى الله عليه وسلم، واشتدت في أواخر عهد عثمان رضي الله عنه، ثم تبلورت وتحولت إلى تيار قوي في عهد علي رضي الله عنه.

العنصر الثالث: أبرز فرق الخوارج

للخوارج فرق كثيرة اختلف العلماء تمييز الفرق الرئيسية منها من الفرعية، وذلك لكثرتهم وأيضاً لطبيعة تعاملهم مع الناس إذا كانوا منعزلين عنهم إضافة إلى قيامهم بارتكاب المجازر المذابح تجاههم مما شكل هالة من الرعب الفزع تجاههم، كما أنهم سلكوا مسلكاً سرياً في بعض الأحيان. والسبب الآخر الذي ولد هذا الاختلاف بينهم وحولهم أيضاً هو عدم وجود نصوص مكتوبة يرجعون إليها ويعتمدون عليها ويدين بها عامتهم وخاصتهم كغيرهم من الفرق والطوائف بل ينظرون إلى النصوص مباشرة ويتأولها كل رأس منهم فينشأ فيهم الخلاف لعدم وجود ميزان ومعياري يحكمون أفهامهم إليه، هذا كله ناتج عن غلوهم في عدم تعظيم العلماء

(١) انظر: البخاري محمد بن اسماعيل، صحيح البخاري، تحقيق مصطفى ديب البغا، دمشق: دار ابن كثير، الطبعة الخامسة ١٩٩٣، حديث (٦٥٣٤). مسلم، مسلم بن حجاج، صحيح مسلم، تحقيق محمد فؤاد عبد الباقي، بيروت: دار إحياء التراث العربي، حديث (١٠٦٤).

(٢) الشهرستاني، الملل والنحل ص ١٣٤.

(٣) ابن حزم، الفصل (١٥٧/٤).

(٤) ابن أبي العز الحنفي، محمد بن علي، شرح عقيدة الطحاوية، تحقيق شعيب أرنؤوط وعبد الله بن المحسن التركي، بيروت: مؤسسة الرسالة، الطبعة العاشرة ١٩٩٣، (٧٩٩/٢).

(٥) البغدادي، عبد القاهر بن طاهر، الفرق بين الفرق، بيروت: دارالأفاق الجديدة، الطبعة الثانية ١٩٧٧، ص ٥٦.

(٦) الأشعري، مقالات الإسلاميين، ص ٢٠٧.

والرؤوس خشية أن يحكموهم من دون الله فيقعوا فيما اتهموا عليا وغيره أنه وقع فيه؛ لذلك لا يتخذون القدوات إلى في القتال والحروب. وسنكتفي بذكر أبرز فرقهم الكبرى التي كانت لها صولات وجولات في التاريخ الإسلامي على وجه الإجمال.

(١) المحكمة الأولى: أصل الخوارج وأولى فرقهم، انفصلت عن جيش علي بن أبي طالب رضي الله عنه حين تمت الموافقة على التحكيم، ثم فاصلت عليا وخرجوا إلى حروراء وقد كانوا يعاملون المسلمين الذين يخالفونهم في الرأي أبشع المعاملات وأقساها، لعل من أشهرها قتلهم للتابعي الجليل عبد الله بن خباب وبقر بطن امرأته الحامل. وكان أول رئيس لهم هو عبد الله بن وهب الراسبي الذي قاد المعركة ضد علي بن أبي طالب في النهروان سنة ٣٨ هـ حيث أبيدوا هناك ولم ينجوا منهم أكثر من عشرة. وظلت الخوارج على ما كانت عليه المحكمة الأولى إلى أن ظهرت الأزارقة.

(٢) الأزارقة: أتباع نافع بن الأزرق الحنفي المشهور بمجادلته لابن عباس رضي الله عنه^(١) والأزارقة هي أكثر الفرق الخوارج عدداً وأشدهم شكيمة وشوكة كما أنهم أشدهم تطرفاً وغلوا وأقساهم قلوباً. وقد أحدث نافع للخوارج مسائل جديدة كمسألة القعدة، والهجرة إليهم، وقتل أولاد المسلمين وغير ذلك مما جعل الخوارج ينقسمون حيال هذه المسائل إلى فرق وطوائف جديدة يكفر بعضها بعضها وتستحل دماء بعضها البعض. وقد كان للخوارج الأزارقة صولات وجولات مع الزبيرين ثم الأمويين وقد استمر أمرهم قرابة عشرين سنة حتى قضى عليهم المهلب بن أبي صفرة في عهد عبد الملك بن مروان، ومن أمرائهم المشهورين بعد نافع قطري بن الفجاءة. وهذه بعضها من آرائهم وعقائدهم على سبيل الإجمال:

- أن مخالفوهم ليسوا بغير مؤمنين فقط بل هم كفار كفر ملة مشركون مخلدون في النار ويحل قتلهم وقتالهم خلافاً للمحكمة الأولى الذين يرون أن مخالفهم مشركون فقط
- وجوب الهجرة إليهم فمن وافقهم لكن لم يهاجر إليهم فهو كافر حلال الدم فهم بهذا كفروا القعدة من أصحابهم.
- امتحان من هاجر إليهم وذلك بدفع أحد أسراهم إليه لقتله فإن لم يفعل ذلك قتلوه.
- أن دار مخالفهم دار كفر وحرب فيجوز قتل النساء والأطفال.
- أن أطفال مخالفهم مشركون يسري عليهم حكم آبائهم لذلك أباحوا قتل الأطفال وإن لم يرتكبوا ما ارتكبوها آبائهم.
- لا يرون رد الأمانات إلى مخالفهم ويحتجون بقوله تعالى (إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا) ومخالفوهم ليسوا أهلها.

^(١) انظر: محمد أحمد الدالي، مسائل نافع بن الأزرق، الجفان والجاي للطباعة والنشر، الطبعة الأولى ١٩٩٣ م.

وغير ذلك من الآراء والعقائد الفاسدة التي يدينون بها.^(١)

(١) النجدات: أتباع نجدة بن عامر كان مع نافع بن الأزرق، ثم انفصل عنه لما أحدث في مذاهيم من المسائل السابق ذكرها وقد سيطر نجدة واصحابه على مساحة واسعة شملت جزء من اليمن والبحرين واليمامة. وكما جرت عادت الخوارج نشب خلاف بين نجدة واصحابه والذي أدى إلى مقتله من قبل أبي فديك أحد أصحابه، ومن الأسباب الطريفة التي أدت إلى قتله من قبل بعض أصحابه والتي تظهر لنا عقلية أولئك القوم أن بعض قومه فارقه وشرطوا لعودتهم أن يتوب علنيا ففعل ذلك، ولكنهم عادوا فقالوا: إنه لا ينبغي لنا أن نستتبه وهو الإمام وطلبوا منه أن يتوب من توبته تلك؛ فوقع بينهم الاختلاف^(٢)!! وهذه بعضا من آرائهم على سبيل الإجمال:

- أن مرتكب الذنب لا يكفر حتى يصير عليه فشارب الخمر أو الزاني لا يكفر بمجرد ارتكابه لهذه الذنوب ولكن الذي يكذب كذبة صغيرة ويصر عليها فهذا كافر، فالمعيار عندهم هو الإصرار على الذنب فقط.
 - أن قتل من خالفهم واجب.
 - خالفوا الأزارقة في استحلال قتل الأطفال وأكل الأمانات.
 - خالفوا الأزارقة في حكم أهل الذمة المقيمين مع مخاليفهم، فينما ذهبت الأزارقة إلى حرمة قتلهم، ذهبت النجدات إلى إلحاقهم بحكم من يعيشون في أكنافهم.
 - أن من ثقل عن الهجرة إليهم لا يكون كافرا بل منافقا خلافا للأزارقة.
 - لا يرون بأسا في التقية في القول والعمل هذا ما ميزهم عن بقية فرق الخوارج.
- وغير ذلك من آرائهم وعقائدهم^(٣)

(٢) الصفارية: أتباع عبد الله بن الصفار- على خلاف في اسمه^(٤)- والذي كان مع نافع من قبل ثم فارقه ونحا مذهبه الذي اعتبره وسطا بين الأزارقة والنجادات، وأكثر أصحابه من الصفيرية القعدية وذلك راجع لما كان يعتقد أن القعدة عن القتال إذا كانوا موافقين في المذهب فهم مسلمون، وأشهر المنتسبين إلى هذه الطائفة هو عمران بن حطان بل إنهم يعدونه إماما من أئمتهم. وقد تمكنوا من تأسيس دولتهم في المغرب الأقصى عام ١٤٠ هـ التي تعرف بدولة بني مدرار

(١) أنظر: البغدادي الفرق بين الفرق، ص ٨٣ و٨٤. أبو الشباب، أحمد عوض، الخوارج، بيروت: دار الكتب العلمية،

الطبعة الأولى ٢٠٠٥ م ص ٢١٩. العواجي، غالب بن علي، الخوارج، جامعة الملك عبد العزيز ١٣٩٩ هـ، ص ١٦٨.

(٢) مجموعة من الباحثين، موسوعة الفرق المنتسبة للإسلام، موقع الدرر السنية، (٣٥٩/٤)

(٣) أنظر: الشهرستاني، الملل والنحل، ص ١٢٤. الأشعري، مقالات الإسلاميين، (٢٠٥/١). مجموعة من المؤلفين،

موسوعة الفرق المنتسبة للإسلام (٣٥٩/٤).

(٤) أبو الشباب، أحمد عوض، الخوارج، ص ٢٣٠.

واستمرت قرابة قرنين من الزمان. وقولهم في الجملة كقول الأزارقة إلا أنهم يخالفونهم في التفاصيل والحيثيات منها على سبيل المثال:

- أن كل ذنب له حد معلوم في الشريعة لا يسمى مرتكبه كافراً وإنما ينادى باسم جريمته ولا يسمى بالمؤمن، أما الذنب الذي ليس له حد ففاعله كافر
- ذهب بعضهم أنه من ارتكب ذنب فأقيم عليه الحد فهو مؤمن إلى أن يقام عليه الحد، فمتى أقيم عليه فقد صار في عداد الكفار والمشركين
- يتفقون مع الأزارقة في حكمهم على مخالفيهم لكن لا يبيحون قتل أطفالهم ونساءهم. وغير ذلك من عقائدهم^(١)

(٣) الإباضية: ينسبون إلى عبد الله بن إباح وإن كان هو منهم لكنه تابع لجابر بن زيد الأزدي وإنما نسبوا لعبد الله بن أباض لشهرة مواقفه مع الحكام المخالفين لهم، وقد اشتهروا بهذا الاسم عند جميع من كتب عن الفرق، لم يخالف في هذا إلا من شذ^(٢). وتعد الإباضية آخر فرق الخوارج القديمة المتبقية إلى عصرنا هذا ربما لأنها أقل فرق الخوارج تطرفاً. وقد أسسوا عبر التاريخ الإسلامي عدة دول كالدولة الرستمية في المغرب الأوسط- الجزائر- وعدة دول في عمان وما جاورها منذ القرن الثاني الهجري إلى عصرنا هذا. ونذكر بعضاً من عقائدهم على سبيل الاختصار:

- يرون أن مرتكب الكبيرة كافر كفر نعمة لا كفر ملة.
- أن من أخذ بقولهم فهو مؤمن ومن خالفهم فهو منافق.
- يرون استتابة من خالفهم في التأويل والتنزيل، فمن تاب قبل منه وأبى قتل.
- يجوزون مناكحة مخالفيهم والتوارث بينهم.
- لا بد من إقامة الحجّة على مخالفيهم قبل قتالهم، ويستحلون من متاعهم الخيل والسلاح فقط.

وغير ذلك من عقائدهم وأرائهم^(٣)

(٤) جماعة التكفير والهجرة: جماعة تأسست في السجون المصرية في عقد الستينيات القرن الماضي على يد شباب شاهدوا وذاقوا أهوال السجون والتي هي عبارة عن مسالخ بشرية، والذي سقط الكثير أمامهم شهداء تحت التعذيب وفي هذا الجو الرهيب ولد الغلو ونبئتنتبته

(١) أنظر: البغدادي، الفرق بين الفرق، ص ٩٠-٩٣. الشهرستاني، الملل والنحل، ص ١٣٧. الأشعري، مقالات الإسلاميين، (١٨٢/١).

(٢) مجموعة من الباحثين، موسوعة الفرق المنتسبة للإسلام، (٣٦١/٤).

(٣) انظر: الندوة العالمية، الموسوعة الميسرة، الرياض: دار الندوة العالمية، الطبعة الخامسة ٢٠٠٣، (٥٨/١). عبد الكريم العقل، الخوارج، ص ٥٩. أبو الشباب، الخوارج، ص ٢٦٨.

التكفير، فنهجت هذه الجماعة نهج الخوارج في التكفير بالمعاصي واستحلال الدماء بغير وجه حق.

وهذه بعضاً من آرائهم وأفكارهم:

- تكفير كل من ارتكب الكبيرة وأصر عليها وكذلك تكفير الحكام الذين لا يحكمون بغير ما أنزل مطلقاً دون تفصيل، وتكفير المحكومين لأنهم رضوا بذلك وتابعوه على ذلك، أيضاً بإطلاق دون تفصيل.
- كل من أخذ بأقوال الأئمة أو بالإجماع حتى ولو كان إجماع الصحابة أو بالقياس أو بالمصلحة المرسلة أو بالاستحسان ونحوها فهو في نظرهم مشرك كافر.
- والعصور الإسلامية بعد القرن الرابع الهجري كلها عصور كفر وجاهلية لتقديسها لصنم التقليد المعبود من دون الله تعالى فعلى المسلم أن يعرف الأحكام بأدلتها ولا يجوز لديهم التقليد في أي أمر من أمور الدين.
- والهجرة هي العنصر الثاني في فكر الجماعة، ويقصد بها العزلة عن المجتمع الجاهلي، وعندهم أن كل المجتمعات الحالية مجتمعات جاهلية كافرة.
- دعوا إلى الأمية لتأويلهم الخاطئ لحديث (نحن أمة أمية ...) فدعوا إلى ترك الكليات ومنع الانتساب للجامعات والمعاهد الإسلامية أو غير إسلامية لأنها مؤسسات الطاغوت تدخل ضمن مساجد الضرار. قالوا بترك صلاة الجمعة والجماعة بالمساجد لأن المساجد كلها ضرار وأئمتها كفار إلا أربعة مساجد: المسجد الحرام والمسجد النبوي وقباء والمسجد الأقصى ولا يصلون فيها أيضاً إلا إذا كان الإمام منهم.
- لا قيمة أيضاً لأقوال العلماء المحققين وأمهات كتب التفسير والعقائد لأن كبار علماء الأمة في القديم والحديث بزعمهم مرتدون عن الإسلام.

وهذه بعضاً من أفكارهم وآرائهم^(١)

وهناك جماعات معاصرة نهجت نهج الخوارج في التكفير واستحلال دماء المسلمين وهي أغلبها تعد امتداداً لجماعة التكفير والهجرة، كأهل التوقف والتبين، وجماعة الناجين من النار، وجماعة الشوقيين، مروراً بالجماعة الإسلامية المسلحة في الجزائر ثم انتهاء بتنظيم الدولة الإسلامية الذي في مجمله يعد النسخة الأحدث للخوارج حالياً.

^(١) الندوة العالمية، الموسوعة الميسرة (١/٣٣٣). عبد الكريم عقل، الخوارج، ص ١١٠.

العنصر الرابع: جوانب من العنف المسلح لدى الخوارج.

اتصف الخوارج بالأخذ بظواهر النصوص وتعطشهم للقتال وهذا مما حملهم على أحداث أفكار متطرفة وعدوانية تعتقد بضرورة إلغاء المخالف وإبادته كلياً. ومن مظاهر هذه الأفكار العدوانية حملهم للسلاح ضد المسلمين في مختلف الأزمنة والأماكن نسلط الضوء على بعض ثوراتهم وممارستهم العنيفة ضد مخالفيهم حسب العصور التالية:

- عصر علي رضي الله عنه:

تجلت أولى أعمالهم العدائية بعد مفارقتهم لمعسكر علي رضي الله عنه، وكان قد اشترط عليهم أن لا يسفكوا دماً حراماً أو يقطعوا سبيلاً لكنهم بادروا إلى سفك دماء الناس بغير حق، وأشهر من تعرضوا له التابعي الجليل عبدالله بن الخطاب بن الأرت حيث ذبحوه وبقروا بطن امرته الحامل. مما دعا علياً للتحرك ضدهم حيث أوقع بهم الهزيمة في موقعة نهروان عام ٣٨ هـ وقتل معظمهم هناك ولم ينج منهم أكثر من عشرة. لكن رغم هذه الضربة الموجهة والقاتلة تجاههم، تبين أن أفكارهم قد سرت في الهشيم فقد خرجوا على علي رضي الله عنه عدة مرات ومنها على سبيل المثال:

- خروج الأشرس بن عوف الشيباني في مئتي رجل في موضع من العراق يقال له الدسكرة، فأرسل علي إليهم الأبرش بن حسان في ثلاثمائة رجل فهزمهم وقتلوا الأشرس.^(١)
- خروج هلال بن علفة في بلاد فارس ومعه أكثر من مئتين من أصحابه، فأرسل له علي معقل بن بشر الرياحي الذي تمكن من هزيمتهم وقتل هلال.^(٢)
- خروج الأشهب بن بشر في مائة وثمانين من أصحابه فأرسل علي إليهم جارية بن قدامة فهزمهم.^(٣)
- خروج رجل يعرف بأبي مريم السعدي وكان أشد من الذين سبقوا حيث تمكن من هزيمة الحملات التي أرسلها علي إليه حتى وصل إلى مشارف الكوفة فخرج إليه علي بنفسه فقاتله حتى هزمه. والجدير بالذكر أن جميع هذه الحملات خرجت في سنة ٣٨ هـ^(٤) وهذه بعض ثوراتهم في عهد علي رضي الله عنه.

(١) ابن الأثير، محمد بن علي، الكامل في التاريخ، تحقيق عمر عبدالسلام التدمري، بيروت: دار الكتاب العربي، الطبعة الأولى ١٩٩٧، (٢/٧٢١).

(٢) المصدر السابق

(٣) المصدر السابق

(٤) المصدر السابق (٢/٧٢٢)

- عصر الأمويين:

اشتدت ثورات الخوارج في عصر الأمويين فلا تكاد تنهي ثورة حتى تشتعل أخرى، وهذا راجع لطبيعة ذلك العصر، فإن كان بعض الخوارج تردد في الخروج علي بن أبي طالب وذلك لمنزلته ومكانه في الإسلام، فإنهم أجمعوا على الخروج على معاوية رضي الله عنه لما كانوا يرون أنه مغتصب للخلافة وكذلك أيضا لطبيعة الدولة التي تحولت من النظام الشوري إلى النظام والوراثي والخوارج أشد الناس معارضة لهذا بل حتى أنهم ذهبوا لعدم شرط القرشية لمن يتولى الإمامة العظمى للمسلمين وذلك مبالغة منهم في محاربة التوريث وما يمكن أن يؤدي إليه بحال من الأحوال. كما أدت المطالم المنتشرة في عهد الخلفاء الذين خلفوا معاوية إلى اشتعال جذوتهم عدا عصر عمر بن عبد العزيز حتى إنهم عدوا سببا من أسباب السقوط الدولة الأموية ومعظم فرق الخوارج إن لم نقل كلها ظهرت في هذا العصر بالتحديد من الثورات البارزة للخوارج في هذا العصر:

- ثورة فروة بن نوفل الأشجعي وهو أول من خرج على معاوية سنة ٤١هـ^(١).
- ثورة أبي بلال مرداس الحنظلي سنة ٦١هـ^(٢).
- ثورة نافع بن الأزرق الحنفي سنة ٦٤هـ^(٣).
- ثورة عبد الله بن يحيى الملقب بطالب الحق سنة ١٢٨هـ وهو آخر من ثار من الخوارج في عهد الأمويين.^(٤)

- عصر العباسيين:

استمر الخوارج في ثوراتهم في العصر العباسيين أيضا بل ونجحوا في تأسيس دولهم في هذه الحقبة كدولة بني مدرار في المغرب الأقصى وهي دولة على مذهب الصفرية، والدولة الرستمية في المغرب الأوسط -الجزائر حاليا- ثم والتي كانت على مذهب الإباضية. ويلاحظ أن ثوراتهم خفت منذ العصر العباسي الأول وتشكيل دولهم الخاصة. وهذه بعض ثوراتهم في ذلك العصر:

- ثورة الجلندي بن مسعود أيام أبي العباس السفاح^(٥).
- ثورة ملبد بن حرملة الشيباني أيام أبي جعفر المنصور^(٦).

(١) المصدر السابق (٩/٣).

(٢) المصدر السابق (١١٠/٣).

(٣) المصدر السابق (٢٥٤/٣).

(٤) المصدر السابق (٣٥٣/٣).

(٥) المصدر السابق (٤٢/٥).

(٦) المصدر السابق (٦٧/٥).

- ثورة يوسف بن إبراهيم ويس التميمي على المهدي والذي يعد آخر من قاد ثورات الخوارج الكبرى.^(١)

- العصر الحديث:

اندرس ذكر اسم الخوارج وحركاتهم تقريبا في العصر العباسي واستمر الأمر كذلك طوال عصور الدول التي ظهرت في تلك الحقبة كالدولة الأيوبية والمملوكية وحتى الدولة العثمانية، ولعل السبب في ذلك يرجع إلى الانتشار الدروشة والفكر الإرجائي الجبري. واستمر الأمر حتى سقوط الدولة العثمانية وسقوط الدول الإسلامية تحت براثن الاستعمار. وقد قاوم المسلمون الاستعمار ومشاريعه المتمثلة في نشر التغريب وسلخ الأمة من دينها وتعبيدها للغرب. لكن وبالرغم من ذلك نشأت فيهم طبقة متغربة وفيه للاستعمار والتي سملها بلاد المسلمين لمواصلة ما بدأت به وللحفاظ على مصالحها هناك. فاستمرت هذه الطبقة في تغريب الأمة ومحاولة سلخها من هويتها، فحاربت دين الله نهارا جهارا، ونشرت الانحلال والكفر والضلال. وفي هذه الأثناء رأى المخلصون من أبناء هذه الأمة ضرورة التحرك وإنقاذ الأمة الإسلامية مما يراد لها، فتصدت للأفكار التغريبية وعرت مخططات الأعداء وما يحيكونه ضد الأمة وانبرت تعلم الناس دينهم وتحاول رد الأمة إلى الطريق القويم والعمل على عودة الأمة إلى ما كانت عليه من عز ورفعة. لكن تظن لهم الاستعمار وأذنبه فشنوا عليهم حربا لا هوادة فيها من قتل وسجن وتضييق وتنكيل، وفي هذا الوضع المزري بدأ شبح فكر الخوارج يلوح بالظهور وما أن وصل الظلم وحرب الدين والعلماء المصلحين إلى ذروته حتى عادت أفكار الخوارج بعدما عفى عليها الزمن كردة فعل للوضع الجديد التي وجدت الأمة نفسها فيها ويكمن تلخيص أسباب عودة هذه الأفكار في العصر الحديث في جملة من الأسباب وهي في الاختصار:

- إعراض أكثر المسلمين عن دينهم، عقيدة، وشريعة، وأخلاقا.
- العلمنة الصريحة الفاجرة في بلاد المسلمين.
- شيوع الفساد ظهور الفواحش والمنكرات تحت رعاية وتشجيع من الدولة.
- تحكم الكافرين من اليهود والنصارى والوثنيين وسائر شذاذ الأفاق بمصالح المسلمين.
- محاربة التمسك بالدين والعمل بالسنة.
- الجهل بالعلم الشرعي وقلة الفقه بالدين.
- قلة الصبر وضعف الحكمة في الدعوة لدى كثير من الغيورين ولا سيما الشباب المتدين.
- التعالم والغرور، والتعالي على العلماء وعلى الناس، واحتقار الآخرين وآرائهم.

^(١) المصدر السابق (٢١٦/٥)

وغير من الأسباب التي أدت إلى إحياء فكر الخوارج من جديد في هذا العصر^(١). وأول جماعة للخوارج في عصرنا الحالي هي جماعة التكفير والهجرة والتي منها استلهمت باقي الجماعات التكفيرية أفكارها وممارستها فهي بحق تشبه الأزارقة إلى حد كبير، وكان لها احتكاكات مع الدولة المصرية ومن أشهر أعمال العنف التي ارتكبتها هذه الجماعة هو اغتيال الدكتور محمد حسين الذهبي رحمه الله تعالى. وقد كان لهذه الجماعة دور كبير في الحرب الأهلية الجزائرية أو ما يسمى بالعيشية السوداء في حقبة التسعينيات حيث اندجموا مع جماعة الإسلامية المسلحة، وارتكبت هذه الجماعة من الفظائع والمذابح ما تقشعر له الجلود خاصة في فترة قيادة جمال زيتوني المكنى بأبي عبد الرحمن أمين وعترزوا بري المكنى بأبي طلحة لهذه الجماعة. وبلغ الخوارج ذروة التوحش والدموية في أعقاب ظهور ما يسمى بالدولة الإسلامية في خضم الثورة السورية عام ٢٠١٤م، حيث عمدت هذه الجماعة إلى ارتكاب المذابح والمجازر ضد المسلمين خاصة بل وعمدت إلى توثيقها بالصوت والصورة ونشرها كسابقة في تاريخهم المعاصر. وقد خفتت هذه الجماعة حالياً عقب تلقيها عدداً من الضربات الدولية المتتالية، وتوالي الانشقاقات داخل صفوفها كعادة الخوارج وانفضاض حاضنها الشعبية وتعيش الآن حالة من الضعف وإن كان تهديد عودتها مازالت قائمة.

الخاتمة:

وبعد فهذه خاتمة هذا البحث على وجه الاختصار، فملف الخوارج كبير وشائك لاسيما في عصرنا هذا الذي يعاني فيه المسلمون ويجب على الأمة بمختلف أطرافها محاربة هذه الأفكار عبر طرق شرعية التي تتمثل في البعد عن الأسباب المولدة لهذه الأفكار السابق ذكرها وغيرها ممن لم تذكر هنا. هذا وأسأل الله تعالى لي ولجميع المسلمين التوفيق والهداية والسداد والرشاد.

المراجع والمصادر

ابن ماجه، محمد بن يزيد، سنن ابن ماجه، تحقيق محمد فؤاد عبد الباقي، مصر: دار إحياء الكتب العربية.

الفيروزآبادي، محمد بن يعقوب، القاموس المحيط، تحقيق مكتب تحقيق التراث بمؤسسة الرسالة، بيروت: مؤسسة الرسالة، الطبعة الثامنة سنة ٢٠٠٥م.

(١) اظر: ناصر العقل، الخوارج ص ١١٠. ناصر العقل، الغلو الأسباب والعلاج، وزارة الأوقاف السعودية، ص ١٠-١٢. الندوة العالمية، الموسوعة المسيرة في الأديان والمذاهب المعاصرة، (٢٣٢/١).

- الزبيدي، محمد مرتضى، تاج العروس من جواهر القاموس، جماعة من المختصين، الكويت
وزارة الإرشاد والأنباء في الكويت سنوات النشر ١٩٦٥-٢٠٠١م.
- الشهرستاني، محمد بن عبد الكريم، الملل والنحل، تحقيق أمير علي مهنا وعلي فاعود، بيروت:
دار المعرفة، الطبعة الثالثة ١٩٩٣م.
- لأشعري، علي بن إسماعيل، مقالات الإسلاميين، تحقيق محمد محي الدين عبد الحميد،
بيروت: المكتبة العصرية.
- ابن حزم، علي بن أحمد، الفصل في الملل والأهواء والنحل، القاهرة: مكتبة الخانجي،
د. ناصر عبد الكريم العقل، الخوارج، الرياض: دار إشبيلية، الطبعة الأولى سنة ١٩٩٨م.
- د. سفر الحوالي، أصول الفرق، مركز البحوث والدراسات.
- عبد العزيز الطريفي، الخراسانية، الرياض: مكتبة دار المنهاج الطبعة الأولى ٢٠١٦م.
- البخاري محمد بن اسماعيل، صحيح البخاري، تحقيق مصطفى ديب البغا، دمشق: دار ابن
كثير، الطبعة الخامسة ١٩٩٣.
- مسلم، مسلم بن حجاج، صحيح مسلم، تحقيق محمد فؤاد عبد الباقي، بيروت: دار إحياء
التراث العربي.
- ابن أبي العز الحنفي، محمد بن علي، شرح عقيدة الطحاوية، تحقيق شعيب أرنؤوط وعبد الله
بن المحسن التركي، بيروت: مؤسسة الرسالة، الطبعة العاشرة ١٩٩٣، (٧٩٩/٢).
- البغدادي، عبد القاهر بن طاهر، الفرق بين الفرق، بيروت: دار الأفق الجديدة، الطبعة الثانية
١٩٧٧م.
- محمد أحمد الدالي، مسائل نافع بن الأزرق، الجفان والجابي للطباعة والنشر، الطبعة الأولى
١٩٩٣م.
- أبو الشباب، أحمد عوض، الخوارج، بيروت: دار الكتب العلمية، الطبعة الأولى ٢٠٠٥م
العواجي، غالب بن علي، الخوارج، جامعة الملك عبد العزيز ١٣٩٩هـ جرية.
- مجموعة من الباحثين، موسوعة الفرق المنتسبة للإسلام، موقع الدرر السنية.
- الندوة العالمية، الموسوعة الميسرة، الرياض: دار الندوة العالمية، الطبعة الخامسة ٢٠٠٣م
ابن الأثير، محمد بن علي، الكامل في التاريخ، تحقيق عمر عبد السلام التدمري، بيروت: دار
الكتاب العربي، الطبعة الأولى ١٩٩٧.
- ناصر العقل، الغلو الأسباب والعلاج، وزارة الأوقاف السعودية.

التحديات الأمنية وأثارها في حياة المرأة المسلمة: ولاية سوكتو أنموذجا

إعداد:

عائشة محمد لوكوا

محاضرة في جامعة القلم كشنا، نيجيريا،
كلية العلوم الإنسانية، قسم الدراسات الإسلامية
البريد الإلكتروني: aishamlukuwa@gmail.com
رقم الجوال: ٠٨١٤٦١٧٤٧٤٦

ملخص الورقة

إن هذه الورقة تستهدف إلى بيان أهمية استقرار الأمن في حياة المرأة، والإشارة إلى أبرز أسباب التحديات الأمنية في ولاية سوكتو، والكشف عن المعانات والمشقات والصعوبات التي تواجهها المرأة في ولاية سوكتو نتيجة تلك التحديات الأمنية، وعلاجها. وتظهر أهمية الموضوع في أهمية استقرار الأمن في المجتمع عموما وفي حياة المرأة خصوصا، وأن انعدام الأمن يحدد حياة المرأة ويعرضها على الخطر ويرممها في غرر. وفي الختام توصلت إلى أن عدم استقرار الأمن في المجتمع قد جعل حياة المرأة في حرج وضيق، كما أنها تعاني من العنف الجسدي والجنسي، كالضرب والقتل، والفقر والأمراض. أخيرا أوصي نفسي وكل من له علاقة بمشكلة الأمن بداية من المتعدين إلى المسؤولين بتقوى الله، أن يمتنع المتعدون بفعاليتهم وأن يقوم المسؤولون بواجبهم، وعلى المجتمع مساعدة ضحية التعدي عليهم.

الكلمات المفتاحية: التحديات، الأمن، المرأة، سوكتو.

مقدمة

الحمد لله رب العالمين والصلاة والسلام على النبي الكريم وعلى آله وصحبه الكرام ومن سلك سبيلهم بإحسان إلى يوم القيامة. أما بعد:
إن دولة نيجيريا تواجه العديد من التحديات ذات الطابع الأمني، تشمل هذه التحديات نشاط المجموعات المسلحة والجماعات الإرهابية بكل من شرقها وغربها وجنوبها وشمالها، مثل: مشكلة بوكو حرام، في شرق شمال نيجيريا وخلافات بين الرعاة والمزارعين، وتعددي الخاطفين وغيرها. وولاية سوكتو بالتحديد قد شهدت عددا من التحديات، هذه الحالة غير المسبوقة من التطورات الأمنية، انعكست على ما تعانيه ولاية سوكتو من تحديات أمنية متعددة ومتشابكة

على مستوى الفرد والجماعة. كانت المرأة في ولاية سوكوتو إحدى ضحايا هذه الصراعات الممتدة، فقد مات خلال هذه العزومات المئات، وخلفت عشرات الآلاف من النساء المشردات بلا عائل ولا مأوى، وسببت الكوارث المعلقة بالفقر والأمراض والعنف. لذلك فكرت لأكتب المقالة حول هذه المشكلة.

منهج البحث:

المنهج المتبع في هذه الدراسة هو المنهج الوصفي التحليلي.

محتويات الورقة:

تحتوي هذه الدراسة على النقاط التالية:

- (١) التمهيد
- (٢) أهمية استقرار الأمن في حياة المرأة.
- (٣) أسباب التحديات الأمنية في ولاية سوكوتو، وأكثر أماكن الإصابة بها.
- (٤) الكشف عن المعانات والمشقات والصعوبات التي تواجهها المرأة نتيجة عدم الأمن.
- (٥) آثار التحديات الأمنية على المرأة في مجالات حياتها والحلول.
- (٦) الخاتمة، التي تشمل أهم النتائج والتوصيات فقائمة والمراجع.

التمهيد

التمهيد هو عبارة عن موجز تاريخ ولاية سوكوتو.

ولاية سوكوتو إحدى الولايات الست وثلاثين المكونة لنيجيريا. لسوكوتو تسميتان، هما: (سكتو) بفتح السين وتشديد الكاف، (وسوكوتو) بضم ومد الواو. الاسم الأول هو الأصلي لها، أما الثاني، فهو الاسم الذي أطلقه المستعمرون عليها، وهو الذي يستخدم رسمياً.^(١) أغلب مستوطنها يدينون دين الإسلام، وتلقب بمقر خلافة ابن فودي مجدد الدين الإنجليزية هي اللغة الرسمية إلا أن الهوسا (المكتوبة بأبجدية عربية وأبجدية لاتينية) هي لغة التعامل اليومي بين غالبية السكان في جميع أنحاء الولاية. أشهر أبنائها أحمدو بللو، أبو استقلال نيجيريا.^(٢) بعد استقلال نيجيريا، قسمت نيجيريا إلى مناطق جنوب شرق، وجنوب، وشمال وسط، وشمال شرق وشمال غرب. وعينت سوكوتو كعاصمة لمنطقة شمال غرب، وهذا حدث سنة: ١٩٦٧ م. وفي

(1) Ibrahim usman, udus, the history and growth and development of metropolitan sokoto ص 1.

(2) https://ar.wikipedia.org/wiki/ولاية_صكتو ٢٠٢٤/١/٨

سنة ١٩٧٤م استقلت ولاية نيجر من هذه المنطقة، وفي سنة ١٩٩١م استقلت ولاية كبي منها، وفي سنة ١٩٩٦م أيضا استقلت ولاية زنفرا منها.^(١) ويبلغ عدد سكانها: يبلغ عدد سكانها في سنة ٢٠٢٢، ٦,٣٩١,٠٠٠ تقريبا.^(٢) ومسحاتها الأرضية هي حوالي: ٢٨,٢٣٢.٣٧ sq كم. تجاور دولة النيجر من الشمال، وولاية زنفرا من جهة الشرق، وتجاور ولاية كبي من جهة جنوب شرق، ودولة بينين من جهة غرب.

المحور الأول: أهمية استقرار الأمن في المجتمع الإسلامي عموما وفي حياة المرأة عموما.
قبل الشروع في الكلام عن الأهمية يجب أن أتى بمفهوم الأمن ومكانته في الإسلام. أولا مهوم الأمن في اللغة: الأمانُ: ضدّ الخوف، والفعل منه: أَمِنَ يَأْمَنُ أَمْنًا. والمَأْمَنُ: مَوْضِعُ الأَمْنِ.^(٣) مفهوم الأمن في القرآن الأمان: هو طمأنينة النفس وزوال الخوف، ويكون الأمن في مقابلة خوف العدو بخصوصه، والأمان يتعلق بالمستقبل، ولذا عرفه بعضهم وهو عبد القاهر الجرجاني بأنه عدم توقع مكروه في الزمان الآتي. وقد ورد في القرآن لفظ: "الأمن" في موضعين متتاليين،^(٤) فقال تعالى: {فأي الفريقين أحق بالأمن إن كنتم تعلمون}. [الذين آمنوا ولم يلبسوا إيمانهم بظلم أولئك لهم الأمن وهم مهتدون] [سورة الأنعام: ٨١: ٨٢].

الأمن في الإسلام: جاء ذكر الأمن في مواضع عدة في القرآن الكريم كما سبق الذكر، والسنة النبوية الشريفة، للدلالة على السلامة والاطمئنان النفسي، وانتهاء الخوف في حياة الناس، ولقد جعل دين الإسلام الأمن من أعظم النعم على الإنسان، حيث حث الرسول عليه الصلاة والسلام على كل عمل يعود بالأمن على المسلمين، ونهى وحرم كل عمل يهدد أمنهم وسلامتهم، لكن الدين الإسلامي لم يركز على الأمن المطلق في حياة البشرية؛ لأنّ هذا محال أن يكون إلا في جنات النعيم، فمهما أوتي الإنسان من نعمة الأمن فلن يشعر بكماله، ولقد شرع الإسلام الحدود والقصاص؛ للزجر والردع عن الجرائم التي تمسّ الأفراد في أنفسهم وأعراضهم وأموالهم، وجعل منزلة الحاجات والضروريات قبل الرغبات النفسية؛ لما لها من أثر واضح في ضمان حياة الإنسان واستمرارها، وتشريع الأمن في الإسلام لم يقتصر على المسلمين فقط، بل امتدّ إلى غير المسلمين، ممن يعيشون في البلاد الإسلامية، حيث حرم قتلهم والاعتداء على

(1) Ibrahim usman, udus, the history and growth and development of metropolitan sokoto ص٢.

(2) <https://www.citypopulation.de/en/nigeria/cities/٢٠٢٣/١/٩>

(3) أبو عبد الرحمن الخليل بن أحمد بن عمرو بن تميم الفراهيدي البصري، كتاب العين، د مهدي المخزومي، ت: د إبراهيم السامرائي، ن: دار ومكتبة الهلال، ج: ٨، ص: ٣٨٨.

(4) <https://units.imamu.edu.sa/shis/malaz-inst/EduArticles/Pages/14-2-1440-m.aspx٢٠٢٤/١/١٠٠>

أرزاقهم وأعراضهم، مثل أهل الذمة وغيرهم ممن يقبلون على البلاد الإسلامية؛ من أجل القيام بأعمال لا تعد محرمة في الشريعة الإسلامية كالتجارة.⁽¹⁾

أهمية استقرار الأمن في المجتمع الإسلامي عموماً وفي حياة المرأة عموماً

يرى بعض الخبراء أن الأمن الاجتماعي يعنى ببساطة سلامة الأفراد والجماعات من الأخطار الداخلية والخارجية،⁽²⁾ ويعد الأمن حاجة أساسية للمجتمع الإنساني، ومؤشراً على الاستقرار والازدهار والتقدم في الوطن، ولا يتوفر الأمن للإنسان بمجرد ضمان أمنه على حياته فحسب، فهو كذلك يحتاج إلى الأمن على عقيدته التي يؤمن بها، وعلى هويته الفكرية والثقافية، وعلى موارد حياته المادية. الأمن نعمة من نعم الله العظيمة وآلائه الكبيرة، لا تصلح الحياة إلا به، ولا يطيب العيش إلا باستتبابه، ولذلك جعله الله من نعيم أهل الجنة الدائم قال تعالى: ﴿ادْخُلُوهَا بِسَلَامٍ آمِينِينَ﴾ وقال أيضاً ﴿وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ﴾ وضد الأمن الخوف الذي تضيق به الدماء والأموال، ويضعف الدين، وتتقطع في الخوف السبل والتجارات، وتتعطل المصالح، وتتعطل التنمية، ويسطوا الأشرار والفساد، وتنتشر الفوضى، ويختفي الأمر بالمعروف والنهي عن المنكر بالحكمة والموعظة الحسنة، وتراجع الأموال، وتقسو الحياة، وبالجملة عباد الله الخوف يشل الحياة، كلها ويدمرها. والشعوب والدول تحتاج الحفاظ على أمنها الخارجي لضمان أمنها السياسي والاجتماعي والاقتصادي، ودون أن يتحقق لها ذلك، لا تتمكن من النهوض والتطلع إلى المستقبل، بل يظل الخوف مهيمناً، ومقيداً لتطلعاتها. ولذلك فإن تكامل عناصر الأمن في مجتمع معين، هو البداية الحقيقية للمستقبل الأفضل، وتوفر عناصر الأمن الديني والاجتماعي والاقتصادي والثقافي، وبقاؤه في المجتمع، ضمان له لاستعادة أمنه الخارجي، حتى لو فقدته بصفة مؤقتة أو عارضة. ويمثل التزام الإسلام، عقيدة وشريعة وقيماً وأصولاً اجتماعية في الأمن يعتبر من أهم مطالب الحياة، بل لا تتحقق أهم مطالبها إلا بتوفره، حيث يعتبر ضرورة لكل جهد بشري، فردي أو جماعي، لتحقيق مصالح الأفراد والشعوب. والتاريخ الإنساني، يدل على أن تحقيق الأمن للأفراد والجماعات الإنسانية، كان غاية بعيدة المنال في فترات طويلة من التاريخ، وأن الأمن لم ينبسط على الناس في المعمورة إلا خلال فترات قليلة. فالحرب والقتال بين البشر، ظاهرة اجتماعية لم تختف حتى الآن، وكان تغير الدول والإمبراطوريات قديماً ونشأ، وضعفها، وانتهائها، مرتبطاً في الغالب بالحروب ونتائجها.⁽³⁾

⁽¹⁾ مفهوم الأمن... ١٠٠/٢٤/٢٠٢٤. <https://mawdoo3.com>

⁽²⁾ عادل عبد الصمد، رئيس تحرير الهلال دور المؤسسات في تحقيق الأمن الاجتماعي مؤسسة دار الهلال نموذجاً. ٢٠٢٤/١/٩.

⁽³⁾ <https://dawa.center/files/5b0edce31ac3c.pdf>

أهمية الأمن خصوصاً للمرأة. تعد المرأة نصف المجتمع وهي تلعب دوراً حيوياً وفعالاً في بناء المجتمع، فهي اللبنة الأساسية فيه من حيث قدوتها أمهات المؤمنين و الزهراء (رضي الله عنهن) وهي تستمد علومها وثقافتها منهم وهم كاليدرة التي تُنتج ثماراً تصلح بصلاحتها وتفسد بفسادها،⁽¹⁾ وللمرأة دور كبير الذي تقوم به في المجتمع مثل: دورها كأم، وزوجة، يعد هذا الدور للمرأة أكبر من بين أدوارها الاجتماعية الأخرى، فهي التي تتحمل عبء ومسؤولية الأسرة بدءاً من تربية الأبناء وحتى الإدارة الاقتصادية للمنزل، إذ تعد المسؤولة الأولى التي يتوجب عليها أن تعزز من أخلاق الأطفال، بتشجيعهم بطرقها الخاصة على الانتظام، والانضباط، والصدق وغيرها من الأخلاق الحميدة، بالإضافة إلى تقديمها الحب، والعطف، والحنان دون أي مقابل، فتكون هي الأم، والمرشدة، والصديقة، والحكيمة أيضاً لأبنائها، وبذلك تُنشئ أفراد مجتمع أسوياء ويتميزون بالرشد، يحسنون ويرتقون بواقع مجتمعاتهم ويكون لهم بصمة خاصة فيه. وقد تلعب المرأة دوراً في مجال الوظيفة فيما يناسبها، كالتي، والطب، والشرطة وغيرها، والمشاركة في الأعمال الخيرية لتعاون الفرد والمجتمع.

تخدم المرأة المجتمع وتساهم في تطويره وتنميته من خلال مناصبها في المجتمع، ويعود هذا الأمر لارتباط المرأة بالأسرة التي تعد الجزء الأساسي للمجتمعات، إذ تقوم بتطبيق الاستراتيجيات السليمة التي تقوم بدورها كأم وزوجة على الشواغر التي تعمل بها، وبالتالي تكون قادرة على خدمتهم ومساعدتهم في تحقيق التنمية المستدامة الضرورية للمجتمعات.⁽²⁾ وتظهر أهمية استقرار أمنها في تحقيق دورها المذكور سلفاً، وعدم استقرار الأمن يشكل خطراً ويهدد قيامها بمسؤوليتها.

المحور الثاني: أسباب التحديات الأمنية في المجتمع، وأكثر أماكن المصابة بها.

أولاً: الأسباب، هناك أشياء كثيرة مسببة انعدام استقرار الأمن، منها:

- الفقر هو أهم أسباب انعدام الأمن الاجتماعي.
- الانحراف ظاهرة اجتماعية ولا يخلوا منها أي مجتمع من المجتمعات الغنية والفقيرة بل ولا دولة من الدول الغنية أو الفقيرة، فالانحراف قد يؤدي إلى الروع وزعزعة الأمن والسكينة لدى الفرد والمجتمع.⁽³⁾
- الأمور السياسية.

(1) <https://aijhssa.us/أهمية-دور-المرأة-المسلمة-في-البناء-الم-2024/1/9>

(2) <https://www.alqarn.dj/article/6172024/1/9>.

(3) https://doafeer.net/causes_social_insecurity/#2024/1/9

- الجهل: الجهل يسبب ارتكاب الخطايا والمعاصي، خاصّة عند الجهل بشريعة الله عز وجل، وسنة رسوله وهذا يجعل الإنسان لا يميز بين الخطأ والصواب.
- الضعف الإيماني
- عدم محاكمة المعادين
- الصراع بين الفلاني والمزارعين
- البطالة بين الشباب
- النقص في توفر الأسلحة المناسبة بأيدي رجال الأمن
- الضعف في الوضع الاقتصادي
- تجول الأسلحة بأيدي المدنيين بغير طريقة قانونية
- كثرة الغش والرشوة من كل الجهات، من جهة الحكوميين، ومن جهة المدنيين، ومن جهة رجال الأمن.

ثانياً: الأماكن التي تواجهها هذه الصراعات أكثر:

أغلب الأماكن التي تتضرر أكثر لسبب هذه التعديات ها تقع في جهة شرق سوكتو مجاورة دولة النيجر التي تشمل مناطق (ورنو، رابا، عيسا، سابون برنن غوبر، غودباوا، إيليا، ومنطقة غدا).

المحور الثالث: الكشف عن المعانات والمشقات والصعوبات التي تواجهها المرأة نتيجة عدم الأمن.

المرأة هي إحدى ضحايا التحديات الأمنية في ولاية سوكتو، وهي تتضرر أكثر من الرجل لسبب طبيعتها البشرية أنها ضعيفة الخلق، فقد مات خلال هذه الصراعات المئات، وخلفت المئات من النساء المشردات بلا عائل ولا مأوى، وحتى الآن لا تزال المرأة في معاناة من جراء هذه الأزمات من الفقر والأمراض والعنف.

المعانات والمشقات والصعوبات التي تعيشها المرأة لسبب التحديات الأمني كثيرة منها:

- العنف الجسدي، كالقتل الذي يحدث مرارا وتكرار، من الأمثلة: ما حدث بين منطقة سابون برني وعيسا من إحراق السيارة الباس حاملة عددا كبيرا من الناس وأغلبهن النساء والأطفال، من ضمنهم الحامل واحتترقت وخرج جنينها الذي احترق معها، المثال الثاني: قبل أسبوع دخل هؤلاء المجرمون في منطقة سابون برني وقتلو العديد من ضمنهم المرأة. بعد القتل المرأة تواجه أعظم الإهانة في حياتها ألا وهي الاغتصاب، تغتصب في بيتها أمام أهلها

- وزوجها حتى في المسجد، وليس هذا فقط يجبر أبوها مباشرتها أو أحد محارمها، أو يخططونها ويغتصبونها متى شاؤوا.
- اللجوء الاضطراري، تضطر المرأة هجران مقرها الآمن ملك لها إلى مكان آخر هروبا من تلك التحديات وتعيش حياة مهينة، كما نشاهد في بلادنا النساء يتجولن في الشوارع والبيوت والمحطات، باحثات عن القوت. وهذه الأماكن إما تكون مجرد التي يكمل بناؤها، أو المدارس الحكومية، أو ميدان الكرة، وهذه الأماكن ليست صالحة للسكن لأنه لايتوفر فيها ما يحتاجه الإنسان للعيش. كالغدا، والمياه، والمراحيض وغيرها.
- التخلف التعليمي، لسبب هذه الأزمات أمر حاكم ولاية سكتو بإغلاق المدارس الأهلية التي تقع في الجانب الذي يواجه تلك المشكلة.⁽¹⁾
- تحويل المرأة إلى مشاركة المتعدين في فعلتهم، كنقل الأسلحة إليهم، والتجسس لهم.
- كثرة الأرامل صغيرات السن ومتقمات في السن لسبب قتل أزواجهن، الأمر الذي أدى إلي التشرد الأسري.
- الاضطرابات النفسية كالتوتر الدائم، والقلق، والاكتئاب، والضيق، وزيادة الأمراض وعدم القدرة على علاجها بكفاءة، الإدمان على المخدرات الأمر الذي يؤدي إلى تفشيها وتهديد حياة وصحة الأفراد والمجتمع.

المحور الرابع: آثار التحديات الأمنية على المرأة في حياتها، والحلول.

أولاً: الآثار المرتبة للمرأة نتيجة عدم الأمن، وهي كثيرة منها: لا شك أن هذه التحديات تمس المرأة في ل جوانب حياة المرأة كونها ضعيفة بطبيعتها. مثل: الجانب الديني، الجانب النفسي، الجانب الثقافي، الجانب التربوي، الجانب الاقتصادي.

ثانياً: الحلول:

التحدي الأمي كما هو واضح من أخطر ما يواجهه المجتمع ويسلب منه الأمن والإستقرار وينشر الخوف والهلع بين الناس، فالإسلامي دين متكامل لم يترك جانباً من جوانب الحياة إلا تحدث عنه فجاءت دعوة الإسلام إليبوضع الحدود والحذر عن ارتكاب كل التصرف المتحددة للأمن وجعل جريمة قتل إنسان واحد معادل بقتل أمة يقول تعالى في كتابه العزيز: ((من أجل ذلك كتبنا على بني إسرائيل أنه من قتل نفساً بغير نفس أو فساد في الأرض فكأنما قتل الناس جميعاً ومن أحيها فكأنما أحيها جميعاً)). المائدة ٣٢.

هناك عدة طرق لتحقيق استقرار الأمن في المجتمع عموماً وللمرأة خصوصاً منها:

(1) <https://humanglemedia.com/insecurity-sokoto-orders-closure-of-16-boarding-schools/>

- الإيمان وتقوى الله تعالى عز وجل: فمن يخف الله لا يعتدي على أحد، ولا يسلب قوت أحد، ولا يهدد أحداً في حياته أو رزقه أو أهله.
- الدعاء: لأن الله سبحانه هو مدبر الأمور ومصالحها فبالدعاء تستقر الأمور.
- سيادة القانون الشرعي الإسلامي وتنفيذ الأحكام الشرعية على كل المتعدي.
- أن يقوم المسؤولون بواجبهم للفرد وللمجتمع، مادياً ومعنوياً، وعلى الرعية طاعتهم والتعاون معهم.
- تعليم الناس العلوم الدينية الصحيحة والدينية، والتعاون على البر والتقوى ونشر الدعوة الدينية والحث على فضل استقرار الأمن في المجتمع وعقاب محدد الأمن في الدنيا والآخرة في كل المكان من المدن وفي القرى.
- التكافل الاجتماعي: التعاطف والتوَادد بين أعضائه، كل فرد فيه يحمل كماً هائلاً من العاطفة نحو الفرد الآخر ينظر إليه كما ينظر إلى نفسه، يسدده بالنصيحة إذا كان محتاجاً لها، ويقدم له المال عند العوز، ويعرض عليه خدماته كلما ألت به الحاجة. وهذه صفة المجتمع الإسلامي في توَادده و تراحمه كالجسد الواحد يعضد بعضه بعضاً خلافاً للمجتمعات المادية التي يعيش كل فرد فيه عالمه الخاص الذي لا يمت بأية صلة بعالم الآخرين، لا جسور بينهم ولا تواصل كالجزر المتناثرة في بحر مظلم
- الاقتداء بأخلاق النبي صلى الله عليه وسلم، والامتثال بها عملياً. لأن الله لا يغير ما بقوم حتى يغيروا ما بأنفسهم.
- ليس هناك ما يفتح النار على الأمن الاجتماعي مثل العنف واستخدام القوة في حسم الأمور بدلاً من العودة إلى القانون. وقد انتشر العنف في المجتمعات بسبب انحسار حالة التسامح والتعاطف والتوَادد.

الخاتمة:

وهي تتكون من أهم النتائج، والتوصيات، فقائمة المراجع.

أولاً: أهم النتائج وهي كالتالي:

لقد توصلت هذه الدراسة إلى ما يلي:

- (١) لاستقرار الأمن أهمية غاية في المجتمع عموماً وللمرأة خصوصاً في تحقيق دورها من عناية الزوج، وتنشئة الأولاد وتربيتهم، ومساهمتها في تنمية المجتمع وتطوره، فبه تستقر الأمور، وبدونه لأحد يستطيع القيام بمسؤوليته.

- (٢) التحديات الأمنية تمس كل جوانب حياة المرأة.
- (٣) عدم الأمن يضر المرأة أكثر من الرجل كونها ضعيفة.
- (٤) من المشاكل التي تواجه المرأة بسبب انعدام الأمن: العنف الجسدي كالضرب والاعتصاب والقتل، وكذلك الفقر، والمعانات الصحية والنفسية، والدينية والتعليمية.
- (٥) أكبر حل لمشكلة التحديات الأمنية هو العودة إلى الله سبحانه وتعالى، وتطبيق ما جاءت به الشريعة الإسلامية عن طريق سيد البشر صلى الله عليه وسلم، وملازمة الدعاء لطلب عون الله جل وعلا خالق كل شيء ومدبره.

التوصيات:

- (أ) أوصي نفسي بتقوى الله سبحانه وتعالى، وأوصي هؤلاء الناس الذين يعتدون على أمن المجتمع ومن يعينهم بأن يتقوا الله ويتوبوا إلى الله متابا علما بأن مصير كل ظالم يوم القيامة هو دخول النار التي لا أحد يقدر تحمل عذابها.
- (ب) على المسؤولين قيادة الرعاة بالعدل وإحسان، وتأدية الأمانة، وحفظ مصالح الناس زصون دمائهم وأعراضهم، ويتذكروا بأنه مسؤولون أمام الله ومحاسبون على أمانات حقوق الرعية التي على رفتهم. وعلى الرعية طاعة المسؤولين إلا في معصية الخالق، ومعاناتهم في تنفيذ الأمور كما ينبغي.
- (ج) يلزم المجتمع مساعدة ضحية التحدي الأمني ومعاملتهم معاملة حسنة حتى لا يشتد عليهم الحزن واليأس، كما أمرنا ديننا.
- (د) يستحسن لطلبة العلم والباحثين أن يبذلوا الجهود في الكتابة عن هذا المجال حتى يكثر الكلام عنه ويهتم به ليستقر الأمن في المجتمع والطمأنينة.

قائمة المراجع:

- أبو عبد الرحمن الخليل بن أحمد بن عمرو بن تميم الفراهيدي البصري، كتاب العين، د مهدي المخزومي، ت: د إبراهيم السامرائي، ن: دار ومكتبة الهلال.
- عادل عبد الصمد، رئيس تحرير الهلال دور المؤسسات في تحقيق الأمن الاجتماعي مؤسسة دار الهلال نموذجاً. ٢٠٢٤/١/٩.

Ibrahim usman, udus, the history and growth and development of metropolitan sokoto.,
https://ar.wikipedia.org/wiki/ولاية_صكت ٢٠٢٤/١/٨

Ibrahim usman, udus, the history and growth and development of metropolitan sokoto.,
https://ar.wikipedia.org/wiki/ولاية_صكت ٢٠٢٤/١/٨

أثر العنف الجسدي لدي البنات وموقف الشريعة الإسلامية من استغلال البنات في مهنة التجارة: ولاية كنو أنموذجاً

By

Dr. Mustapha Muhammad Qasim

Department of Islamic Studies and Shari'a, Bayero University Kano

E-mail: kagarko7@gmail.com; Phone Number: 08064892450 & 08056357773

ملخص البحث

ومن العادات التي ورثها الناس في ولاية كنو وغيرها من الولايات الشمالية في نيجيريا ظاهرة الباعة المتجولين، وبخاصة صغار السن من البنات الاتي يحملن السلع عبر الحارات ومحطات السيارات والطرق لبيعها، ويقضين النهار أو جُلَّهُ حتى يحصلن على ما يستطعن به المشاركة في الوفاء بالحاجيات والمتطلبات الحياتية اليومية لهن ولأسرتهن، وتسمى هذه المهنة أي التجارة المتجولة بلغة الهوسا (Talla) والتي تقوم بها (Yar Talla). وتحاول كل واحدة منهن بيع عروضها بكل وسيلة ممكنة ولو أدى بها إلى فعل مكروه، لأنها مهددة بالتعذيب من قبل أمها أو من تعيش تحتها ما لم تبع كل ما تحمل أو جله. تلقي هذه الورقة الضوء على تاريخ هذه المهنة، والتطورات التي شهدتها، وما تستفيد الأسرة منها من إزالة الفقر أو تقليلها، كما تتطرق الورقة على بعض المصائب التي تحيط بها في هذا العصر من عنف، واغتصاب وحضيم حقوق، ويذكر الباحث أخيراً موقف الشريعة الإسلامية من هذه التجارة. يتبع الباحث المنهج الوصفي والتحليلي في الجانب الميداني، والاستقرائي في جانب المكتبي في معالجة هذه القضية.

المقدمة

الحمد لله القائل في محكم تنزيله: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ [الأحزاب: ٧١] والصلاة والسلام على الحبيب المصطفى صلى الله عليه وسلم القائل في هديه الشريف: "من رأى منك منكرًا فليغيره بيده فإن لم يستطع فبلسانه فإن لم يستطع فبقلبه وذلك أضعف الإيمان"^(١).

وبعد...

التجارة من الأمور الضروريات التي يحتاجها الناس اليوم لتأمين شؤون الحياة يُيسر وسهولة، وتصان لهم عرضهم ومروعتهم، وتساعدهم على تحمُّل أعباء الحياة، وعلى صيانة

^(١) - القشيري، مسلم بن الحجاج، صحيح مسلم، بيروت، دارالكتب العلمية، ج: ١، ١٩٩٧م، ص: ٥٩.

مصالحهم الضرورية وتأديتها، ومع هذه المحاسن التي تحتويها إلا أنها تحمل في طياتها شرور كثيرة، فيجب على كل مسلم الحذر منها، وإلا فإنها تفسد دنياه وآخرته، وقد اختار الباحث من هذه التجارة تल्ली (Talla) التي يمارسها بعض البنات في ولاية كنو، لبيان دورها في نشر الفواحش والجهل، وفساد الأخلاق، وبيان طرق التخلص عنها، وقد قسّم الباحث الورقة إلى ثلاثة مباحث، وهي:

- المبحث الأول: التعريف بولاية كنو
- المبحث الثاني: إعادة تطبيق الشريعة الإسلامية في ولاية كنو
- المبحث الثالث: مظاهر استغلال البنات والعنف في مهنة التجارة

المبحث الأول: التعريف بولاية كنو

لمحة موجزة عن تاريخ ولاية كنو: فولاية كنو في تاريخها القديم والحديث إحدى بلاد هوسا القديمة التي تقع في الخارطة ببلاد السودان، وهي منطقة واسعة تمتد من حدود الصحراء الكبرى شمالاً إلى ما يعرف بمناطق الغابات الوسطى جنوباً، وتلال الجبشة شرقاً، إلى المحيط الأطلسي غرباً^(١).

ذكر المؤرخون أن سكان كنو الأوائل هاجروا إليها من مختلف بقاع الأرض، واستوطنوا تلالاً تحيط بها، مثل "دَآلَا" (Dala) و"فَانِسَوُ" (Fanisau) و"مَغُونُ" (Magwan)، واشتهر معظمهم باصطياد الفيلة. كانوا يعبدون صنماً لهم يسمونه "تُمْبُرْبُر" (Tsumburbura) تحت قيادة زعيمهم "بَرْبُوشِي" (Barbushe) الذي اتَّخذ من تَلِّ دَآلَا مسكناً له، وينزل منه كل سنة مرةً ليخطب الناس، وبالتالي يقدِّمون قَرَابِيَتَهُمْ^(٢).

ظلوا على ذلك إلى أن دارت عليهم الدائرة، واحتلَّ "بَغَوْدَا" (Bagauda) وجماعته كنو سنة ٩٩٩م، وآل الأمر إليهم، وتوارثوا الملك فيما بينهم، واشتهر منهم السلطان محمد رُمْفَا (Rumfa) الذي حكم المدينة ما بين ١٤٩٣ إلى ١٤٩٩م، ويعتبر عصره عصرًا ذهبياً لما قدَّمه من إصلاحات وإبداعات في مجال السياسة والإدارة^(٣).

واستمر أبناؤه يتوارثون حكم المدينة بعده إلى أن استولى عليها أمراء فلاتيون تحت قيادة الدولة العثمانية الصكتية في عام ١٨٠٨م.

(١) - غلادنتي، أحمد سعيد، حركة اللغة العربية وأدائها في نيجيريا، دار المعارف، القاهرة، بدون تاريخ، ص: ٢١.

(٢) - المرجع السابق، ص: ٢٤.

(٣) Kurawa, Ibrahim Ado (ed), **About Kano**, a Publication of Research & Documentation Directorate, Office of the Executive Governor, Kano State Government House, 2008, p. 10.

دخول الإسلام في كنو:

دخل الإسلام إلى منطقة كنو في عهد علي ياجي (Ali Yaji)، كما ذكرت بعض المصادر التاريخية، وهو الذي حكم بين سنة ١٣٤٩ إلى ١٣٨٥ م، وذلك عندما قدم وفدٌ من الونَاغِرَة من مملكة "مالي" تحت قيادة زعيمهم الذي يدعى عبد الرحمن الزيتي"، فعرضوا على الملك الإسلام، فأسلم وقام بنشره، وبنى المساجد، واستعمل بعض أفراد الوفد على بعض الوظائف الدينية. فوُلِّيَ ابن غَرْدَموس (Gardamus) إمامة الناس في الصلاة، ومحمد الأول مؤذناً. ووُلِّيَ رئيس الوفد عبد الرحمن الزيتي القضاء^(١).

على أن ذلك لا يعني أن الإسلام لم يدخل في كنو قبل مجيء وفد الونَاغِرَة، فقد ذكر غلادنتي أن دخول الإسلام في كنو سابقاً لعهد علي ياجي. واستدل على ذلك بما قاله بعض المؤرخين من أن الإسلام كان منتشرًا في القرن الحادي عشر من مملكة غانا إلى مملكة كانم شرقاً، وكانت حدود هاتين المملكتين تضم أكثر ولايات الهوسا^(٢).

ويؤكد ذلك القول ما ذكره علي أبو بكر عند حديثه عن اعتناق الملك (علي ياجي) الإسلام، من أنه "كان متأثراً بالإسلام، لما كان سمعه عن حسن هذا الدين، ولما كان يشاهده من سلوك أفراد رعيته الذين كانوا قد أسلموا قبل هذا الوفد"، يعني وفد الونَاغِرَة.

ازدهر الإسلام في عهد الملك رُمْفَا (Rumfa) الذي حكم بين ١٣٤٩ إلى ١٣٨٥ م. ففي عهده زار العالم الكبير محمد بن عبد الكريم المغيلي كنو، واتخذه الملك مستشاراً، وقد ساهم في نشر الإسلام وتعليم علومه للناس، وبإشارته أنشأ الملك مجلس الشورى الذي يشتمل أعضاءً رسميين، مثل الوزير والقاضي وإمام البلد، وقد اشترك المغيلي في المجلس، وبعد مغادرته كنو خلفه ابنه في المجلس، ولا يزال لذريته مقعد رسمي في المجلس إلى اليوم^(٣).

منطقة كنو وجهاد الشيخ عثمان بن فودي:

ظل الإسلام في علوٍ ورفعة إلى أمد بعيد في أكثر بلاد هوسا، ثم تسلل إلى الناس الوهن، وضعفوا في تمسكهم بتعاليم الإسلام، فقام الشيخ عثمان بن فودي بحركته الإصلاحية، فبدأ بالوعظ ودعوة الناس إلى ترك ما كانوا عليه من الأخطاء. فعادته الطبقة الحاكمة، واعتبرت دعوته تهديداً لبقاء ملكهم، فنشبت بينهم وبين الشيخ عثمان حربٌ انتهت بانتصار الأخير عليهم.

(١) - أبو بكر، علي، الثقافة العربية في نيجيريا من ١٧٥٠ إلى ١٩٦٠ عام الاستقلال، مؤسسة عبد الحفيظ البساط، بيروت، ١٩٧٢م، ص: ٣٩.

(٢) - غلادنتي، أحمد سعيد، المرجع السابق، ص: ٢٥.

(٣) - كبر، قريب الله بن محمد ناصر، الرسالة الجليلة لمكانة نيجيريا قبل كيان دولة صكتو العاصمة العلية من القرن الثاني إلى منتصف القرن الثاني عشر الهجري، بدون ناشر ولا تاريخ، ص: ٤٤.

فعين من قبله أمراء لهذه الممالك، ووقعت كنو تحت الأمير سليمان، وهو أول أمير من الفلانيين الذين لا يزالون على عرش الملك في كنو إلى اليوم.

وفي عام ١٩٠٣ م سقطت خلافة صكتو على يد المستعمرين البريطانيين، وسقط معها البلاد التابعة لها، ومنها كنو. وفي يناير عام ١٩١٤ م صدر قرار بتوحيد المناطق التي يسيطر عليها الاستعمار تحت حكومة اتحادية^(١). وصارت كنو تحت المحمية الشمالية بنيجيريا، وفي عام ١٩٦٧ م قررت الحكومة العسكرية الاتحادية تغيير نظام الأقاليم، واخترت اثنتي عشرة ولاية جديدة، منها ولاية كنو. وتمثّل اليوم أكثر ولايات نيجيريا عدداً وكثافة في السكان حسب التعداد السكاني الذي أجرى عام ٢٠٠٦ م حيث بلغ عدد سكانها عشرة ملايين نسمة تقريباً، منتشرة في أربع وأربعين حكومة محلية^(٢). إضافة إلى ولاية جفاوا التي انفصلت من ولاية كنو عام ١٩٩١ م.

المبحث الثاني: إعادة تطبيق الشريعة في ولاية كنو

لم تكن قضية تطبيق الشريعة الإسلامية وليدة الساعة في نيجيريا وقدمها الدويلات^(٣)، التي نشأت في المنطقة ففي مملكة كانم برنو التي تعتبر إحدى ممالك إفريقيا في العصور الوسطى، فقد ساد فيها الشريعة وطبقت في جميع أرجاء الإمبراطورية، وأصبح سلطان مملكة برنو يلقب بالخليفة وقد نصب السلاطين القضاة والشرطة والوزراء وأمراء الجيش لتقوم أمور الدولة على الشرع، أما في ممالك هوسا فقد قام ملوكها بعد إسلامهم بتطبيق الشريعة بالأخص في أيام محمد رمفا حينما قام بإصلاحات شملت كل النواحي.

وفي القرن التاسع عشر الميلادي قامت حركة إصلاحية جهادية كبرى بقيادة الشيخ عثمان بن فودي كما سبق وتحمس لها الناس من قبائل مختلفة، حتى أقيمت دولة على أساس الإسلام. عين الأمراء والقضاة في جميع الإمارات، وهي اثنتا عشرة إمارة المكونة للدولة. ونفذت الأحكام الشرعية في كل جوانبها. أسست الدواوين وجمعت الزكوات ووزعت على أهلها كما أمر الشرع، وبنيت المساجد والمدارس الإسلامية، ونشر العلم وأكرم أصحابه، ونظمت الأسواق وعين لها رؤساء وولاة للحسبة، وروعي العدل في جميع تصرفات الدولة حتى ساد الأمن وكثرت الأزواق

(١) - أبو بكر، علي، الثقافة العربية في نيجيريا، المرجع السابق، ص: ١٣١.

(٢) Kurawa, Ibrahim Ado (ed), *About Kano*, a Publication of Research & Documentation Directorate, Office of the Executive Governor, Kano State Government House, 2008 p. 67.

(٣) - مثل الدولة آل فودي ومملكة كانم برنو.

ولم يكتب لهذه المنطقة أن تستمر على الخير إذ بدت بعض ملامح الانحراف لدى بعض أمرائها دخل الضعف والهوان في جسم الدولة وفي بداية القرن العشرين وبالتحديد في عام ١٩٠٣م وقعت تحت سلطة الاستعمار البريطاني.

وغادر المستعمر وترك لنا خليطا من التراث الهندي والباكستاني في القوانين وفي دائرة الأحوال الشخصية ترك للمسلمين الحق في التحاكم إلى الشريعة الإسلامية كما أن الدستور كفل للناس الحرية في التدين وفي اعتناق ما يريدون. ودستور نيجيريا لم ينص على دين الدولة في مواده، وهو المصدر الرئيسي لمؤسسات الدولة بل أخذ الدستور يحذر مؤسسات الدولة الحكومة على مستوياتها المختلفة مركزية ولائية أو محلية من تبني أي دين كما في المادة (١) من الفصل الأول والمادة العاشرة. إلا أن الدستور يعترف بحق المواطنين في التدين بالدين الذي يعتقدونه من غير أن يتعرضوا لأي مانع كما في المادة ٣٦، وزيادة على ذلك فإن المادة رقم (أ) ٢٧٧ أعطت السلطة لمجلس النواب الولائية في أن يوسع دائرة أعمال الشريعة. وهذا النص هو الذي استغلته أغلب ولايات شمال نيجيريا لتوسعة دائرة تنفيذ الأحكام الشرعية، لتشمل القانون الجنائي، وأصبحت الحكومة المركزية (الاتحادية) في حيرة من أمرها إذ لا تستطيع أن تجادل في هذا التفسير في المحكمة العليا؛ إذ الظاهر أنه التفسير الصحيح لنص القانون.

وهذا النص هو الذي استغله حاكم ولاية زمفرا وأعلن إعادة تطبيق الشريعة الإسلامية في الولاية في ١٩٩٩م. وإعلان التطبيق تحمس له باقي ولايات شمال نيجيريا وعلت أصوات تنادي بعودة الشريعة.

وفي ولاية كنو كونت لجنة مستقلة برئاسة شعيب علي والشيخ عمر ثاني فغي نائبا له في ١٣/٨/١٩٩٩م، تضم كلا من الطوائف الدينية، وهدفها توعية الناس عن الشريعة ومقاصدها والإلحاح على المطالبة بها ودعوة المسؤولين إلى النزول عن رغبات الشعب وزارت الحاكم رابع موسى كونكوسو والمجلس التشريعي وأفصحت له عن هدفها وقدمت له مسودة لمشروع تطبيق الشريعة.

وكون الحاكم أيضا لجنة رسمية لمدرسة الموضوع وإعداد قوانين الشريعة الإسلامية برئاسة البروفيسور أول يادودو في ٢٤/٢/٢٠٠٠م وفي نفس السنة قدمت اللجنة المسودة وأجازها الحاكم والمجلس النواب.

وتم إعلان تطبيق الشريعة في مصلى العيد في يوم الأربعاء ٢٣/١٢/٢٠٠٠م واستمرت اللجنة المستقلة بمطالبة عودة الشريعة عملها في توعية الناس عن أحكام الشريعة وهدفها واستمرت باقي ولايات شمال نيجيريا المطالبة حتى أعلنت اثنتا عشرة ولاية تطبيق الشريعة الإسلامية.

المبحث الثالث: مظاهر استغلال البنات والعنف في مهنة التجارة

نبذة تاريخية عن مهنة التجارة المسمى بتالا (Talla):

من العادات التي ورثها أهل الهوسا وغيرهم ممن يعيشون في قارة أفريقيا هو أن تأخذ بنتاً بالغة أو صغيرة سلعاً تجارية في رأسها وتتجول بها في البيوت أو تجلس في مكان معين ليأتي الزبون ويشترى، أو تنتقل من قريتها أو حارتها إلى أخرى، وذلك إذا اكتشفت أن زبون سلعها تكثر في تلك القرية أو الحارة، ولم يكتشف هذا البحث وقت بداية هذه التجارة بالتحديد، ولكن يرجع إلى مئات السنين الماضية^(١).

موقف الشريعة الإسلامية من استغلال البنات في مهنة التجارة:

إن جميع عمل المرأة خارج البيت سواء كانت تجارية أو وظيفة أخرى ليست واجبة ولا أمراً حتمياً تجبر عليه في الإسلام، بل جعلها جائزاً شرعاً إذا رغبت فيه، قال جابر رضي الله عنه: "طلقت خالتي ثلاثاً، فخرجت تجد نخلاً لها، فأتت رسول الله صلى الله عليه وسلم فذكرت ذلك له، فقال: "أخرجي فخذي نخلك لعلك أن تصدقي منه أو تفعلي معروفاً"^(٢). إلا أن العلماء ذكروا شروطاً يجب على المرأة أن توفرها قبل أن تخرج من البيت للعمل أو التجارة، وهي:-

(١) ألا يتعارض مع وظيفتها الأساسية في القيام بشئون البيت وواجبات الأمومة والزوجية مع موافقة الأب أو الزوج.

(٢) أن تكون مجالات العمل ملائمة لطبيعة المرأة وتكوينها البدني والنفسي، بعيدة عن النشاطات الشاقة المضنية أو التي تطلب السهر أو السفر الكثير أو الابتعاد الطويل عن الأبناء والأسرة، ومن هذه الأعمال الملائمة لطبيعة المرأة، التعليم والتطبيب والتمريض والخياطة والإدارة.

(٣) أن تخرج المرأة إلى عملها في هيئة شرعية محتشمة بعيدة عن الزينة والإثارة والإرغاء.

(٤) ألا يكون في العمل خلوة برجل أو اختلاط الدائم مريب^(٣).

فيظهر أن هؤلاء البنات لم يستوفين هذه الشروط، مما يجعل خروجهن لممارسة هذه المهنة السافلة محرماً شرعاً.

(١) Musa yunusa Shehu, Talla a kasar Hausa, a B.A Project, submitted to the Department of Nigerian Language, Bayero University Kano, 2001, p. 31.

(٢) - رواه أبو داود في سننه، باب المبتوت تخرج بالهار، ج: ٦، ص: ٢١٨، رقم الحديث (١٩٥٢). وقال الألباني في السلسلة الصحيحة (صحيح) ج: ٢، ص: ٣٤٩، رقم الحديث (٧٢٣).

(٣) - أبو غدة، حسن عبد الغني، الأسرة المسلمة، جدة، دار الشروق، ٢٠٠١م، ص: ٦٣.

ظاهرة استغلال البنات في مهنة التجارة في ولاية كنو

لم تختلف ولاية كنو عن غيرها من سكان بلاد الهوسا أن بعض البنات الآتي يعشن فيها يمارسن تجارة تلا (Talla) التي سبق ذكرها في الفقرة السابقة، حيث تجد صغار السن من البنات والشابات يحملن سلعهن للبيع ويتجولن بها من مكان إلى مكان آخر، ويترددون في أماكن يزدحم فيها الناس، لأنها مظنة وجود الزبون، ومن هذه الأماكن: الأسواق، ومحطات السيارة، وطرنبات البنزين (Feeling station) والمدارس أو المعاهد العلمية، ومحل المناسبات والحفلات، وغيرها من الأماكن التي يجتمع فيها الناس، ومنهم أيضا من يتجولن في بيوت أو مكتبات حكومية وغير ذلك. وهذا عام في جميع الولاية أو في محلياتها الأربعة والأربعين (Local Government).

ظهر في هذه السنوات الأخيرة تدفق كبير من البنات الآتي يحملن سلع التجارة من قراهم إلى مدينة كنو، يميناً وشمالاً، شرقاً وغرباً، ومعظمهن من المحليات المجاورة بها، مثل: ريمن غدو (Rmin Gado) وتوفا (Tofa) وكبو (Kabo) ومدوبي (Madobi) ودواكن توفا (Dawakin Tofa) ودواكن كدو (Dawakin Kudu) ومنهن من يأتين من المحليات البعيدة بالعاصمة مثل غورزو (Gwarzo) وطنبتا (Danbatta) وقرو (Kiru) تجدهن يتمركزن في أسواق أو المعاهد العلمية القريبة من قراهن. البنات الآتي يأتين من ناحية غورزو (Gwarzo) يتمركزن في أسواق ريجير زاي (Rijiyar) (Zaki) وجامعة بايروا كنو، ومنهن من ينتشرون في بيوت المجاورة بها، أو يخضن في داخل المدينة. أما الآتي يأتين من ناحية مدوبي يتمركزن في أسواق سابون تيتي (Sabon Titi) وشرطا (Sharada) ومدارس تقع في تلك الناحية، ومنهن من ينتشرون في بيوت المجاورة بهذه الأماكن، أو يخضن في داخل المدينة.

يأتين عبر السيارات بعضهن في صباح باكر كالساعة السابعة صباحاً، وبعضهن بعدها، ثم يرجعن إلى قراهم في الساعات الأخيرة مساءً، ومنهن من لا يصلن إلى بيوتهن إلا بعد الساعة العاشرة ليلاً أو قبله بقليل^(١).

تجد هؤلاء البنات يظهرن بأشكال مختلفة أثناء تجوالهن للبيع فرحاً أو حزناً، وإذا باعت كل ما تحمل أو جلّه يظهر في وجهها بشاشة وسروراً، أما إذا ركّذ سوق ما تحمل تأبس وجهها، وتجدها جزيئة وجادة في التجوال كي لا ترجع إلى البيت ولم تبع سلعتها.

يقمن هؤلاء البنات ببيع أشكال مختلفة من الأطعمة المحلية التي تقل في المدن أو يصعب على أهل المدينة طبخها، أو تحتاج إلى نوع معين من آلة الطبخ، وبخاصة التقليدية، ومن أمثال ما يستوردونها: الكاسبا (Casaba) وكليكلي (Kulikuli) والزيت (ground nut oil)

(١) - زهراء محمد عمر، دور الحسية في حل القضايا المرأة الكنوية، بحث مقدم إلى قسم الدراسات الإسلامية والشريعة، جامعة بايرو كنولنيل درجة الدكتوراة في الدراسات الإسلامية، عام ٢٠١٦ م، ص: ٨٤.

ويبعن أيضاً ثماراً، مثل مانجو (Mango) وملمو (Black plum) وكطنيا (Mongongo) وكنيا (Jackal berry, African ebony) وغينيا (Deleb Palm) وطنيا (African black plum) وتورا (Sweet) (Carrot). وكرس (detar).

أسباب ممارسة التجارة المتجولة

هناك أسباب تجعل هؤلاء البنات يخضن في هذه المهنة التجارية السافلة، تقتصر أهمها في أمرين:

- الأمر الأول: الفقر: مما لا شك فيه أن الحالة الاقتصادية الصعبة التي تتعرض لها الأسر الفقيرة التي لا يتوفر لها العيش الكريم من غذاء ورعاية صحية وملبس وتعليم، كل ذلك يجعل الأسر تستغل البنات في هذا الجانب.
- الأمر الثاني: العادات والتقاليد: جرت العادة في المجتمع الكنوي وغيره من مجتمعات بلاد هوسا فيما يفرض على الأسرة تجهيز البنت وقت زواجها بكل ما تحتاجه من أثاث منزلي.

الآثار السلبية لهذه الظاهرة

مما لا شك فيه أن لكل فعل رد فعل معاكس يلقي بظلاله على الفرد والأسرة والمجتمع، لذا فإذا ما نظرنا إلى ظاهرة استغلال البنات في التجارة المتجولة، فلها آثارها السلبية من حيث عدم استطاعة البنت الحصول على التعليم سواء أكان إسلامياً أو نظامياً مما يجعلها تقبع في مهاوي الجهل وعدم التخلق بالأخلاق الحسنة وذلك لتعرضها أثناء القيام بالتجوال لأشخاص ناقصي المروءة ويمارسون معها الفاحشة. وهذا بدوره يساعد في انتشار الرزيلة في المجتمع وتفشي الأمراض الجنسية بأنواعها المختلفة⁽¹⁾.

الخاتمة

الحمد لله رب العالمين والصلاة والسلام على محمد الخاتم لما سبق والهادي إلى صراطك المستقيم وعلى آله وصحبه الذين صاروا على هديه وأثره إلى يوم الدين. أحمدته عز وجل على توفيقه وامتنانه علىّ بأن يسر لي إتمام كتابة هذا البحث حول استغلال البنات في مهنة الجارة بولاية كنو، على الرغم من صعوبة الحصول على بعض

(1) - مقابلة شخصية مع إحدى المصابة بمرض الإيدز، التي أكدت لهيئة الحسبة أنها إذا خرجت من البيت بالسلع التجارية المسماة بتالا (Talla) تمشي إلى غرفة الفساق ويمارسون معها الفاحشة مقابل مال يساوي قدر سلعها على الأقل، ثم إن شاءت وزعت هذه العروض للمتساولين. تمت هذه المقابلة عام ٢٠١٣م، عندما عرضت نفسها للزواج الجماعي واكتشف أنها مصابة بمرض الإيدز.

المعلومات، وأسأله سبحانه وتعالى كما وفقني لكتابته أن يتقبله وأن يجعله خالصاً لوجهه الكريم.

وختاماً: فإن أداء الواجب يقتضي تذييل هذا البحث بالنتائج التي توصلت إليها الباحثة خلال تلك الجولة الطويلة، وهي:

- أولاً: والمرأة دائماً بحاجة إلى الرعاية والحماية لذلك كرمها الإسلام بحماية ومراقبة الرجل لأثرها الملموس على أولادها والمجتمع نفسه. فكان إصلاح أخلاقها وتقويمها من المجالات المهمة التي يسعى كل مجتمع صالح لتحقيقه.
- ثانياً: لم يقيد الإسلام المرأة داخل بيتها، بنتا كانت أو بالغة، ويمنعها من الخروج مطلقاً وإنما أباح لها الخروج وفق الضوابط الشرعية، خاصة إذا كان لها دور في إصلاح المجتمع.
- ثالثاً: خروج البنات للتجارة التي تسمى بتللى يؤدي إلى مفاسد كثيرة في المجتمع، ومنها: انتشار الجهل، والرزائل، وبعض الأمراض الفتاكة، وكذلك فساد الأخلاق، مما يكسب خسارة لأهل المجتمع ديناً ودنياً.
- رابعاً: للأسرة دور كبير تقوم به في حماية المجتمع عن نشر الفواحش والرذائل، وذلك عن طريق إعراض ممارسة بعض العادات السافلة كاستغلال البنات في مهنة التجارة، وإغذاء أبنائها بتربية إسلامية صحيحة، ومراقبة جميع تصرفاتهم، والتأكد أنها مستقيمة وغير حادة عن لب الشريعة الإسلامية.
- خامساً: الحكومة وما تابعها من الهيئات مثل الحسبة، تشكل جانباً كبيراً من جوانب حماية المجتمع الكنوي من آثار مهنة التجارة السافلة المسماة بتللى (Talla)، فينبغي أن تجد دعماً مادياً ومعنوياً من قبل الحكومة والمجتمع كي تقوى في محاربة الفواحش والصد عن العادات الضارة المخالفة للشريعة الإسلامية في المجتمع.

المراجع

المراجع العربية:

أبو غدة، حسن عبد الغني، الأسرة المسلمة، جدة، دار الشروق، ٢٠٠١م.
أبو بكر، علي، الثقافة العربية في نيجيريا من ١٧٥٠ إلى ١٩٦٠ عام الاستقلال، مؤسسة عبد الحفيظ البساط، بيروت، ١٩٧٢م.

زهراء محمد عمر، دور الحسبة في حل القضايا المرأة الكنوية، بحث مقدم إلى قسم الدراسات الإسلامية والشريعة، جامعة بايرو كنولنيل درجة الدكتوراة في الدراسات الإسلامية، عام ٢٠١٦م.

كبر، قريب الله بن محمد ناصر، الرسالة الجليلة لمكانة نيجيريا قبل كيان دولة صكتو العاصمة العلية من القرن الثاني إلى منتصف القرن الثاني عشر الهجري، بدون ناشر ولا تاريخ.

غلاذني، أحمد سعيد، حركة اللغة العربية وأدائها في نيجيريا، دار المعارف، القاهرة، بدون تاريخ.

القشيري، مسلم بن الحجاج، صحيح مسلم، بيروت، دار الكتب العلمية، ج: ١، ١٩٩٧ م.

المراجع غير العربية:

Kurawa, Ibrahim Ado (ed), **About Kano**, a Publication of Research & Documentation Directorate, Office of the Executive Governor, Kano State Government House, 2008.

Kurawa, Ibrahim Ado (ed), *About Kano*, a Publication of Research & Documentation Directorate, Office of the Executive Governor, Kano State Government House, 2008.

Musa Yunusa Shehu, Talla a kasar Hausa, a B.A Project, submitted to the Department of Nigerian Language, Bayero University Kano, 2001.

أساليب التربية المحمدية لمكافحة التطرف

رابعة لون أحمد

قسم الدراسات الإسلامية والشريعة

جامعة بايروكانو، نيجيريا

rabiatulawan1982@gmail.com

المقدمة:

بسم الله الرحمن الرحيم. والصلاة والسلام الأتمان الأكملان علي نبينا وحبينا ونور قلوبنا سيدنا محمد وآله وصحبه أجمعين.

يعيش العالم في هذه الأيام حيارى وفي دياجير الظلام وغياهبه، ويكاد يكون الظلم والعدوان سلطان الزمن، حيث يأتي على كل غض وطري ويستأصل جذور الأخضر واليابس، فلا تكاد تجد نظام من الأنظمة الراهنة والتي يتشدد بها أصحاب الحريات الدولية من مسلمهم ومن الأديان الأخرى والأنظمة الدولية رأسمالياً كان أم ديمقراطياً بل حتي القوميات والعنصريات الإقليمية والحميات الجاهلية الغير المسلمة إلا وتجدها تهمل جانباً مهماً في حياة البشرية ألا وهو العدل والمساواة وبسط أسباب الحب والمودة بين الشعوب والأفراد والمجتمعات. ومن الطرف الآخر، ومع الأسف الأسيف، تكاد تجد المسلمين وبما أوتوه من النور الخالد السماوي نور محمد صلى الله عليه وسلم ومفخرتنا نحن البشر أهملوا جانب التطبيق لهذا الهدى الرباني. نعم، لم يكن المقصود بالتطبيق القيام بالصلاة والزكاة واللباس والزينة وغير ذلك فحسب. بل إنه من المقصود أيضاً معالجة ذلك الإهمال والهجران في تطبيق ميراثنا عند التعامل والإنسجام الإجتماعي والأخلاقي مع الطرف الآخر، والطرف الآخر قد يكون مسلماً أو غير ذلك، فهذا العنصر يكاد يكون منعدماً. فالأسوة التي أورثه لنا النور الخالد صلى الله عليه وسلم وخير القرون بعده بدأت تتلاشي وتضمحل في أوساط الأمة، فأصبحنا لا نعترف بالتعايش السلمي مع أصحاب الديانة الأخرى، فبدأنا نختلق الجدار الفاصل إذ ذاك بالهجران والمقاطعة وفي بعض الأحيان بالعداوة والإعتداء عليهم. والحالة أنه لا بد وأن نعيش تحت أديم واحد، وإن نغدو ونروح علي فراش المعمورة. فالباحث يلقي النظرة إلي هذه الظاهرة ويصدر بعض القضايا التربوية الاجتماعية التي استعلمها النبي صلى الله عليه وسلم والتي يحتاج إليها مجتمعاتنا اليوم.

التربية الروحية:

إن الإسلام دين يحتوي علي عقيدة وعمل ومعاملة، ولا يقتصر على احدى تلك الأقسام الثلاثة. فالمسلم الحقيقي هو من سلم المسلمون من لسانه ويده، هو الذي كثر فيه الخير وامتدت محاسنه إلي غيره من اخواته المسلمين وغيرهم من بني البشر وبقية خلق الله في المعمورة. فمن الخطأ أن نظن أن تربية رسول الله صلي الله عليه وسلم اقتصر على تزكية النفوس فقط، إذ أنه أتى بنظام شامل للتربية يخاطب العقل والروح والقلب. والحقائق القرآنية الشاملة تفعل الشيء نفسه. فالرسول صلي الله عليه وسلم يخاطب العقل والروح والنفس، ويحضه ويشوقه، ويصل بهذا العقل إلى أبعاد ما يصل إليه العقل والفكر البشري. فالرسول صلي الله عليه وسلم قام بتربية الجيل الأول من السابقين الأولين في الإسلام، وكانو قوم بدو ذو قلوب قاسية وطبيعة خشنة. فقد كانوا جاهلين وبدواً ومتخلفين، فلم يكن الإيمان متجلياً في قلوبهم. يقول الأستاذ فتح الله كولن:

أميون لا يعرفون ما الكتاب وما العلم، ولا يعرفون الله ولا رسوله... إلى مثل هذه الجماعة الأمية الصعبة المراس التي لا يرجى منها خير أرسل شخصاً ذا إرادة صلبة وروح عالية وقلب واسع وعميق؛ فاستطاع أن يربي من هذه الأمة البدوية رجالاً ساسوا الإنسانية وقادوها. ومع أن الله تعالى يعطي أهمية إلى القلم وإلى الكتاب والقراءة فقد كانوا بعيدين عنها جميعاً فأرسل الله "منهم" رسولاً، أي رسولاً من هؤلاء. وكون الرسول صلي الله عليه وسلم "منهم" هو من جانب كونه لا يعرف القراءة والكتابة، لا يعني أنه كان جاهلياً مثلهم، والحقيقة أن الرسول صلي الله عليه وسلم كان يجب أن يكون أمياً، ذلك لأن الله تعالى سيكون معلمه ومربيه اختاره من بينهم وأرسله معلماً لتلك الأمة الأمية^(١)

ويقول أيضاً: كانوا يشربون الخمر ويلعبون القمار ويقتربون الزنا علنا، ولم يكونوا يعدون هذه الفواحش شيئاً معيباً. انتشر الزنا حتى أصبح علنياً، فقد خصصوا بيوتاً للدعارة ونصبوا أمامها الأعلام..^(٢) كانت الفواحش منتشرة بشكل يجعل الإنسان يخجل من إنسانيته ثم إن هؤلاء القوم كانوا من النوع الذي لا يتورعون عن إثارة المشاكل الكبيرة والمنازعات الخطيرة لأسباب تافهة، وكان من المستحيل تقريباً جمعهم على صعيد واحد ومزجهم بعضهم مع بعض وتأليف قلوبهم، فقد سادت الفرقة والشحناء في أرجاء شبه الجزيرة العربية إلى درجة بدت أنها غير قابلة للعلاج.. أجل، فما من سوء إلا وجدته هناك. ولم يكن من الممكن أبداً لمثل هذا القوم

(١) كولن: محمد فتح الله، النور الخال محمد مفخرة الإنسانية، دار النيل، للطباعة والنشر، مدينة نصر القاهرة،

٢٠١٥ ص ٣٠٨

(٢) البخاري، النكاح ٣٦؛ أبو داود، الطلاق ٣٣.

الاستماع إلى النبي صلي الله عليه وسلم، ولكنه استطاع أن يسلم هذه العادات السيئة منهم واحدة بعد واحدة، ثم زينهم بمزايا وأخلاق عالية بحيث سبقوا الأمم كلها وأصبحوا لها أساتذة ومعلمين. (١)

فمعظم الشعوب في عصرنا الراهن تشبه تينكم البداوة من العصر الأول فلا يصلح لها حال إلا باستخدام نفس الإكسير وتتبع نفس الأسلوب الذي قدمته رسالة الإسلام عن طريق الأسلوب المحمدي صلي الله عليه وسلم: لقد ظهر النبي صلي الله عليه وسلم في أمة بدوية متخلفة متوحشة وعدائية، ولكنه استطاع أن يربي من هذه الأمة طوال العصور قادة أظهاراً قادوا الإنسانية إلى الخير وأخرجوهم من دياجير الظلام والجهل. فالرسالة التي جاء بها كانت رسالة كافية لإنقاذ البشرية بنفحة واحدة منها. قَالَ تَعَالَى: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾ (التوبة: ١٢٨)

فالنفس الإنساني هي الأمانة بالسوء كما قال سيدنا يوسف عليه السلام. (إن النفس لأمانة بالسوء) فهي الذي تجعل العراقيل والصعوبات أمام المصاعد وتنبهي القلوب من رؤية الحق، وتجعل العقل يفر من الهدي والصواب وتجعله أناني لا يقف إلا عند ما يجتنيه لبطنه وجسده فتحرم عليه التسامح والهفاوة إلى الغير. فالهدي النبوي هو الذي يسمو بالروح والنفس والعقل ويبلغ بها إلى عنان السمو. فتاريخ سيدنا ونورنا حافل بهذا ويشهد له التاريخ أنه استطاع أن يحق هذا في صحابته الكرام والتابعين بعده. قال الشيخ فتح الله كولن:

لقد استطاع الرسول صلي الله عليه وسلم -بعون الله بالتربية المستمرة للنفس وتزكيتهما إيصاليها إلى أعلى هدف تستطيع النفس الإنسانية بلوغه. وهذا يبرهن على أنه كان مربيًا لا مثيل ولا نظير له. وعندما نتفحص عهده نرى أنه لم يدع أي ثغرة تربوية في موضوع السمو بالعقل والنفس والارتفاع بهما إلى الذروة^(٢)

فيجب في الإسلام شهامة النفس في الحركة والعمل والنشاط والتفكير في جميع الحركات إذ هذا من الأمور التي يتميز بها الإنسان عن بقية الدواب وهوام الأرض. فالله تعالي يأمر ويقول: ﴿وَقُلْ أَعْمَلُوا بِسَيْرِ اللَّهِ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسُرُدُونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنقَلُ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ (التوبة: ١٠٥) ويعني ذلك أن حياة المسلم لا تقوم صدي يضيع من الأوقات بغير تنظيم ولا ترتيب فيجب أن تكون أيامه منتجة، تنتج الخير له ولأقربائه. ولذا قال النبي صلي الله عليه وسلم: (المؤمن القوي خير وأحب إلي الله من المؤمن الضعيف وفي كل خير احرص على ما ينفعك

(١) كولن: ص المصدر السابق، ص ٣١٢

(٢) كولن: المصدر السابق ص ٣١١

واستعن بالله ولا تعجزوا إن أصابك شيء فلا تقل لو أني فعلت كذا وكذا قل قدر الله وما شاء فعل فإن لو تفتح عمل الشيطان) (١)

وتقررت هذه الظاهرة من القرآن الكريم حيث قال المولي تبارك وتعالى: (والعصر إن الإنسان لفي خسر إلا الذين آمنوا وعملوا الصالحات وتواصوا بالحق وتواصوا بالصبر) يقول الأستاذ فتح الله: والآية الكريمة من أهم الآيات التي تحض على العمل، وأنا أعتقد أنها تصلح للكتابة على غلاف كل كتاب. أجل، إن الله تعالى يحب العبد الذي يعمل ويكدح ويتعب في الأعمال التي تسمح بها الشريعة. والرسول صلي الله عليه وسلم يقول: «ما أكل أحد طعاما قط خيرا من أن يأكل من عمل يده وإن نبي الله داود عليه السلام كان يأكل من عمل يده.» (٢) ويقول أيضا: «لأن يحتطب أحدكم حزمة على ظهره خير من أن يسأل أحدا فيعطيه أو يمنعه.» (٣)

إذا ديننا يأخذ بأيدينا تجاه النصر والسودد، والإعتماد على النفس، والصبر والمداومة عند الطلب، فلا نستأجل ولا نتواني ولا نتسابق إلى أبواب الأغنياء طالبين فضائلهم، لا، وألف كرامة !! بل الصبر عند الطلب هو المفتاح فالذي يتبني وجه الله فإنه يتقدم بكل غال ونفيس في سبيل تقوية نفسه وأهله. ومجتمعه ويتبع أسباب التحصيل من الزراعة والتنمية في الثروة الحيوانية وغير ذلك من أسباب، التحصيل هذا الأمر الذي يجعلنا نحصل على التوازن الدولي والإجتماعي حتي تتقوي بها الأمة الإسلامية فيكون لها ذيع وصيت يسمع لها رأي ويحترم لها موقف. لا أن تكون متخلفة وهمجية يسموا على أراضيها الجوع والخوف فترقص علي أنغام ما تريده أمم غيرنا وأسلوب غير أسلوبنا كي نفتدى بذلك لقمة العيش.

الاغتراب والهجرة

إن المصائب التي يواجهها الأجيال الراهنة والقادمة هو تدفق وسيلان الشعوب من أرض إلى آخر، ويحدث ذلك إبان الهجمات العسكرية والعنصرية التي تنشب بين الشعوب، وقد يكون لها حوافز مختلفة، إما لأسباب العقيدة والتحيز إلى الطائفية أم لأسباب التطهير العنصري والقبلي، ويجدر أن نذكر هنا ما قامت به الشعب اليوغسلافي للطائفة المسلمة في البوسنة

(١) البيهقي: أحمد بن الحسين بن علي بن موسى أبو بكر سنن البيهقي الكبرى، تحقيق: محمد عبد القادر عطا الناشر: مكتبة دارالباز - مكة المكرمة، ١٤١٤ - ١٩٩٤. ج ١٠ ص ٨٩

(٢) البخاري: محمد بن إسماعيل أبو عبدالله الجعفي، الجامع الصحيح، تحقيق: د. مصطفى ديب البغا أستاذ الحديث وعلومه في كلية الشريعة - جامعة دمشق، الناشر: دار ابن كثير، اليمامة - بيروت الطبعة الثالثة، ١٤٠٧ - ١٩٨٧. ج ٢

ص ٧٣٠

(٣) البخاري: المصدر السابق ج ٢ ص ٨٣٦

والهرسك،^(١) وما قامت به الكيان الصهيوني في الاعتداء علي الفلسطينيين^(٢)، وحديثا الهجمات العسكرية والعنصرية في العراق وسورية وليبيا وبلاد العرب إثر أحداث الربيع العربي المشؤوم^(٣).

فالدول المتقدمة والنامية لم يلقوا بالأ في الاهتمام لأمر الهجرة وتغريب الشعوب الذين ضاعت ممتلكاتهم وأراضيهم، بل نظروا إليهم كمرض إجتماعي وطاعون متدقق يجب هجرانه وإغلاق الأبواب علي وجهه، فهو سرطان قاتل لا يسترحم يجب أن يفر الشعب العريق منه، وإن كان هناك الشيء القليل من الاهتمام الذي صدر من ألمانيا وكرواتيا فهو أمر وراءه مقاصده وأوانه.

والأسلوب الإسلامي والذي علمه لنا النبي صلي الله عليه وسلم هو المثال الأعلى في مجارة الهجرة وأسبابها. فالنبي صلي الله عليه وسلم وبحكمته وإلهام الله تعالي له أبرز خططاً متناهية التفوق في موازنة النشاط الاقتصادي بين المهاجرين والأنصار. ونتج ذلك عن الخروج من المضايق الصعوبات التي قد تحدث لولا هذه المبادرة النبوية من النور الخالد. يقول الأستاذ فتح الله: والحقيقة أنه لا توجد هجرة في تاريخ العالم تحققت بهذا النجاح الذي تم على يد رسول الله صلي الله عليه وسلم فكيف حل الرسول صلي الله عليه وسلم هذه المعضلة الكبيرة؟

نظر النبي إلي المجتمع المدني (يثرب) نظرة الثاقب الحكيم ورأي أن اقتصاد المدينة في أيدي اليهود^(٤)، وهم قوم غدر وخيانة، لا يؤتمنون، وقد يمكرون بالمسلمين ويتحكموا في التلاعب بالأسعار رفعا وخفضا ويمكن أن يؤدي ذلك إلي منع الطعام والشراب، فتحقق في المسئلة ورأي أن المسلمين لا يستطيعون ان يجاروا اليهود لأنهم تركوا أموالهم وأمتعتهم في مكة، يصف الأستاذ كولن القضية بقوله: وكانت نفوس أهل المدينة في تصاعد سريع، فأين يستقر هؤلاء ومن أين يأكلون ولاسيما أن أهل المدينة فقراء.. كانت المشاكل تتراكم وتزداد وتنتظر كلها الحلول من الرسول صلي الله عليه وسلم. كان الجميع يتطلعون إليه ويثقون بقدرته على حل هذه المشكلات جميعها. وفعلاً قام بحلها بضربة واحدة.^(٥)

قام النبي صلي الله عليه وسلم بربط قوي إيمانية قوية خالدة تمركزت في نفوس الأنصار والمهاجرين علي حد سوي، فشعرو بتسرب دموي أخوي يجري في عروقهم فأحب بعضهم

^(١)<https://www.britannica.com/place/Yugoslavia-former-federated-nation-1929-2003>

^(٢)<https://www.aljazeera.net/specialfiles/pages/fe0a1b90-669d-4870-b46e-c3e7f93f9635>

https://www.academia.edu/31132540/ARAB_SPRING_CAUSES_EFFECTS_AND_FUTURE_PREDICTIONS^(٣) The effects of the radical groups in the derailment of the Arab Spring

^(٤) المباركفوري: صفى الرحمن المباركفوري الناشر: دار الهلال - بيروت دار الوفاء للطباعة والنشر والتوزيع ص ١٦٢

^(٥) كولن: المصدر السابق ص ٣٦٥

البعض، وكانت أخوة أكثر جبراً من أخوة الدم إلى درجة أن الأنصار قسموا أموالهم قسمين وأعطوا قسماً منها إلى المهاجرين، كانت هذه الأخوة أخوة حقيقية إذ جرت بين الأخ المهاجر مع الآخر الأنصاري وراثته للتركات وبقي الحال إلي نزول آية الولاية ﴿وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾^(١) ولا شك أن أعظم المشكلات تدوب أمام هذه الأخوة؛ فهؤلاء المضحون الذين ارتبطوا ببعضهم يمثل هذه الرابطة القوية كانوا هم المرشحين لفتح العالم؛ وروح الأخوة التي كانت ترفرف في سماء المدينة سيأتي يوم تحلق فيه على أرجاء العالم كله

كما حدث إثرها أمر يجدر ذكره وإعادته في الذاكرة حتي تستلين به القلوب في عصرنا، وتستعطف به الأحاسيس ألا وهي قصة عبد الرحمن بن عوف مع أخيه سعد بن ربيعة الأنصاري (لما قدموا المدينة آخى رسول الله صلى الله عليه وسلم بين عبد الرحمن ابن عوف وسعد بن الربيع قال لعبد الرحمن إني أكثر الأنصار مالا فأقسم مالي نصفين ولي امرأتان فانظر أعجبهما إليك فسمها لي أطلقها فإذا انقضت عدتها فتزوجتها. قال بارك الله لك في أهلك ومالك أين سوقكم؟ فدلوه على سوق بني قينقاع فلما انقلب إلا ومعه فضل من أقط وسمن ثم تابع الغدو ثم جاء يوماً وبه أثر صفرة فقال النبي صلى الله عليه وسلم (مهيم). قال تزوجت قال (كم سقت إليها). قال نواة من ذهب أو وزن نواة من ذهب)^(٢)

فالقوفة هنا تعلمنا هذا لو أن البلدان الغنية والتي يسكنها الأمن والطمأنينة والغناء والثراء أحكمت هذه الإستراتيجية في فتح أبوابها علي الفقراء والمهاجرين من الذي انقض القتال أراضيمهم واجتاحت الفتنة مواطنهم، فقبلوهم وجعلو منهم أزواجا لكل عائلة مقام عائلة أخرى، ولكل فرد مقام فرد من البلدان المستقبلية لأزال العالم هذه الظاهرة التي تأكل من القلوب والتي حسب رايي تجردت بسببها الأمم من أخلاقهم البشرية. فالأنانية وحب النفس هي أساس هذه المشاكل والحلول فيما جاء به نبينا عليه أفضل الصلاة والتسليم.

الحريات الدولية

ثم إن من الداء العضال الذي أصيب به الأمة هو قضية تحرير المرأة، وهو مصطلح حق يقصد به الضلال. فالغرب وأعوانهم من الذين لم يفهموا هذا الدين ولم يقرؤوه فهموا أن هذه الراسلة السماوية تظلم المرأة وتنقص من حقها وحريتها في الاختيار وفي الزواج وفي الميراث والإمامة وغير ذلك. مع أن هذا الفهم فهم خاطئ. فالحق أن النبي صلى الله عليه وسلم نشأ بين

(١)

(٢) البخاري: المصدر السابق، ج ٣ ص ١٣٧٨

أقوام عبدة الأوثان يقتلون من البنات شر قتله. فالقضية عندهم ليست عدم إعطاء المرأة كامل الحرية، بل يرون أن ليس لها الحق في أن تعيش، بل تقتل ويتأصل روحها بأشع طريقة وبأوخم الوسائل، وإذا بشر أحدهم بالأنثى يتحول نعيمه إلي جحيم، ويكاد يتوارى من ندمائه وأصدقائه من سوء هذه البشارة، فلا يستقر له بال حتى يقتل هذه الوليدة فكانوا يحفرون لها ثم يدسونها في التراب حية، او يرمون بها في الآبار خشية العار وفراراً من المسؤولية. روى الدارمي: أن رجلاً أتى النبي صلى الله عليه وسلم فقال يا رسول الله إنا كنا أهل جاهلية وعبادة أوثان فكاننا نقتل الأولاد وكانت عندي ابنة لي فلما أجابت وكانت مسرورة بدعائي إذا دعوتها فدعوتها يوماً فاتبعني فمررت حتى أتيت بئراً من أهلي غير بعيد فأخذت بيدها فرديت بها في البئر وكان آخر عهدني بها أن تقول يا أبتاه يا أبتاه فبكى رسول الله صلى الله عليه وسلم حتى وكف دمع عينيه فقال له رجل من جلساء رسول الله صلى الله عليه وسلم أحزنت رسول الله صلى الله عليه وسلم فقال له كف فإنه يسأل عما أهمه ثم قال له أعد علي حديثك فأعاده فبكى حتى وكف الدمع من عينيه على لحيته ثم قال له إن الله قد وضع عن الجاهلية ما عملوا فاستأنف عملك^(١)

فجاء الهدي الرباني في إنقاذ المرأة من هذه الوحشية وأعطاهما من الحماية والعناية مالم يعطها أمة، فجعل لها الحقوق عند الزواج والحقوق كونها أما، وحقوقاً في كونها بنتاً، وحقوقاً في كونها أختاً، وحقوقاً في كونها عممة أو خالة، وحقوقاً في كونها أختاً مسلمة مسنة كانت أم شابة. كل هذا تم علي يد النور الخالد صلي الله عليه وسلم. لنلق نظرة على إحدى تلكم الحرية التي أسرع بها النبي في إعطائها للمرأة كما أوردتها السيد فتح الله كولن:

عن عائشة: أن فتاة دخلت عليها فقالت إن أبي زوجني بن أخيه ليرفع بي خسيسته وأنا كارهة قالت اجلسي حتى يأتي النبي صلى الله عليه وسلم فجاء رسول الله صلى الله عليه وسلم فأخبرته فأرسل إلى أبيها فدعاه فجعل الأمر إليها فقالت يا رسول الله قد أجزت ما صنع أبي ولكني أردت أن أعلم النساء من الأمر شيئاً^(٢) فالإسلام جعل من المرأة الضعيفة الواهنة التي كانت دفن في الجاهلية وتستعبد رغم أنفها، وتشتري وتباع كالسلع أن يكون له الحق في الإختيار، بل ليس لأبيها أن يجبرها في الزواج إلا بعد إذنها. عن ابن عباس: أن رسول الله صلى الله عليه وسلم قال الأيم أحق بنفسها من وليها والبكر تستأذن في نفسها وإذنها صماتها^(٣)

(١) الدارمي: عبدالله بن عبدالرحمن أبو محمد، سنن الدارمي، دار الكتاب العربي - بيروت، الطبعة الأولى، ١٤٠٧. ج ١ ص ١٤
(٢) النسائي: أحمد بن شعيب أبو عبد الرحمن سنن النسائي الكبرى. الناشر: دار الكتب العلمية - بيروت الطبعة الأولى.

١٤١١ - ١٩٩١ ج ٣ ص ٢٨٤

(٣) الترمذي: محمد بن عيسى أبو عيسى السلمي، الجامع الصحيح سنن الترمذي، دار إحياء التراث العربي - بيروت ج ٣ ص ٤١٦

هذا، ويجدر أن نذكر أن الإسلام جعل المرأة أميرة بيتها وأمر وتنهى فيه، فهي سيد البيت يحترمها زوجها ويوفر لها الطعام والشراب واللباس والمسكن، ويعاملها معاملة حسنة، فهي جزء ذا أهمية في هذا المجتمع أمرنا بالإحسان إليها وحمايتها من كل العوارض. أما المرأة عند بقية الشعوب والأمم لا تحظى بهذه العناية، فهي في المجتمع غير المسلم تتسابق الرجال في كفاف لقمة العيش، وتكون له شريكة في دفع قسمة الإيجار، وتشاركه في توفير متطلبات البيت، وتخونه عند الغياب. فلا زالت تحت قيود العبودية يستلطف جمالها وسحرها عند البيع والشراء والإعلانات التجارية وترة بالإغراء والأفلام الإباحية حيث تعرض جمالها لغير زوجها حيث كانت سكرتيرة أو مضييفة في الطائرات.

الصبر والتحمل عند التعليم

ومن محاسن هذا الدين من الناحية الاجتماعية الحلم وسعة الصدر. فالمسلم دائما رحب الصدر يترك فراغا في قلبه كي يدخل ذوي الحاجات من جنس البشر وغيره. فلا يحشرجن صدره إذا لاقى أمر غير المتوقع، بل عليه أن يختلق الأعذار ويحسن المعاملة والتعليم، فلا يكون منفرا ولا فظا غليظا. بل عليه أن يشكر فضائل صنع الله عليه أن جعله مصدر فرح وسرور للآخرين.

قال الإمام الشافعي رضي الله عنه:

الناس بالناس ما دامت الحياة بهم *** والسعد لاشك تارات وهبات
وأفضل الناس ما بين الورى رجل *** تقضى علي يده للناس حاجات
لا تمنعن يد المعروف عن أحد *** مادمت مقتدرا فالسعد تارات
واشكر فضائل صنع الله إذا جعلت *** إليك لا لك عند الناس حاجات
قد مات قوم وما ماتت مكارمهم *** وعاش قوم وهم في الناس أموات

قَالَ تَعَالَى: ﴿فِيمَا رَحِمَهُ مِنَ اللَّهِ لَئِن لَّهُمْ لَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَأَنْفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾ آل عمران: ١٥٩ تشير الآية إلى التؤدة والتروي لما يصدر من الأمور الغربية، فلا يبادرن التحكيم علي شيء لم يسبق ان فهمه الناس، ويعني ذلك أن نتوسع في خلق الأعذار، لمثل هذا المنحي يقول أنس بن مالك: بينما نحن في المسجد مع نبي الله - صلى الله عليه وسلم - إذ جاء أعرابي، فقام يبول في المسجد، فقال أصحاب رسول الله - صلى الله عليه وسلم -: مه مه، فقال رسول الله - صلى الله عليه وسلم -: لا تزرموه، دعوه، فتركوه حتى بال، ثم إن رسول الله - صلى الله عليه وسلم - دعاه، فقال له: إن هذه المساجد لا تصلح لشيء من هذا البول ولا القدر، وإنما هي لذكر الله والصلاة

وقراءة القرآن، ثم أمر رسول الله - صلى الله عليه وسلم - بدلو من ماء فشنه عليه،^(١) فالنبي صلى الله عليه وسلم يبرز الأسلوب الراقى في التحمل والصبر عند الإرشاد فيدل ذلك على قيادته الرشيدة وأن الأمور إنما تؤخذ تدريجياً

هذه هي التربية المنشودة في هذا العصر يا لكثرة الغافلين عن القيام بالصواب لو ان مثل هذا النصح والتربية يقوم علي قدم وساق في مجتمعاتنا لصلح من أمرنا الكثير، ولوجدنا السعادة الأبدية أكثر.

ثم إنه كانت شفقتة علي الحيوانات شيء لا مثيل له أوردتها الأستاذ فتح الله كولن أمثلة من حياة الصحابة في الشفقة علي الحيوان: فعن عبد الرحمن بن عبد الله عن أبيه قال كنا مع رسول الله -صلى الله عليه وسلم- في سفر فانطلق لحاجته فرأينا حمرة معها فرخان فأخذنا فرخها فجاءت الحمرة فجعلت تفرش فجاء النبي -صلى الله عليه وسلم- فقال « من فجع هذه بولدها ردوا ولدها إليها ». ورأى قرية نمل قد حرقناها فقال « من حرق هذه ». قلنا نحن. قال « إنه لا ينبغي أن يعذب بالنار إلا رب النار ».^(٢)

واستطرد قائلاً: لقد كانت رحمة رسول الله صلى الله عليه وسلم وشفقته تتجاوز بكثير الرحمة المدعاة من قبل ما يطلق عليهم اليوم اسم "أنصار الإنسانية"، ولكنه استطاع أن يصون رحمته الواسعة هذه من الإفراط ومن التفريط أيضاً، وذلك بفضل فطنته الكبيرة. أجل، لم يتهاون أبداً مع أي شر أو إثم تحت اسم المرونة أو الرحمة أو المسامحة، ولم يدع له فرصة لوضع بنيانه ومد جذوره، ذلك لأنه كان يعرف جيداً أن أي مسامحة لمجرم أثيم ذي روح متوحش تعني الاعتداء على حقوق آلاف من الأبرياء. ونعترف بكل أسى بأن أيامنا الحالية مملوءة بمثل هذه الاعتداءات أكثر من أي عهد مضى. فقد رأينا بأمر أعيننا إلى أي حال جرتنا هذا التسامح مع الفوضويين ومع أعداء عقائدنا وتراثنا وماضينا، ولا نزال نرى ذلك ونشاهده، وقلوبنا تتفطر ألماً. فإن لم تستخدم الرحمة والشفقة بشكل متوازن أدى ذلك إلى نتائج وخيمة جداً في مستوى الفرد، وفي مستوى المجتمع ككل، بينما لا يمكن الإشارة إلى أي مثال على مثل هذا الاستعمال السلبي للرحمة عند رسول الله صلى الله عليه وسلم.^(٣)

(١) أبو عوانة: يعقوب بن إسحاق بن إبراهيم بن يزيد الإسفراييني. مستخرج أبي عوانة. بتحقيق أيمن بن عارف الدمشقي، وصدر عن دار المعرفة - بيروت، الطبعة الأولى، ١٤١٩هـ-١٩٩٨م ج ١ ص ٢٩٣

(٢) أبو داود: سليمان بن الأشعث السجستاني سنن أبي داود الناشر: دار الكتاب العربي . بيروت، ج ٣ ص ٨

(٣) كولن: المصدر السابق ص ٢٥٨

العلم والتعلم

يعطي الإسلام الأهمية القصوى للعلم والتعلم، ويثني علي أهل العلم، إذ الإيمان لا يكون صادقاً وحسناً إلا بالعلم. ولذا أول ما نزل من الوحي كان حديثاً حول العلم قال تعالي ﴿ أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝٢ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝٣ الَّذِي عَلَّمَ بِالْقَلَمِ ۝٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝٥ ﴾ العلق: ١ - ٥ "

فالعلم أساس التقدم يرفع به البيوت الضعيفة، يخرب لعدمه البيوت القوية. فالمدارس التي توسعت في آفاق المعمورة من صنع الخدمة التركبية لها تأثير قوي في تمكين الضعفاء وتحويلهم إلي سادة أراضهم، وسيكون لهم أمر كبير في القريب المستعجل. إن ما أتى به النبي صلي الله عليه وسلم لساحة العلم وما أكسبه للعلم وللحياة الفكرية يعد من مظاهر رسالته العالمية الشاملة. يهتم القرآن بالعلم ويحض الناس جميعاً لاكتسابه فيقول: ﴿ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ﴾^(١). فيجعل للذين يعلمون مرتبة أسمى من الذين لا يعلمون. ويقول في آية أخرى: ﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾^(٢).

فالمسلمون يعانون من جراء التخلف والتقهر علي المستوي الدولي لسبب هجرانهم عن العلم، ويتقدم بقية الأمم لتقدمهم في العلم. لقد ابتعدنا منذ سنوات طويلة عن التأمل والتفكير المنظم وكذلك عن العبادة ذات الأبعاد العميقة.. ابتعدنا أو أبعدنا.. ولا يرجع هذا العيب إلي الإسلام، بل إلي المسلمين. فقد فتح رسول الله صلي الله عليه وسلم أبواب ونوافذ التفكير على مصاريعها وكلما أصبحنا غرباء عن العلم زادت سطحيتنا، وعجزنا عن صيانة مواقفنا في التوازن الدولي أمام الغرب فأصبحت الكلمة كلمتهم وأصبحنا نتلقى الأوامر منهم.

العدل في تقسيم موارد الدولة

لم يكن الإسلام يسعى وراء النيل من الغنائم وأخذ أموال الغير والاستمتاع بها كما كانت الدول الرأسمالية تفعل في تعزيز اقتصاد أفرادها والملاأ الأعلى من مجتمعها. بل كانت القرارات تؤخذ في تصريف أموال الدولة لترسيخها وتثبيت معالمها مهما كان الثمن، فلا نضن بأموال الدولة إذا كان للمال سبيل في معالجة القضايا العظمية في الدولة، كالأمن واستقرار الدولة. وها هو نبي الهدي تهزم الهوازن بين يديه فإذا أموالها تساق إليه غنيمة في حنين، فيتسابق في توزيعها علي رؤساء قريش لا لأنهم أقاربه ولا يريد من ذلك تحريم الصحابة من الأنصار والمهاجرين بل تأليفاً لقلوب قريش حتي تتمكن الدولة الإسلامية من الانسياب والتوسع دون أي

(١) الزمر: ٩

(٢) فاطر: ٢٨

معارضة كما أنها لم تؤخذ من القبائل التي تم السيطرة عليها اضطهاداً إذ تواني النبي عن القسمة بغية أن تتقدم وفد هوازن تائبين، فيحرزوا ما فقدوا، ولكنه لم يجئه أحد، فبدأ بقسمة المال، ليستكت المتطلعين من رؤساء القبائل وأشرف مكة، فكان المؤلفه قلوبهم أول من أعطي وحظي بالأنصبة الجزلة.

ولما عاد رسول الله صلى الله عليه وسلم بعد رفع الحصار عن الطائف، مكث بالجعرانة بضع عشرة ليلة لا يقسم الغنائم، ويتأني بها، يبتغي أن يقدم عليه وأعطى أبا سفيان بن حرب أربعين أوقية ومائة من الإبل، فقال: ابني يزيد؟ فأعطاه مثلها، فقال: ابني معاوية؟ فأعطاه مثلها، وأعطى حكيم بن حزام مائة من الإبل، ثم سأله مائة أخرى فأعطاه إياها. وأعطى صفوان بن أمية مائة من الإبل ثم مائة ثم مائة، وأعطى الحارث بن الحارث بن كعدة مائة من الإبل، وكذلك أعطى من رؤساء قريش وغيرها مائة من الإبل، وأعطى آخرين خمسين وخمسين وأربعين وأربعين حتى شاع في الناس أن محمداً يعطي عطاء ما يخاف الفقر، فزدحمت عليه الأعراب يطلبون المال حتى اضطروه إلى شجرة، فانترعت رداءه فقال: «أيها الناس ردوا علي ردائي، فوالذي نفسي بيده لو كان عندي شجر تهامة نعماً لقسمته عليكم، ثم ما ألفتهموني بخيلاً ولا جباناً ولا كذاباً»⁽¹⁾.

الخاتمة

يرجع أسباب العنف والاعتداء إلى أسباب كثيرة جملها تتمركز في عدم التوازن في الاقتصاد بين الشعوب والأمم كما يسود نظام العالم في هذه الألفية من الظلم وعدم الشفقة على الغير كل هذا له جذور إما دينية أو عنصرية وغير ذلك. حدث ذلك لما هجر العالم هذا المنهل وهذا النور الملقاة بين أظهرنا نور نبينا وقدوتنا وسيدنا وحبیبنا سيدنا محمد صلى الله عليه وسلم فحياته حافلة بمعالجة القضايا الاجتماعية ذات الأبعاد المختلفة، إذ تسموا بالروح والعقل إلى عنان السماء وتجعل للحياة معنى فلا تترك أبناء المجتمع حيارى يقتاتون من مزابل السفلة. أما إذ دعت الحاجة إلى الاستعانة بالغير فهناك ضوابط تلزم الهجرة والاعتراق ثم إن الإسلام لا يعتدي على حريات الغير وبالأخص المرأة التي يتشدد بحريتها أنصار الإنسانية فالإسلام يعتبرها شريكة الحياة وشريكة في الدين والعمل فهي إما زوجة أو أما أو خالة أو أختا فلا يرضي أن تكون ذليلة حقيرة يتلاعب بمشاعرها أصحاب الإعلانات التجارية وغير ذلك.

فالعلم هو أساس الترقى والسيادة بل هو نور الحياة كلها وإليه يعود الفضل في صناعة العباقرة من جميع نواحي الحياة ولذا اهتم الإسلام به واعتبره هذا البحث كمصدر لتربية المجتمع وصناعة الأجيال الناجحة. أما الثروة من القناطر المقنطرة فهو عنصر لا تخلو عنه

⁽¹⁾ المباركفوري ٢٨٦

أمة وإن كان سلاح ذو حدين فهو عصب الحياة فلا سبيل للعيش إلا به، فهدينا فيه هو الأؤذ بالؤدر المؤكؤفي أما البقية فيتسع به المؤؤاج لاسيما إن كان في سبيل دفاع الشر عن الدين كما فعل النبي صلي الله عليه وسلم في حنين حيث وؤح أن المال لله وهو دوما لصالح الدولة لا للأفراد فؤسم أموالا للمؤلفة قلوبهم: يؤسكن روعؤهم في الدين وكي يذفع عنهم الشر المؤؤوق حتى تؤوسع الدولة إلي أبعد الآفاق.

المصادر والمؤراج:

الؤرآن الكريم

ؤولن: مؤمد فؤح الله، النور الخال مؤمد مؤؤرة الإنسانيّة، دار النيل، للطباعة والنشر، مدينّة نصر القاهرة، ٢٠١٥

البهقي: أؤمد بن الحسين بن علي بن موسى أبو بكر سنن البهقي الكبرى، تحقيق: مؤمد عبد القادر عطا الناشر: مؤكؤبة دار الباز- مؤكة المؤرمة، ١٤١٤ - ١٩٩٤.

البؤاري: مؤمد بن إسماعيل أبو عبد الله الجعفي، الجامع الصحيح، تحقيق: د. مصطفى ديب البغا أؤؤاذ الحديث وعلومه في كلية الشريعة - جامعة دمشق، الناشر: دار ابن كؤير، اليمامة - بيروت الطبعة الثالثة، ١٤٠٧ - ١٩٨٧.

الدارمي: عبد الله بن عبد الرحمن أبو مؤمد، سنن الدارمي، دار الكتاب العربي - بيروت، الطبعة الأولى، ١٤٠٧.

النسائي: أؤمد بن شعيب أبو عبد الرحمن سنن النسائي الكبرى. الناشر: دار الكتب العلمية - بيروت الطبعة الأولى، ١٤١١ - ١٩٩١

أبو عوانة: يعقوب بن إسحاق بن إبراهيم بن يزيد الإسفراييني. مؤسؤؤر أبي عوانة. بؤؤؤيق أيمن بن عارف الدمشقي، وؤدر عن دار المعرفة - بيروت، الطبعة الأولى، ١٤١٩هـ - ١٩٩٨م

أبو داؤد: سليمان بن الأشعث السؤسؤاني سنن أبي داؤد الناشر: دار الكتاب العربي. بيروت الترمؤذي: مؤمد بن عيسى أبو عيسى السؤلي، الجامع الصحيح سنن الترمؤذي، دار إؤياء التراث العربي - بيروت

مؤاقع إلكؤرونية:

- <https://www.britannica.com/place/Yugoslavia-former-federated-nation-1929-2003>
- <https://www.aljazeera.net/specialfiles/pages/fe0a1b90-669d-4870-b46e-c3e7f93f9635>
- https://www.academia.edu/31132540/ARAB_SPRING_CAUSES_EFFECTS_AND_FUTURE_PREDICTIONS_The_effects_of_the_radical_groups_in_the_derailment_of_the_Arab_Spring

الحكمة والموعظة الحسنة في الدعوة إلى الله

إعداد:

يوسف أحمد إسحاق

مستخلص البحث:

لقد تناول البحث بعنوان: "الحكمة والموعظة الحسنة في الدعوة إلى الله" بيان كالتالي: إن الحكمة والموعظة الحسنة في الدعوة إلى الله تعالى من المناهج والأساليب اللازمة لكل داعية إلى الله تعالى. لذلك كان من اللازم ضبط قضية الدعوة إلى الله تعالى وبيان قواعدها ليصير الداعي في دعوته على منهج لين ينور له حدود ما يدعو إليه، وكيفية الدعوة، وأن ثم صفات يجب توفرها في كل داعية الناجح، وكيفية التعامل مع المدعويين. وقد توصل هذا البحث إلى أن أسلوب الناجح في الدعوة هو الأسلوب الحكيم، الذي يكون الداعية من خلاله بصيرا بما يدعو إليه، ولا يعجل ولا يعنف، بل يدعو بالمقال الواضح المصيب للحق من الآيات والأحاديث، أما الدعوة بالجهل، فهذا يضر ولا ينفع، وهكذا الدعوة بالعنف والشدة ضررها أكثر من نفعها، وإنما اللازم هو الدعوة إلى الله تعالى بالحكمة والموعظة الحسنة.

المقدمة

الحمد لله القائل: ﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بَاتِّمِ هِيَ أَحْسَنُ﴾ والصلاة والسلام على من بعثه الله سبحانه وتعالى داعياً إلى الله بإذنه وسراجاً منيراً، وعلى آله وصحبه أجمعين.

وبعد، فهذه ورقة وجيزة مقدمة إلى مركز الحضارة الإسلامية وحوار الأديان جامعة بيروت كانوا، نيجيريا، في الحكمة والموعظة الحسنة في الدعوة إلى الله تعالى، وذلك بمناسبة المؤتمر الدولي الثاني.

والبحث يحتوي في طياته خطوات التالية:

- المقدمة
- المبحث الأول: مشروعية الدعوة إلى الله بالحكمة والموعظة الحسنة
- المبحث الثاني: مفهوم الدعوة
- المبحث الثالث: مفهوم الحكمة
- المبحث الرابع: مفهوم الموعظة الحسنة
- المبحث الخامس: مظاهر الدعوة إلى الله بالحكمة والموعظة الحسنة ومراتبها

- الخاتمة وتحتة
- النتائج
- التوصيات
- المراجع والمصادر

المبحث الأول: مشروعية الحكمة والموعظة الحسنة في الدعوة إلى الله تعالى

قال تعالى: ﴿ اذْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ﴾ (النحل: ١٢٥) ﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴾ (يوسف: ١٠٨).

يقول ابن كثير في تفسيره تحت هذه الآية الكريمة يقول تعالى "أمر الله رسول محمد صلى الله عليه وسلم أن يدعو الخلق إلى الله بالحكمة"، أمر الله رسول الله أن يدعو الناس بإحدى هذه الطرق الثلاثة.^(١)

(١) الحكمة

(٢) الموعظة الحسنة

(٣) المجادلة بالطرق الأحسن

المبحث الثاني: مفهوم الدعوة

المطلب الأول: الدعوة لغة:

مشتقة من الفعل الثلاثي دعا يدعو دعوة، والاسم: الدعوة، والقائم بها يسمى داعية، والجمع: دعاة.

ولكلمة الدعوة في اللغة عدة معان: النداء، والطلب، والتجمع، والدعاء، والسؤال، والاستمالة. قال الزمخشري: دعوت فلاناً وبفلان ناديته وصحت به^(٢). وقال الرازي: و الدَّعوة إلى الطعام بالفتح يقال: كنا في دعوة فلان و مدعاة فلان وهو مصدر والمراد بهما: الدعاء إلى الطعام.

و الدِّعوة بالكسر في النسب و الدعوى أيضاً هذا أكثر كلام العرب وعدي الرباب يفتحون الدال في النسب ويكسرونها في الطعام.

(١) ابن كثير - إسماعيل بن عمر بن كثير القرشي الدمشقي ج ٤ ص ٦١٣.

(٢) أساس البلاغة، أبو القاسم محمود بن عمر بن محمد بن عمر الخوارزمي الزمخشري، ١/١٨٩، ط ١٣٩٩ هـ / ١٩٧٩ م، دار الفكر.

و الدَّيْعِي من تَبْنِيْتِه ومنه قال تعالى: ﴿مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ جَوْفِهِ وَمَا جَعَلَ أَمْزَاجَكُمْ اللَّائِي نُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكَ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ﴾ (الأحزاب: ٤).

وادعى عليه كذا والاسم: الدعوى و تداعت الحيطان للخراب تهدامت. ودعاه صاح به و استدعاه أيضاً و دعوت الله له وعليه أدعوه دعاء. والدعوة المرة الواحدة و الدعاء أيضاً واحد الأدعية و تقول للمرأة أنت تدعين وتدعوين وتدعين بإشمام العين الضمة وللجماعة أنتن تدعون مثل الرجال سواء وداعية اللبن ما يترك في الضرع ليدعو ما بعده. وفي الحديث: "دع داعي اللبن" حديث: "دع داعي اللبن" (١).

وقال ابن منظور: الدعوة: المرة الواحدة من الدعاء ومنه الحديث: «فإن دعوتهم تحيط من ورائهم» حديث: «فإن دعوتهم تحيط من ورائهم» (٢)، أي تحوطهم وتكفهم وتحفظهم يريد أهل السنة دون البدعة. والدعاء: واحد الأدعية، وأصله دعاو لأنه من دعوت، إلا أن الواو لما جاءت بعد الألف همزت... ودعا الرجل دعاو ودعاء: ناداه، والاسم: الدعوة. ودعوت فلاناً أي صحت به واستدعيته...

والدعاة: قوم يدعون إلى بيعة هدى أو ضلالة، وأحدهم داع. ورجل داعية. إذا كان يدعو الناس إلى بدعة أو دين، أدخلت الهاء فيه للمبالغة (٣).

المطلب الثاني: الدعوة اصطلاحاً:

كلمة الدعوة من الألفاظ المشتركة، فإنه يراد بها في الغالب معنيان:

- الأول: الدعوة بمعنى الإسلام أو الرسالة.
 - الثاني: الدعوة بمعنى عملية نشر الإسلام وتبليغ الرسالة.
- وعلى المعنى الأول: (الدعوة بمعنى الإسلام أو الرسالة) جاءت تعريفات اصطلاحية كثيرة، ومنها:

قيل: هي دين الله الذي بعث به الأنبياء - عليهم الصلاة والسلام - جميعاً، تجدد على يد محمد - صلى الله عليه وسلم - خاتم النبيين، كاملاً وافياً لصالح الدنيا والآخرة.

(١) الأحاديث المختارة، أبو عبد الله محمد بن عبد الواحد بن أحمد الحنبلي المقدسي، تحقيق: عبد الملك بن عبد الله بن دهب، ٩١/٨، ط ١، ١٤١٠هـ، مكتبة النهضة الحديثة، مكة المكرمة. اسناده صحيح

(٢) المستدرک على الصحيحين، الحاكم، وقال حديث صحيح على شرط الشيخين ولم يخرجاه، ١٦٢/١.

(٣) لسان العرب، محمد بن مكرم بن منظور الأفرقي المصري، ٢٥٨/١٤-٢٥٩، ط ١، دار صادر، بيروت

وقيل: هي دين الله الذي ارتضاه للعالمين؛ تمكيناً لخلافهم، وتيسيراً لضرورتهم، ووفاءً بحقوقهم، ورعايةً لشؤونهم، وحمايةً لوحدهم، وتكريماً لإنسانيتهم، وإشاعةً للحق والعدل فيما بينهم.

وأما على المعنى الثاني: (الدعوة بمعنى عملية نشر وتبليغ الإسلام) فجاءت أيضاً على تعريفات كثيرة، ومنها:

فيما أمروا وذلك يتضمن الدعوة إلى الشهادتين وإقام الصلاة وإيتاء الزكاة وصوم رمضان وحج البيت والدعوة إلى الإيمان بالله وملائكته وكتبه ورسله والبعث بعد الموت والإيمان بالقدر خيره وشره والدعوة إلى أن يعبد العبد ربه كأنه يراه^(١).

وقيل: هي تبليغ الإسلام للناس، وتعليمه إياهم، وتطبيقه في واقع الحياة^(٢).

وقيل: هي الحث على فعل الخير واجتناب الشر والأمر بالمعروف، والنهي عن المنكر، والتحبيب بالفضيلة، والتنفير من الرذيلة واتباع الحق ونبذ الباطل^(٣).

المبحث الثالث: مفهوم الحكمة لغة وشرعاً

المطلب الأول: مفهوم الحكمة في اللغة

لكلمة الحكمة في اللغة معان عدة منها: العدل، والعلم، والحلم، والنبوة، والقرآن والانجيل. وأحكم الأمر: أتقنه فاستحكم، ومنعه عن الفساد^(٤) والحكمة عبارة عن معرفة أفضل الأشياء بأفضل العلوم، ويقال لمن يحسن دقائق الصناعات ويتقنها: حكيم^(٥) والحكمة: إصابة الحق بالعقل والعقل^(٦).

ومما تقدم يتضح ويتبين أن الحكمة يظهر منها معنى المنع، قد استعملت في عدة معان تتضمن معنى المنع:

- العدل: يمنع صاحبه من الوقوع في الظلم.
- الحلم: يمنع صاحبه من الوقوع في الغضب

(١) مجموع فتاوى شيخ الإسلام ابن تيمية، أبو العباس أحمد عبد الحلیم بن تيمية الحراني، تحقيق: عبد الرحمن بن محمد بن قاسم، ١٥٧/١٥-١٥٨، ط٢، مكتبة ابن تيمية.

(٢) المدخل إلى علم الدعوة، محمد البيانوني، ص: ١٧.

(٣) مرشد الدعاة، محمد نمر الخطيب، ص: ٢٤، ط١، ١٤٠١هـ / ١٩٨١م، دار المعرفة للطباعة والنشر، بيروت.

(٤) الفيروز آبادي: محمد بن يعقوب القاموس المحيط، باب الميم فصل الحاء، ص ١٤١٥.

(٥) ابن أثير، النهاية في غريب الحديث والأثر، باب الحاء مع الكاف، مادة حكم ١١٩/١، وانظر: لسان العرب لابن منظور، باب الميم، فصل الحاء، ١٤٣/١٢.

(٦) أصفهاني، الراغب المفردات في غريب القرآن، كتاب الحاء، مادة: حكم، ص ١٢٧.

- العلم يمنع صاحبه من الوقوع في الجهل.
- والنبوة والقرآن والإنجيل: فالرسول صلى الله عليه وسلم إنما بعث لمنع من بعث إليهم من عبادة غير الله، ومن الوقوع في المعاصي.
- والقرآن والإنجيل، وجميع كتب السماوية أنزلها الله تتضمن الناس من الوقوع في الشرك.

المطلب الثاني: مفهوم الحكمة في الاصطلاح

لقد اختلق العلماء في مفهوم الحكمة على أقوال كثيرًا منها:
النبوة، والقرآن والفقهاء الإصباة في القول والفعل معرفة الحق والعمل به، العلم النافع والعمل الصالح، خشية الله تعالى، وغير ذلك مما ذكرها العلماء في معنى الحكمة.
والمأمل يجد أن تعريف الشامل الذي يجمع جميع هذه الأقوال في تعريف الحكمة هو:
"الإصباة في الأقوال والأفعال ووضع كل شيء في موضعه".
فجميع الأقوال تدخل في هذا التعريف، لأن الحكمة مأخوذة من الحكم وفصل القضاء الذي هو بمعنى الفصل بين الحق والباطل، يقال: إن فلانًا لحكيم لئن الحكمة، يعنى لئن الإصباة في القول والفعل...

المطلب الثالث: آثار الدعوة بالحكمة:

- (١) الافتداء به: ﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴾ [الأحزاب: ٢١]، ﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴾ [يوسف: ١٠٨].
- (٢) السلامة من الخطأ.
- (٣) العصمة من الضلال والإضلال.
- (٤) أدعى لاستجابة الناس.

المبحث الرابع: مفهوم الموعدة الحسنة لغة واصطلاحًا: وفيه مطلبان

المطلب الأول: الموعدة الحسنة لغة:

أصلها من الفعل الثلاثي: (وَعَظَ). والاسم: (الموعدة) و هو (واعظ) و الجمع (وُعَاظٌ). تأتي الموعدة لمعانٍ متعددة: التخويف والزجر، التذكير بالخير وما يرق له القلب ويلينه، النصيح والتذكير بالعواقب، الأمر بالطاعة والوصية بها. قال الفراهيدي: العظة: الموعدة. وعظت الرجل: أعظته عِظَةً، وموعظة. واتعظ: تقبل العِظَةَ وهو تذكيرك إياه الخير، ونحوه مما يرق له قلبه^(١).

^(١) العين، الخليل بن أحمد الفراهيدي، تحقيق: د مهدي المخزومي ود إبراهيم السامرائي، ٢/ ٢٢٨، دار ومكتبة الهلال

وقال الرازي: الوعظ: هو النصيح، والتذكير بالعواقب، وقد وعظه (من باب وعد، وعظة أيضاً بالكسر) فاتعظ أي: قبل الموعظة يقال: السعيد من وعظ بغيره والشقي من اتعظ به غيره^(١). وقال المقرئ: وعظه يعظه وعظاً وعظة، أمره بالطاعة، ووصاه بها، وعليه قوله تعالى: ﴿قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مِثْلِي وَفِرَادَىٰ ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ﴾ (سورة سبأ: ٤٦)، أي: أوصيكم وأمركم. فاتعظ أي: ائتمر وكف نفسه^(٢). وقال الفيروز آبادي: وعظه يعظه، وعظاً وعظة وموعظة: ذكره ما يلين قلبه من الثواب والعقاب فاتعظ^(٣).

المطلب الثاني: الموعظة الحسنة اصطلاحاً:

عرفها البيضاوي بأنها: الخطابات المقنعة، والعبر النافعة، فالأولى لدعوة خواص الأمة الطالبين للحقائق، والثانية لدعوة عوامهم^(٤). يتضح من خلال هذا التعريف: أن دعوة الناس تكون على قدر عقولهم، ومستوياتهم بالكلمات الواضحة البينة، والعبر النافعة المقنعة، والدليل الموضح للحق، المزيل للشبهة على وجه لا يخفى على الناس وجه الحق فيه أو يلتبس. يؤخذ على عبارة (الخطابات المقنعة) أن الأليق بها أن تكون للجدال، وليس للموعظة. وعرفها ابن القيم بأنها: الأمر والنهي المقرون بالترغيب والترهيب^(٥). يتضح من هذا التعريف: أن الداعية عليه أن يسلك الطريق المناسب الذي يكون أدعى لاستجابة المدعويين، فبعضهم يحتاج حاله إلى الموعظة بالترغيب، وبعضهم يحتاج حاله إلى الموعظة بالترهيب، وبعضهم يحتاج إليهما معاً. وعرفها الجرجاني بأنها: التي تلين القلوب

(١) مختار الصحاح، محمد بن أبي بكر بن عبدالقادر الرازي، تحقيق: محمود خاطر، ٣٠٣/١ ط ١٤١٥هـ/١٩٩٥م، مكتبة لبنان ناشرون، بيروت.

(٢) المصباح المنير في غريب الشرح الكبير للرافعي، أحمد بن محمد بن علي المقرئ الفيومي، ٢/٦٦٥-٦٦٦، المكتبة العلمية، بيروت.

(٣) القاموس المحيط، محمد بن يعقوب الفيروزآبادي، ٩٠٣/١، مؤسسة الرسالة، بيروت.

(٤) تفسير البيضاوي، عبد الله بن أبي القاسم عمر بن محمد بن أبي الحسن علي البيضاوي الشيرازي الشافعي، ٤٢٦/٣، دار الفكر، بيروت.

(٥) التفسير القيم للإمام ابن القيم، جمع محمد أويس الندوي، تحقيق: محمد حامد الفقي، ص: ٣٤٤، ط ١٣٩٨هـ/١٩٧٨م، دارالكتب العلمية، بيروت.

القاسية، وتدمع العيون الجامدة، وتصلح الأعمال الفاسدة^(١). وعرفها أحمد المورعي بأنها: الكلام الذي يرقق القلوب ويلينها^(٢).

المبحث الخامس: مظاهر الحكمة والموعظة الحسنة في الدعوة إلى الله تعالى ومراتبها
المطلب الأول: مظاهر الحكمة والموعظة الحسنة في الدعوة إلى الله تعالى
يتجلى مظاهر الدعوة إلى الله بالحكمة والموعظة الحسنة فيما يأتي:
أولاً: الإخلاص لله تعالى في موعظته:

وذلك بأن يبتغي للداعي من دعوته مرضاة الله تعالى والتقرب إليه، حيث أن الأعمال لا تقبل إلا مع وجود النية الخالصة لله تعالى.

قال تعالى: ﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ﴾ (البينة: ٥).

يقول الشيخ ابن باز - رحمه الله تعالى - معلقاً على هذه الآية، المخلص: هو الذي يقصد بعمله وجه الله: بصلاته، بصومه، بصدقاته، بحجه بغير ذلك من العبادات يقصد بها وجه الله، يقصد التقرب إلى الله لا لغيره، لا رياء ولا سمعه، ولا لقصود الدنيا، وإنما يفعل ما يفعل ليرجو ثواب الله ويرجو إحسانه سبحانه وتعالى^(٣).

وعن عمر بن الخطاب - رضي الله عنه - قال: سمعت رسول الله - صلى الله عليه وسلم - يقول: «إنما الأعمال بالنيّات وإنّما لكلّ امرئ ما نوى» حديث: إنما الأعمال بالنيّات وإنّما لكلّ امرئ ما نوى^(٤).

وللإخلاص أثر كبير في نجاح الموعظة، وانشرح الصدور للانتفاع بها على أي حال.

ثانياً: استخدام الأسلوب الحسن في دعوته:

ينبغي للداعي أن يستخدم الأسلوب الحسن من التلطف في العبارة، والمعاملة الحسنة بإظهار الاحترام والتقدير بقصد التأثير على المدعوين.

ولهذا فإن دعوة التي تلقى في أدب، وسعة صدر، تقبلها القلوب، وترتاح لها الأسماع.

قال تعالى: ﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾ (النحل: ١٢٥).

(١) التعريفات، علي محمد علي الجرجاني، تحقيق: إبراهيم الأبياري، ص: ٣٠٥، ط ١، ١٤٠٥هـ، دار الكتاب العربي، بيروت.

(٢) الحكمة والموعظة الحسنة وأثرهما في الدعوة إلى الله في ضوء الكتاب والسنة، للمورعي ص: ٢٥٣

(٣) الموقع الرسمي للشيخ ابن باز رحمه الله تعالى. www.binbaz.org.sa

(٤) رواه البخاري، كتاب بدء الوحي، باب كيف كان بدء الوحي إلى رسول الله صلى الله عليه وسلم، ٣/١، رقم الحديث (١).

ولمَّا أرسل الله تعالى موسى وهارون - عليهما الصلاة والسلام - إلى فرعون، أمرهما بأن يقولوا له قولاً ليناً، قال تعالى: ﴿ اذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾ فَقَوْلَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾ ﴾ (طه: ٤٣-٤٤).

فالتلطف في الدعوة، والأدب في الدعوة، والمعاملة الحسنة، جعلت الناس تستجيب لدعوة النبي - صلى الله عليه وسلم وتقبلها -، بعد توفيق الله تعالى لهم.

قال تعالى: ﴿ فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَوَكُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفُسًا مِّنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴾ (آل عمران: ١٥٩).

قال علي بن أبي طالب - رضي الله عنه -: من لانت كلمته، وجبت محبته "من لانت كلمته، وجبت محبته = علي بن أبي طالب" (١).

ثالثاً: اختيار الوقت المناسب للدعوة:

لا بد للواعظ من تخير الوقت المناسب لقبول دعوته عند إلقاءها، وذلك لأن الداعي يتعامل مع القلوب والمشاعر، فاختيار الوقت المناسب من أكبر الأسباب لقبول الدعوة وإزالة المنكر.

وقد قال عبد الله بن مسعود - رضي الله عنه -: «كان رسول الله - صلى الله عليه وسلم - يتخولنا بالموعظة في الأيام كراهية السامة علينا» (٢).

ومن كلام عبد الله بن مسعود - رضي الله عنه أنه - قال: إنَّ للقلوب شهوة وإقبالاً، وإنَّ للقلوب فترة وإدباراً، فاغتنموها عند شهوتها، ودعوها عند فترتها وإدبارها (٣).

رابعاً: الرفق واللين عند تقديم الدعوة:

من أنفع الأساليب عند موعظة العلماء أن تكون برفق ولين، وذلك لما لهما من الأثر العظيم في استمالة القلوب، واستقامتها على الحق. فعلى الداعية أن يجتهد في إسداء موعظته للمدعوين برفق ولين، مجتنباً أن تكون بغلظة وخشونة.

فقد كان من هدي النبي - صلى الله عليه وسلم - الرفق في موعظته للناس، ودعوتهم إلى خالقهم - تبارك وتعالى -، ومن الشواهد على ذلك قصة الأعرابي الذي بال في المسجد حيث يحدثنا عن ذلك أنس بن مالك - رضي الله عنه - حيث يقول: "بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ مَعَ رَسُولِ

(١) الفقيه والمتفقه، الخطيب البغدادي، ٢/٢٣١.

(٢) سبق تخريجه، ص: ١٧.

(٣) الجامع لأخلاق الراوي وآداب السامع، أبو بكر أحمد بن علي بن ثابت الخطيب البغدادي، تحقيق: محمود الطحان، ١/٣٣٠، ط ١٤٠٣هـ، مكتبة المعارف، الرياض.

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَ أَعْرَابِيٌّ فَقَامَ يَبُولُ فِي الْمَسْجِدِ فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَهْ مَهْ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَزْرُمُوهُ دَعْوُهُ فَتَرْكُوهُ حَتَّى بَالَ ثُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَاهُ فَقَالَ لَهُ: إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِنْ هَذَا الْبَوْلِ وَلَا الْقَدْرِ إِنَّمَا هِيَ لِذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَالصَّلَاةِ وَقِرَاءَةِ الْقُرْآنِ "حَدِيث: إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِنْ هَذَا الْبَوْلِ وَلَا الْقَدْرِ إِنَّمَا هِيَ لِذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَالصَّلَاةِ وَقِرَاءَةِ الْقُرْآنِ" أَوْ كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَأَمَرَ رَجُلًا مِنَ الْقَوْمِ فَجَاءَ بِدَلْوٍ مِنْ مَاءٍ فَشَنَّنَهُ عَلَيْهِ»^(١).

فيظهر من خلال هذا الحديث أن النبي - صلى الله عليه وسلم - لم يعنف البائل في المسجد بل رفق به. وليعلم الداعي بغلظة وخشونة أنه للأجر قد فوت، ودعوته أجدر بالرفض من القبول.

خامساً: السترة على المدعويين وعدم التشهير به:

يحرص الداعي على عدم التشهير بعيوب من يدعوه، وإنما هدفه إزالة المفسدة التي وقع فيها. حيث لم يكن من هدي النبي - صلى الله عليه وسلم - أن يسي من أخطأ بل يستر عليه، قالت عائشة - رضي الله عنها -: «صنع النبي صلى الله عليه وسلم شيئاً فرخص فيه فتزوره عنه قوم، فبلغ ذلك النبي صلى الله عليه وسلم، فخطب فحمد الله ثم قال: ما بال أقوام يتزوهون عن الشيء أصنعهُ، فوالله إني لأعلمهم بالله وأشدُّهم له خشيةً»^(٢) حدِيث: ما بال أقوام يتزوهون عن الشيء أصنعهُ، فوالله إني لأعلمهم بالله وأشدُّهم له خشيةً»^(٢).

يقول ابن رجب - رحمه الله تعالى -: أما إذا كان مراد الرادِّ بذلك إظهار عيب من ردِّ عليه، وتنقصه وتبيين جهله وقصوره في العلم ونحو ذلك؛ كان محرماً سواء كان ردُّه لذلك في وجه من ردِّ عليه، أو في غيبته، وسواء كان في حياته أو بعد موته. وهذا داخل فيما ذمَّه الله تعالى في كتابه، وتوعد عليه في الهمز واللمز^(٣).

وقال الشافعي - رحمه الله تعالى -: من وعظ أخاه سراً فقد نصحه وزانه، ومن وعظه علانية فقد فضحه وشانه.

^(١) رواه مسلم، كتاب الطهارة، باب وجوب غسل البول وغيره من النجاسات إذا حصلت في المسجد وأن الأرض تطهر

بالماء من غير حاجة إلى حفرها، ٢٣٦/١، رقم الحديث (٢٨٥).

^(٢) رواه البخاري، كتاب الأدب، باب من لم يواجه الناس بالعقاب، ٢٢٦٣/٥، رقم الحديث (٥٧٥٠).

^(٣) إحياء علوم الدين، أبو حامد الغزالي، ١٨٢/٢.

المطلب الثاني: مراتب الدعوة إلى الله بالحكمة والموعظة الحسنة:

- (١) فتارة تكون باستخدام الرفق واللين، والحلم والعفو، مع بيان الحق علماً وعملاً واعتقاداً بالأدلة، وهذه المرتبة تستخدم لجميع الأذكياء من البشر الذين يقبلون الحق ولا يعاندون.
 - (٢) وتارة تكون الحكمة باستخدام الموعظة الحسنة المشتملة على الترغيب في الحق والترهيب من الباطل، وهذه المرتبة تستخدم مع من يقبل الحق ويعترف به، ولكن عنده غفلة وشهوات وأهواء تصده عن اتباع الحق.
 - (٣) وتارة تكون الحكمة باستخدام الجدال والتي هي أحسن، بخُسن خلق، ولطف، ولين كلام، وأن يكون القصد بيان الحق وهداية الخلق، وهذه المرتبة تستخدم لكل معاند جاحد.
 - (٤) وتارة تكون الحكمة باستخدام القوة: بالكلام الغليظ، وبالضرب والتأديب وإقامة الحدود لمن كان له قوة وسلطة مشروعة مع مراعاة الضوابط والشروط التي دلَّ عليها الكتاب والسنة. وهذه المرتبة تستخدم لكل معاند جاحد ظلم وطمع ووقف في طريق الحق.
- إذن الحكمة مهمة في مجال الدعوة إلى الله، لا بد أن يتحلَّى بها كل من أراد أن يدعو إلى الله جل وعلا، فمن خلالها يستطيع الداعية أن يقدر الأمور، ويضعها في مواضعها ومن خلالها يستطيع الداعية إلى الله أن يتأمل ويراعي أحوال المدعوين وظروفهم وأخلاقهم وطبائعهم، والوسائل التي يُؤتون من قبلها.
- فالحكمة تجعل الداعية ينظر ببصيرة المؤمن، فيرى حاجة الناس فيعالجها بحسب ما يقتضيه الحال، وبذلك ينفذ إلى قلوب الناس من أوسع الأبواب، وتنشرح للحق صدورهم، فينقادون إليه، ويُذعنون إلى الصواب.
- أيها الأخوة ينبغي على كل داعية ومعلم ومرب أن يتحلَّى بهذه الصفة العظيمة، حتى يكون موفقاً مباركاً في عمله، قال ابن عباس رضي الله عنهما: "كونوا ربانيين حكماء فقهاء". [والرباني: الذي يعلم صغار العلم قبل كبارهم].
- وأوصى وهب بن منبّه أحدهم فقال له: «يا بني عليك بالحكمة، فإنَّ الخير في الحكمة كلّها، وتشرف الصَّغير على الكبير، والعبد على الحرِّ، وتزيد السيّد سُوددا، وتجلس الفقير مجالس الملوك».

الخاتمة:

الحمد لله حمداً كثيراً يليق بجلاله وعظيم علوه، على ما أنعم به وتفضل من إتمام هذا البحث، وأسأله سبحانه وتعالى أن يتقبله، ويعفو عما حصل فيه من خطأ وتقصير.

أولاً: نتائج البحث:

- توصل الباحث إلى جملة من النتائج، منها ما يلي:
- (١) أن استعمال أسلوب الحكمة والموعظة الحسنة في الدعوة ثابت بالكتاب والسنة لشمول النصوص الدالة على الدعوة، ففيه اقتداء واتباع لمنهج القرآن الكريم واتباع لسنة النبي محمد - صلى الله عليه وسلم -.
 - (٢) ضرورة أن يتحلى الدعاة بصفات الشرعية، التي تظهر أثر الحكمة و الموعظة الحسنة في دعوتهم، كالإخلاص لله تعالى، والرفق، والسّتر، وحسن الأسلوب، واختيار الوقت المناسب .
 - (٣) دعوة الناس يتم وفق أساليب مشروعة موصلة لعين المقصود من هدايتهم وبيان سبيل الحق لهم، ومن أبرز هذه الأساليب (الحكمة والموعظة بالحسنى).
 - (٤) ان استعمال الحكمة والموعظة الحسنة في الدعوة إلى الله تعالى سبب لنشر الفضيلة، وتحقق مبدأ الأخوة، والألفة، والمحبة بين الواعظ، والموعوظ.
 - (٥) عدم فهم كثير من الناس للمنهج الصحيح في الدعوة إلى الله تعالى أوقعهم فيهم من حيث لا يشعرون حتى نالوا فيهم من الإيذاء ما لم ينله آحاد من الناس.
 - (٦) سر النجاح والتوفيق في قبول الدعوة هو إخلاص النية لله تعالى، ومن قدم دعوته وهو يرجو ما عند الله تعالى، وجد من الله تعالى والنصر والعون، والقبول لكلامه من المدعويين.
 - (٧) إن العلم والرفق واللين في الدعوة إلى الله تعالى هو المطلوب شرعا وعامل الأول للنجاح في الدعوة إلى الله تعالى.
 - (٨) أما الدعوة بالجهل والعنف والشدة فضرره أكبر من نفعه.

ثانياً: التوصيات:

- (١) أوصي نفسي أولاً ثم أوصي جميع المسلمين بتقوى الله تعالى، في السر والعلن، ثم أوصيهم بالدعوة فيما بينهم، فلا خير في مجتمع فقدت الدعوة بينهم.
- (٢) يوصي الباحث الدعاة، بمراعاة ضوابط الدعوة، وأدائها، واختيار الأسلوب الأمثل في تقديمها.
- (٣) يوصي الباحث باستمرار إقامة المؤتمرات مثل هذا، والدورات العلمية، وكتابة الرسائل العلمية حول موضوع الورقة، لأنه لازال بحاجة إلى التعمق في دراسته والبحث فيه. وفي الختام أسأل الله تعالى أن يجعل هذا العمل خالصاً لوجهه الكريم، وأن ينفع به الإسلام والمسلمين. وآخر دعوانا أن الحمد لله رب العالمين.

المراجع والمصادر

القرآن الكريم

- ابن كثير - إسماعيل بن عمر بن كثير القرشي الدمشقي ج ٤.
ابن أثير، النهاية في غريب الحديث والأثر، باب الحاء مع الكاف، مادة حكم ١/١١٩، وانظر:
لسان العرب لابن منظور، باب الميم، فصل الحاء، ١٢/١٤٣.
إحياء علوم الدين، أبو حامد الغزالي، ٢/١٨٢
أساس البلاغة، أبو القاسم محمود بن عمر بن محمد بن عمر الخوارزمي الزمخشري، ١/١٨٩،
ط ١٣٩٩ هـ / ١٩٧٩ م، دار الفكر
أصفهاني، الراغب المفردات في غريب القرآن، كتاب الحاء، مادة: حكم.
الأحاديث المختارة، أبو عبد الله محمد بن عبد الواحد بن أحمد الحنبلي المقدسي، تحقيق: عبد
الملك بن عبد الله بن دهب، ٨/٩١، ط ١، ١٤١٠ هـ، مكتبة النهضة الحديثة، مكة
المكرمة. اسناده صحيح
التعريفات، علي محمد علي الجرجاني، تحقيق: إبراهيم الأبياري، ط ١، ١٤٠٥ هـ، دار الكتاب
العربي، بيروت.
التفسير القيم للامام ابن القيم، جمع محمد أويس الندوي، تحقيق: محمد حامد الفقي، ط
١٣٩٨ هـ / ١٩٧٨ م، دارالكتب العلمية، بيروت.
الجامع لأخلاق الراوي وآداب السامع، أبوبكر أحمد بن علي بن ثابت الخطيب البغدادي،
تحقيق: محمود الطحان، ١/٣٣٠، ط ١٤٠٣ هـ، مكتبة المعارف، الرياض.
الحكمة والموعظة الحسنة وأثرهما في الدعوة إلى الله في ضوء الكتاب والسنة، للمورعي.
العين، الخليل بن أحمد الفراهيدي، تحقيق: د مهدي المخزومي و د إبراهيم السامرائي، ٢
/ ٢٢٨، دار ومكتبة الهلال .
الفقيه والمتفقه، الخطيب البغدادي، ٢/٢٣١.
الفيروز آبادي: محمد بن يعقوب القاموس المحيط، باب الميم فصل الحاء.
القاموس المحيط، محمد بن يعقوب الفيروز آبادي، ١/٩٠٣، مؤسسة الرسالة، بيروت.
المدخل إلى علم الدعوة، محمد البيانوني.
المستدرک علی الصحیحین، الحاكم، وقال حديث صحيح على شرط الشيخين ولم يخرجاه،
١/١٦٢.
المصباح المنير في غريب الشرح الكبير للرافعي، أحمد بن محمد بن علي المقرئ الفيومي، ٢ /
٦٦٥-٦٦٦، المكتبة العلمية، بيروت.
الموقع الرسمي للشيخ ابن باز رحمه الله تعالى. www.binbaz.org.sa

تفسير البيضاوي، عبد الله بن أبي القاسم عمر بن محمد بن أبي الحسن علي البيضاوي
الشيرازي الشافعي، ٤٢٦/٣، دارالفكر، بيروت.
رواه البخاري، كتاب الأدب، باب من لم يُواجهِ الناسِ بِالْعِتَابِ، ٢٢٦٣/٥، رقم الحديث
(٥٧٥٠).
رواه البخاري، كتاب بدء الوحي، باب كيف كان بدء الوحي إلى رسول الله صلى الله عليه وسلم،
٣/١، رقم الحديث (١).
رواه مسلم، كتاب الطهارة، باب وجوب غسل البول وغيره من النجاسات إذا حصلت في
المسجد وأن الأرض تطهر بالماء من غير حاجة إلى حفها، ٢٣٦/١، رقم الحديث (٢٨٥).
سبق تخريجه، ص: ١٧.
لسان العرب، محمد بن مكرم بن منظور الأفرقي المصري، ٢٥٨/١٤-٢٥٩، ط ١، دار صادر،
بيروت
مجموع فتاوى شيخ الإسلام ابن تيمية، أبو العباس أحمد عبد الحلیم بن تيمية الحراني،
تحقيق: عبد الرحمن بن محمد بن قاسم، ١٥٨-١٥٧/١٥، ط ٢، مكتبة ابن تيمية.
مختار الصحاح، محمد بن أبي بكر بن عبد القادر الرازي، تحقيق: محمود خاطر، ٣٠٣ / ١
ط ١٤١٥ هـ / ١٩٩٥ م، مكتبة لبنان ناشرون، بيروت.
مرشد الدعاة، محمد نمر الخطيب، ص: ٢٤، ط ١، ١٤٠١ هـ / ١٩٨١ م، دار المعرفة للطباعة
والنشر، بيروت

الحكمة والموعظة الحسنة وأثرها في الدعوة إلى الله تعالى

إعداد:

الدكتور إبراهيم عبد الله ثاني

قسم الدراسات الإسلامية والشريعة

جامعة بايرو كانو

ملخص

يتناول هذا البحث أهمية الدعوة بالحكمة والموعظة الحسنة في الدعوة إلى الله تعالى، ويبين البحث للداعية طرق اكتساب الحكمة والأثر الفعال في الدعوة وكذلك الصفات الأزمة لنجاح عمله، ويكشف أيضا عن الإنسان المستهدف من هذه الدعوة، وكيف يتعامل مع هذا الإنسان المدعو، ويبين هذا المنهج للداعية خصائص دعوته المميزة لها، والأساليب الأزمة لفاعلية خطابه الدعوي وتأثيره على المدعويين وذلك من خلال الاقتباس من حياة النبي صلى الله عليه وسلم وأصحابه الكرام وسلفنا الصالح، وكيف قد تم استخدام المكونات الإبداعية في تلك مختلف المواقف لتحقيق الغرض الدعوي، كما يوضح كيفية الاستفادة من ذلك في القضاء على العنف وتحويل العدو للودود إلى الصديق الحميم. وقد تم تقسيم البحث إلى مقدمة وثلاثة فصول وخاتمة: الفصل الأول: أهمية الحكمة والموعظة الحسنة وطرق اكتسابهما؛ والفصل الثاني: الثمرة والأثر الدعوي للحكمة والموعظة الحسنة؛ والفصل الثالث: ضوابط الوعظ للدعاة إلى الله. ثم الخاتمة وتحتوي على نتائج البحث مع التوصيات والمقترحات

الكلمات المفتاحية: الدعوة، الحكمة، الموعظة الحسنة، الأثر الدعوي.

الفصل الأول: أهمية الحكمة والموعظة الحسنة في الدعوة إلى الله

المبحث الأول: التعريف بالحكمة والموعظة الحسنة:

يتناول هذا المبحث التعريف بالحكمة والموعظة الحسنة من ناحيتي اللغة والشرع

أولاً: الحكمة في اللغة:

جاءت الحكمة في اللغة بعدة معان، منها:

(١) تستعمل بمعنى: العدل، والعلم، والحلم، والنبوة، والقرآن، والإنجيل. وأحكم الأمر: أتقنه فاستحكم ومنعه عن الفساد^(١).

(١) القاموس المحيط، لمجد الدين محمد بن يعقوب الفيروز آبادي، باب الميم، فصل الحاء، ص ١٤١٥، وانظر: لسان

العرب لابن منظور، باب الميم، فصل الحاء ١٢/١٤٣، ومختار الصحاح، مادة: حكم، ص ٦٢.

- (٢) والحكمة عبارة عن معرفة أفضل الأشياء بأفضل العلوم، ويقال لمن يحسن دقائق الصناعات ويتقنها: حكيم^(١).
- (٣) والحكيم: المتقن للأمور، يقال للرجل إذا كان حكيمًا: قد أحكمته التجارب^(٢).
- (٤) والحكْم والحكيم هما بمعنى: الحاكم والقاضي، والحكيم فعيل بمعنى فاعل، أو هو الذي يُحكِمُ الأشياء ويتقنها، فهو فعيل بمعنى: مفعل^(٣).
- (٥) والحكمة: إصابة الحق بالعلم والعقل^(٤).
- (٦) والحكيم: المانع من الفساد، ومنه سُميت حكمة اللجام؛ لأنها تمنع الفرس من الجري والذهاب في غير قصد، والسورة المحكمة: الممنوعة من التغيير وكل التبديل، وأن يلحق بها ما يخرج عنها، ويزاد عليها ما ليس منها.
- والحكمة من هذا؛ لأنها تمنع صاحبها من الجهل، ويقال: أحكم الشيء إذا أتقنه ومنعه من الخروج عما يريد، فهو محكم وحكيم على التكثر^(٥).
- (٧) والحكمة: ما أحاط بحنكي الفرس، سميت بذلك؛ لأنها تمنعه من الجري الشديد، وتذلل الدابة لراكبها، حتى تمنعها من الجماح، ومن كثير من الجهل، ومنه اشتقاق الحكمة؛ لأنها تمنع صاحبها من أخلاق الأراذل^(٦).
- (٨) والحكْم: هو المنع من الظلم، وسميت حكمة الدابة، لأنها تمنعها، يقال: حكمت الدابة وأحكمتها، ويقال: حكمت السفينة، وأحكمتها إذا أخذت على يديه، والحكمة هذا قياسها؛ لأنها تمنع من الجهل، وتقول: حكمت فلانًا تحكيمًا: منعه عما يريد^(٧).

ثانيا: الحكمة في الاصطلاح:

ذكر العلماء مفهوم الحكمة في القرآن الكريم والسنة النبوية^(٨) واختلفوا على أقوال كثيرة، فقول: الحكمة؛ النبوة، وقيل: القرآن والفقهاء به: ناسخه ومنسوخه، ومحكمه ومتشابهه،

(١) النهاية في غريب الحديث والأثر، لابن الأثير، باب الحاء مع الكاف، مادة حكم ١/١١٩، وانظر: لسان العرب لابن منظور، باب الميم، فصل الحاء، ١٢/١٤٠، والمعجم الوسيط، مادة: حكم: ١/١٩٠.

(٢) لسان العرب لابن منظور، باب الميم، فصل الحاء، ١٢/١٤٣، ومختار الصحاح، مادة: حكم، ص ٦٢.

(٣) النهاية في غريب الحديث والأثر، لابن الأثير، باب الحاء مع الكاف، مادة: حكم ١/٤١٩.

(٤) المفردات في غريب القرآن، للراغب الأصفهاني، كتاب الحاء، مادة: حكم ص ١٢٧.

(٥) انظر: الجامع لأحكام القرآن للقرطبي ١/٢٨٨ بتصرف يسير.

(٦) انظر: المصباح المنير، لأحمد بن محمد الفيومي، مادة: الحكم، ١/١٤٥، وتاج العروس ٨/٢٥٣.

(٧) مقاييس اللغة لأبي الحسين أحمد بن فارس ٢/٩١، باب الحاء والكاف، مادة: حكم.

(٨) جاء لفظ: الحكمة في كتاب الله -تعالى- في أكثر من تسعة عشر موضعًا، انظر: سورة البقرة، آيات: ١٢٩، ١٥١، ٢٣١، ٢٥١، ٢٦٩، وآل عمران: ٤٨، ٨١، ١٦٤، والنساء: ٥٤، ١١٣، والمائدة: ١١٠، والنحل: ١٢٥، والإسراء: ٣٩، ولقمان: ١٢، والأحزاب: ٣٤، وص: ٢٠، والزخرف: ٦٣، والقمر: ٥، والجمعة: ٢.

ومقدمه ومؤخره، وحلاله وحرامه، وأمثاله. وقيل: الإصابة في القول والفعل، وقيل: معرفة الحق والعمل به، وقيل: العلم النافع والعمل الصالح، وقيل: الخشية لله، وقيل: السنة، وقيل: الورع في دين الله، وقيل: العلم والعمل به، ولا يسمى الرجل حكيماً إلا إذا جمع بينهما، وقيل: وضع كل شيء في موضعه. وقيل: سرعة الجواب مع الإصابة^(١).

وقد ذكر بعضهم تسعة وعشرين قولاً في تعريف الحكمة^(٢).

وهذه الأقوال كلها قريب بعضها من بعض؛ لأن الحكمة مصدر من الإحكام، وهو الإتيان في قول أو فعل، فكل ما ذكر فهونوع من الحكمة التي هي الجنس، فكتاب الله حكمة، وسنة نبيه صلى الله عليه وسلم حكمة، وكل ما ذكر من التفصيل فهو حكمة. وأصل الحكمة ما يمتنع

وجاء لفظ الحكمة في السنة النبوية في عدة مواضع، انظر معظمها: في البخاري مع الفتح، كتاب العلم، باب الإغتباط في العلم والحكمة، ١٦٥/١، برقم ٧٣، وكتاب فضائل الصحابة، باب ذكر ابن عباس - رضي الله عنهما -، ١٠٠/٧، برقم ٣٧٥٦، وكتاب الاعتصام بالكتاب والسنة، برقم ٧٢٧٠، وكتاب المغازي، باب قدوم الأشعريين وأهل اليمن، ٩٨/٨، برقم ٩٩، ٤٣٨٨، ٤٣٩٠، وكتاب الأدب، باب ما يجوز من الشعر والرجز والحداء وما يكره منه، ٥٣٧/١٠، برقم ٦١٤٥، وباب الحياء، ٥٢١/١٠، برقم ٦١١٧، ومسلم، كتاب الإيمان، باب تفاضل أهل الإيمان فيه ورجحان أهل اليمن فيه، ٧١/١ - ٧٣ برقم ٥١، وباب عدد شعب الإيمان، ٦٤/١، برقم ٣٧، وكتاب صلاة المسافرين، باب فضل من يقوم بالقرآن ويعلمه وفضل من تعلم حكمة من فقه وغيره فعمل بها وعلمها، ٥٥٩/١، برقم ٨١٦، والترمذي، كتاب العلم، باب ما جاء في فضل العلم على العبادة، ٥١، برقم ٢٦٨٧، وكتاب البر والصلة، باب ما جاء في التجارب، ٣٧٩/٤ برقم ٢٠٣٣، وابن ماجه في كتاب الزهد، باب الحكمة، ١٣٩٥/٢ برقم ٤١٦٩، والدارمي، في المقدمة، باب من هاب الفتيا مخافة السقط، ٧٥/١ برقم ٢٩٣، وباب التوبيع لمن يطلب العلم لغير الله، ٩٠/١ برقم ٣٩٥، وباب فضل العلم والعالم، ٨٤/١، برقم ٣٥٧، وكتاب فضائل القرآن، باب فضل من قرأ القرآن، ٣١٢/٢ برقم ٣٣٣.

(١) انظر: تفسير مفهوم الحكمة في القرآن الكريم والسنة النبوية في المصادر التالية: جامع البيان في تفسير القرآن، لأبي جعفر محمد بن جرير الطبري، ٤٣٦/١، ٦٠/٣، ٦١، وتفسير غرائب القرآن للنيسابوري المطبوع بهامش تفسير الطبري ٤١٣/١، وتفسير البغوي ٢٥٦/١، ١١٦/١، وزاد المسير في علم التفسير لابن الجوزي ٣٢٤/١، ١٤٦/١، والجامع لأحكام القرآن للقرطبي ١٣١/٢، ٦٠/٣، ٦١، وتفسير القرآن العظيم لابن كثير ١٨٤/١، ٣٢٣/١، وروح المعاني في تفسير القرآن العظيم والسبع المثاني للألوسي ٣٨٧/١، ٤١/٣، وفتح القدير للشوكاني ٢٨٩/١، ١٤٤/١، وتفسير المنار لمحمد رشيد رضا ٤٧٢/١، ٢٩/٢، ٧٥/٣، ٢٦٣/٣، وتفسير المراغي ٢١٤/١، ١٩/٢، ٤١/٣، وتفسير السعدي ١٧٣/١، ٢٩٠/١، ١٥٤/٦، وفي ظلال القرآن لسيد قطب ٣١٢/١، ١٣٩/١، ٣٩٩، ٩٩٧/٢، وصفوة المفاهيم والآثار لعبد الرحمن الدوسري ٣٦٠/٢، ٤١٦، ٤٩٨/٣، ٤٩٩، ودرء تعارض العقل والنقل لابن تيمية ٦٦/٦، ٦٧، ٢٢/٩، ٢٣، ومجموع فتاوى شيخ الإسلام ابن تيمية ١٧٠/١٩، ومدارج السالكين لابن القيم ٤٧٨/٢، ٤٧٩، والتفسير القيم لابن القيم ص ٢٢٧، وفتح الباري بشرح صحيح البخاري لابن حجر العسقلاني ٦٧/١، ٧٠، ٥٣١/٦، ١٠٠/٧، ٥٢٢/١٠، ٥٤٠/٥٢٩، وشرح النووي على صحيح مسلم، ٧/٢، ٣٣، ٩٨/٦، ١٢/١٥، وتحفة الأحمدي شرح سنن الترمذي ١٨٢/٦، ٥٨/٧، ٣٢٧/١٠، وعون المعبود شرح سنن أبي داود، ٣٥٥، ٣٥٤/١٣.

(٢) انظر: تفسير البحر المحيط، لمحمد بن يوسف، أبو حيان الأندلسي ٣٢٠/٢.

به من السفه. فقيل للعلم حكمة؛ لأنه يمتنع به من السفه، وبه يعلم الامتناع من السفه الذي هوكل فعل قبيح..^(١).

وعند التأمل والنظر نجد أن التعريف الشامل الذي يجمع ويضم جميع هذه الأقوال في تعريف الحكمة هو: "الإصابة في الأقوال والأفعال، ووضع كل شيء في موضعه". وعند التأمل والنظر نجد علاقةً قويةً بين المعنى اللغوي والشرعي، فكلاهما يجعل العلم النافع، والعمل الصالح الصواب المحكم المتقن أصلاً من أصول الحكمة، وعلى هذا فيكون التعريف الجامع المانع للحكمة هو: "الإصابة في القول والعمل والاعتقاد ووضع كل شيء في موضعه بإحكام وإتقان". والله أعلم

ثالثاً: الموعظة الحسنة في اللغة:

أصلها من الفعل الثلاثي: (وَعَظَ). والاسم: (الموعظة) وهو(واعظ) والجمع (وُعَظَاءٌ). تأتي الموعظة لمعانٍ متعددة: التخويف والزرع، التذكير بالخير وما يرق له القلب ويلينه، النصح والتذكير بالعواقب، الأمر بالطاعة والوصية بها.

قال الفراهيدي: العظة: الموعظة. وعظت الرجل: أعظته عِظَةً، وموعظة. واتعظ: تقبل العِظَةَ وهو تذكيرك إياه الخير، ونحوه مما يرق له قلبه^(٢).

وقال الأزهري: قال الليث: العظة: الموعظة، وكذلك الوعظ. والرجل يتعظ إذا قبل الموعظة حين يذكرُ الخير ونحوه، مما يرقّ لذلك قلبه. يقال: وعظته عظة. ومن أمثالهم المعروفة: لاتعظيني وتَعْظُني أي اتعظي ولا تعظي.

قلت: وقوله: تعظني وإن كان كمكرّر المضاعف، فإن أصله من الوعظ، كما قالوا: خضخض الشّيء في الماء وأصله من خاض^(٣).

وقال الرازي: الوعظ: هو النصح، والتذكير بالعواقب، وقد وعظه (من باب وعد، وعِظَة أيضاً بالكسر) فاتعظ أي: قبل الموعظة يقال: السعيد من وعظ بغيره والشقي من اتعظ به غيره^(٤).

(١) الجامع لأحكام القرآن للقرطبي ٣/٣٣٠، وانظر: البحر المحيط ٢/٣٢٠، قال الإمام النووي -رحمه الله- وأما الحكمة ففيها أقوال كثيرة مضطربة قد اقتصر كل من قائلها على بعض صفات الحكمة، وقد صفا لنا منها: أن الحكمة عبارة عن العلم المتصف بالأحكام، المشتغل على المعرفة بالله تبارك وتعالى المصحوب بنفاذ البصيرة. وتهذيب النفس، وتحقيق الحق والعمل به والصد عن اتباع الهوى والباطل، والحكيم من له ذلك. قال أبو بكر بن دريد: " كل كلمة وعظتكَ وزجرتكَ أو دعتكَ إلى مكرمة أو نهتكَ عن قبيح فهي حكمة وحكم"، شرح النووي على صحيح مسلم، ٢/٣٣٣.

(٢) العين، الخليل بن أحمد الفراهيدي، تحقيق: مهدي المخزومي وإبراهيم السامرائي، ٢/٢٢٨، دار ومكتبة الهلال.

(٣) تهذيب اللغة، أبو منصور محمد بن أحمد الأزهري، تحقيق: محمد عوض مرعب، ٣/٩٣، ط ١، ٢٠٠١ م، دار إحياء التراث العربي، بيروت.

رابعاً: الموعظة الحسنة في الاصطلاح:

عرفها البيضاوي بأنها: الخطابات المقنعة، والعبر النافعة، فالأولى لدعوة خواص الأمة الطالبين للحقائق، والثانية لدعوة عوامهم^(٢).

يتضح من خلال هذا التعريف: أن دعوة الناس تكون على قدر عقولهم، ومستوياتهم بالكلمات الواضحة البينة، والعبر النافعة المقنعة، والدليل الموضح للحق، المزيل للشبهة على وجه لا يخفى على الناس وجه الحق فيه أو يلتبس.

يؤخذ على عبارة (الخطابات المقنعة) أن الأليق بها أن تكون للجدال، وليس للموعظة.

وعرفها ابن القيم بأنها: الامر والنهي المقرون بالترغيب والترهيب^(٣).

يتضح من هذا التعريف: أن الداعية عليه أن يسلك الطريق المناسب الذي يكون أدعى لاستجابة المدعويين، فبعضهم يحتاج حاله إلى الموعظة بالترغيب، وبعضهم يحتاج حاله إلى الموعظة بالترهيب، وبعضهم يحتاج إليهما معاً.

وعرفها الجرجاني بأنها: التي تلين القلوب القاسية، وتدمع العيون الجامدة، وتصلح الأعمال الفاسدة^(٤).

المبحث الثاني: أهمية الحكمة والموعظة الحسنة وطرق اكتسابهما:

أولاً: أهمية الحكمة والموعظة الحسنة

إن للحكمة والموعظة الحسنة أثراً بالغاً في الدعوة إلى الله؛ إذ بهما ينتفع الموعوظ ويحصل المقصود وذلك لأن الحكمة هي التي تجعل الداعية إلى الله يتأمل ويراعي أحوال المدعويين وظروفهم وأخلاقهم وطبائعهم، والوسائل التي يؤتون من قبلها، والقدر الذي يبين لهم في كل مرة حتى لا يثقل عليهم، ولا يشق بالتكاليف قبل استعداد النفوس لها، والطريقة التي يخاطبهم بها، والتنوع والتشويق في هذه الطريقة حسب مقتضياتها، ويدعو إلى الله بالعلم لا بالجهل، ويبدأ بالمهم فالذي يليه، ويُعلم العامة ما يحتاجونه بألفاظ وعبارات قريبة من أفهامهم ومستوياتهم، ويخاطبهم على قدر عقولهم، فالحكمة تجعل الداعية ينظر ببصيرة المؤمن، فيرى

(١) مختار الصحاح، محمد بن أبي بكر بن عبد القادر الرازي، تحقيق: محمود خاطر، ٣٠٣/١ ط ١٤١٥هـ، مكتبة لبنان ناشرون، بيروت.

(٢) تفسير البيضاوي، عبد الله بن أبي القاسم عمر بن محمد بن أبي الحسن علي البيضاوي الشيرازي الشافعي، ٤٢٦/٣، دار الفكر، بيروت.

(٣) التفسير القيم للإمام ابن القيم، جمع محمد أويس الندوي، تحقيق: محمد حامد الفقي، ص: ٣٤٤، ط ١٣٩٨هـ، دارالكتب العلمية، بيروت.

(٤) التعريفات، علي محمد علي الجرجاني، ص: ٣٠٥، ١٤٠٥هـ، دار الكتاب العربي، بيروت.

حاجة الناس فيعالجها بحسب ما يقتضيه الحال، وبذلك ينفذ إلى قلوب الناس من أوسع الأبواب، وتنشر له صدورهم، ويرون فيه المنقذ الحريص على سعادتهم ورفاهيتهم وأمنهم واطمئنانهم، وهذا كله من الدعوة إلى الله بالحكمة التي هي الطريق الوحيد للنجاح.

ثانياً: طرق اكتساب الحكمة في الدعوة:

للحكمة لها طرق تكتسب بها بتوفيق الله تعالى، ومن أهم هذه الطرق التي إذا سلكها المسلم صار حكيماً بإذن الله تعالى ما يأتي:

أولاً: السلوك الحكيم:

إن الداعية إذا التزم السلوك الأخلاقي الحكيم كان ذلك من أعظم طرق اكتساب الحكمة، ومن أسباب توفيق الله له في دعوته، وفي أموره كلها، واستقامته، وحسن سيرته، وأدعى لقبول دعوته، وإصلاح الأخلاق، ومحاربة المنكرات، إذ لا يجد في الناس من يغمزه في سلوكه الشخصي، سواء كان ذلك قبل قيامه بالدعوة أو بعده، وكثيراً ما سمعنا أن أناساً قاموا بدعوة الإصلاح، وخاصة إصلاح الأخلاق، وكان من أكبر العوامل في إعراض الناس عنهم، وعن دعوتهم ما يذكرونه لهم من ماضٍ ملوث، وخلق غير مستقيم، بل إن هذا الماضي السيئ مدعاة للشك في صدق مثل هؤلاء الدعاة، بحيث يتهمون بالتستر وراء دعوة الإصلاح؛ لأغراض خاصة، أو يتهمون بأنهم ما بدءوا بالدعوة إلى الإصلاح إلا بعد أن قضوا بعض أوقات أو مراحل أعمارهم، وأخذوا نصيحتهم من ملذات الحياة وشهواتها، وأصبحوا في وضع أو عمر لا أمل لهم فيه بالاستمرار فيما كانوا يبلغون فيه من عرض أو مال، أو شهرة، أو جاه.

ثانياً: السياسة الحكيمة:

إذا سلك الداعية إلى الله مسلك السياسة الحكيمة في دعوته إلى الله تعالى، فسيكون لذلك عظيم الأثر في نجاح دعوته واكتسابه الحكمة، والوصول إلى الغاية المطلوبة بإذن الله تعالى. والنبى صلى الله عليه وسلم هو أسوتنا وقدوتنا، وإمام الدعاة إلى الله، قد سلك هذا المسلك، فنفع الله به العباد، وأنقذهم به من الشرك إلى التوحيد، وكان لسياسته الحكيمة عظيم النفع والأثر في نجاح دعوته، وإنشاء دولته، وقوة سلطانه، ورفعته مقامه، ولم يعرف في تاريخ السياسات البشرية أن رجلاً من الساسة المصلحين في أي أمة من الأمم كان له مثل هذا الأثر العظيم، ومن المصلحين المبرزين - سواء كان قائداً محنكاً، أو مربيًا حكيماً - اجتمع لديه من رجاحة العقل، وأصالة الرأي، وقوة العزم، وصدق الفراسة، ما اجتمع في رسول الله - صلى

الله عليه وسلم؟ ولقد برهن على وجود ذلك فيه: صحة رأيه، وصواب تدبيره، وحسن تأليفه، ومكارم أخلاقه ﷺ^(١)

فإذا قام الداعية بسلوك هذا المسلك بإخلاص، وصدق وعزيمة، اكتسب من الحكمة في الدعوة إلى الله مكتسبًا عظيمًا.

وطرق السياسة الحكيمة في الدعوة إلى الله ﷺ كثيرة، منها ما يأتي:

١- تحري أوقات الفراغ، والنشاط، والحاجة عند المدعويين حتى لا يملوا عن الاستماع ويفوتهم من الإرشاد والتعليم النافع، والنصائح الغالية الشيء الكثير، وقد ثبت عن النبي صلى الله عليه وسلم أنه كان يتخول أصحابه بالموعظة كراهة السامة عليهم، فعن عبد الله بن مسعود رضي الله عنه قال: (كان النبي صلى الله عليه وسلم يتخولنا بالموعظة في الأيام كراهة السامة علينا)^(٢).

ولهذا طبق الصحابة هذه السياسة، فقد كان عبد الله بن مسعود يذكر الناس في كل خميس، فقال له رجل: يا أبا عبد الرحمن، لوددت أنك ذكرتنا كل يوم، قال: (أما إنه يمنعني من ذلك أني أكره أن أملككم، وإني أتخولكم بالموعظة كما، كان النبي صلى الله عليه وسلم يتخولنا بها مخافة السامة علينا)^(٣)^(٤).

وقد ثبت عنه صلى الله عليه وسلم أنه قال: (يسروا ولا تعسروا، وبشروا ولا تنفروا)^(٥)^(٦).

٢- ترك الأمر الذي لا ضرر في تركه ولا إثم، اتقاء للفتنة فقد يجد الداعية قومًا استقر مجتمعهم وعاداتهم على أشياء لا تخالف الشريعة؛ ولكن فعل غيرها أفضل، فإذا علم الداعية أنه سيحصل فتنة إذا دعا إلى ترك هذا الأمر أو فعله فلا حرج ألا يدعو، فقد ترك النبي صلى الله عليه وسلم هدم الكعبة وبناءها على قواعد إبراهيم صلى الله عليه وسلم اجتنابًا لفتنة قوم كانوا حديثي عهد بجاهلية، فعن عائشة- رضي الله عنها- أن النبي صلى الله عليه وسلم قال لها: (يا عائشة، لولا أن قومك حديث وعهد بجاهلية لأمرت بالبيت فهدم، فأدخلت فيه ما

(١) انظر: هداية المرشدين، للشيخ علي بن محفوظ ص ٢٤ و ٣١.

(٢) البخاري العلم (٦٨)، مسلم صفة القيامة والجنة والنار (٢٨٢١)، الترمذي الأدب (٢٨٥٥)، أحمد (٣٧٧/١).

(٣) البخاري العلم (٧٠)، مسلم صفة القيامة والجنة والنار (٢٨٢١)، الترمذي الأدب (٢٨٥٥)، أحمد (٣٧٧/١).

(٤) البخاري مع الفتح، كتاب العلم، باب من جعل لأهل العلم أيامًا معلومة ١٦٣/١.

(٥) البخاري العلم (٦٩)، مسلم الجهاد والسير (١٧٣٤)، أحمد (٢٠٩/٣).

(٦) البخاري مع الفتح كتاب العلم، باب ما كان النبي يتخولهم بالموعظة ١٦٢/١، ومسلم، كتاب الجهاد، باب الأمر

بالتيسير وترك التنفير ١٣٥٨/٣.

أخرج منه، وألزقته بالأرض، وجعلت له بايين: باباً شرقياً، وباباً غربياً، فبلغت به أساس إبراهيم^(١)

وهذا يدل الداعية على أن المصالح إذا تعارضت، أوتعارضت مصلحة ومفسدة، وتعذر الجمع بين فعل المصلحة وترك المفسدة بدئ بالأهم؛ لأن النبي صلى الله عليه وسلم أخبر أن نقض الكعبة وردّها إلى ما كانت عليه من قواعد إبراهيم صلى الله عليه وسلم مصلحة، ولكن تعارضه مفسدة أعظم منه، وهو خوف فتنة بعض من أسلم قريباً، وذلك لما كانوا يعتقدونه من فضل الكعبة، فيرون تغييرها عظيمًا، فتركها صلى الله عليه وسلم لدفع هذه المفسدة^(٢).

٣- تأليف القلوب بالمال والجاه أحيانًا، فالداعية كالطبيب الذي يشخص المرض أولاً، ثم يعطي العلاج على حسب نوع المرض، فإذا علم الداعية أن المدعو لم يرسخ الإيمان في قلبه رسوخًا لا تزلزله الفتن، فله أن يعطيه من المال ما يستطيعه، للاحتفاظ بالبقاء على الهداية بالإسلام، وقد شرع الله للمؤلفة قلوبهم نصيبًا من الزكاة، وقد كان رسول الله صلى الله عليه وسلم يسلك هذا المسلك، فيؤثر حديثي العهد بالإسلام بجانب من المال، إذا ظهر له أن الإيمان لم يرسخ؛ ولذلك أشار بقوله: (إني لأعطي الرجل وغيره أحب إلي منه خشية أن يكب في النار على وجهه)^(٣) (٤).

وقد كان يعطي صلى الله عليه وسلم أشرف قريش وغيرهم من المؤلفة قلوبهم، لتلافي أحقادهم؛ ولأن الهدايا تجمع القلوب، وتجعل القلوب متهيئة للنظر في صدق الدعوة، وصحة العقيدة، والاستفادة من الآيات البينات، والبراهين الواضحة^(٥) وصدق صلى الله عليه وسلم حيث قال: (تهادوا تحابوا)^(٦) وللتأليف بالمال أمثله كثيرة من هديه صلى الله عليه وسلم^(٧)

(١) البخاري الحج (١٥٠٩)، مسلم الحج (١٣٣٣)، الترمذي الحج (٨٧٥)، النسائي مناسك الحج (٢٩٠٣)، أبو داود المناسك (٢٠٢٨)، ابن ماجه المناسك (٢٩٥٥)، أحمد (١١٣/٦)، مالك الحج (٨١٣)، الدارمي المناسك (١٨٦٩).

(٢) انظر: شرح النووي على مسلم ٨٩/٩.

(٣) البخاري الزكاة (١٤٠٨)، مسلم الإيمان (١٥٠)، النسائي الإيمان وشرائعه (٤٩٩٢)، أبو داود السنة (٤٦٨٣)، أحمد (١٨٢/١).

(٤) البخاري مع الفتح بنحوه، كتاب الإيمان، باب إذا لم يكن الإسلام على الحقيقة ٧٩/١، ومسلم في الإيمان، باب تأليف قلب من يخاف على إيمانه لضعفه ١٣٢/١.

(٥) انظر: هداية المرشدين، ص ٣٥.

(٦) أخرجه البيهقي في السنن الكبرى ١٦٩/٦، والبخاري في الأدب المفرد، ص ٢٠٨، برقم ٥٩٤، قال الحافظ ابن حجر في التلخيص الحبير: إسناده حسن ٧٠/٣، وانظر: ارواء الغليل برقم ١٦٠١.

(٧) انظر: صحيح مسلم ١٨٠٣-١٨٠٦، وانظر: مواقف الكرم للنبي في فصل (المواقف) من هذه الرسالة، وانظر أيضًا: البخاري مع الفتح ١٣٥/٣، ٢٥٠/٦، ٢٥٨/١١.

والتأليف بالجاء من السياسة الحكيمة، ولهذا قال صلى الله عليه وسلم للأَنْصار حينما آثر عليهم غيرهم في العطاء: (أفلا ترضون أن يذهب الناس بالأموال وترجعون إلى رحالكم برسول الله صلى الله عليه وسلم؟ فوالله لما تنقلبون به خير مما ينقلبون به) ^(١)، فقالوا: بلى يا رسول الله قد رضينا ^(٢).

فإذا سلك الداعية هذه السياسة وفق للصواب والحكمة- بإذن الله تعالى-

٤- التأليف بالعفوفي موضع الانتقام، والإحسان في مكان الإساءة، وباللين في موضع المؤاخذة، وبالصبر على الأذى، فكان يقابل الأذى بالصبر الجميل، ويقابل الحمق بالحلم والرفق، ويقابل العجلة والطيش بالأناة والتثبت.

وهذا من أعظم ما يجذب المدعويين إلى الإسلام والاستقامة والثبات، وبمثل هذه المعاملة الحسنة جمع النبي صلى الله عليه وسلم قلوب أصحابه حوله، فتفانوا في محبته والدفاع عنه، وعن دعوته بمؤازرته ومناصرتة.

٥- عدم مواجهة الداعية أحدًا بعينه عندما يريد أن يؤديه أُويزجره ما دام يجد في الموعظة العامة كفاية، وهذا من السياسة البالغة في منتهى الحكمة، ولهذا كان النبي صلى الله عليه وسلم يسلك هذا الأسلوب الحكيم، ومن ذلك قوله صلى الله عليه وسلم (ما بال أحدكم يقوم مستقبل ربه، فيتنخع أمامه، أيحب أحدكم أن يستقبل فيتنخع في وجهه؟ فإذا تنخع أحدكم فليتنخع عن يساره تحت قدمه، فإن لم يجد فليفعل هكذا) ^(٣)، ووصف القاسم فتفل في ثوبه، ثم مسح بعضه على بعض ^(٤)

وفقد صلى الله عليه وسلم ناسًا في بعض الصلوات، فقال: (والذي نفسي بيده لقد هممت أن أمر بحطب فيحطب، ثم أمر بالصلوة فيؤذن لها، ثم أمر رجلاً يؤم الناس، ثم أخالف إلى رجالٍ [يتخلفون عنها] فأحرق عليهم بيوتهم) ^(٥) ^(٦).

(١) البخاري المغازي (٤٠٧٦)، مسلم الزكاة (١٠٥٩)، أحمد (١٥٨/٣).

(٢) البخاري مع الفتح، كتاب فرض الخمس، باب ما كان النبي يعطي المؤلفه قلوبهم ٢٥١/٦، ومسلم، كتاب الزكاة، باب إعطاء المؤلفه قلوبهم وتصبر من قوي إيمانه ٧٣٤/٢، ٧٣٥.

(٣) البخاري الصلاة (٤٠١)، مسلم المساجد ومواضع الصلاة (٥٥٠)، النسائي الطهارة (٣٠٩)، أبو داود الصلاة (٤٨٠)، ابن ماجه إقامة الصلاة والسنة فيها (١٠٢٢)، أحمد (٢٥٠/٢)، الدارمي الصلاة (١٣٩٨).

(٤) مسلم، كتاب المساجد ومواضع الصلاة، باب النبي عن البصاق في المسجد ٣٨٩/١.

(٥) البخاري الأذان (٦١٨)، مسلم المساجد ومواضع الصلاة (٦٥١)، الترمذي الصلاة (٢١٧)، النسائي الإمامة (٨٤٨)، أبو داود الصلاة (٥٤٨)، ابن ماجه المساجد والجماعات (٧٩١)، أحمد (٥٣٧/٢)، مالك النداء للصلاة (٢٩٢)، الدارمي الصلاة (١٢١٢).

(٦) البخاري مع الفتح، كتاب الأذان، باب وجوب صلاة الجماعة ١٢٥/٢، ومسلم، كتاب المساجد ومواضع الصلاة، باب فضل صلاة الجماعة ٤٥١/١، وما بين المعكوفين من رواية مسلم.

وقال صلى الله عليه وسلم (ما بال أقوام يرفعون أبصارهم إلى السماء في الصلاة) ^(١١)، فاشتد قوله في ذلك حتى قال: (لينتهن عن ذلك أولتخطفن أبصارهم) ^(١٢).

وصنع النبي صلى الله عليه وسلم شيئاً فرخص فيه، فتنزه عنه قوم، فبلغ ذلك النبي صلى الله عليه وسلم فخطب، فحمد الله، ثم قال: (ما بال أقوام يتزهون عن شيء أصنعه، فوالله إني لأعلمهم بالله وأشدهم له خشية) ^(١٣) ^(١٤).

وقال: (ما بال أقوام قالوا كذا وكذا، لكني أصلي وأنا، وأصوم وأفطر، وأتزوج النساء، فمن رغب عن سنتي فليس مني) ^(١٥) ^(١٦).

وكل هذا يدل الداعية على أن من الحكمة عدم مواجهة الناس بالعتاب سترًا عليهم ورفقًا بهم، وتلطّفًا. والداعية يستطيع أن يوجه العتاب عن طريق مخاطبة الجمهور إذا كان المدعو المقصود بينهم ومن جملتهم، وهذا من أحكم الأساليب ^(١٧).

٦- إعطاء الوسائل صورة ما تصل إليه، كقوله صلى الله عليه وسلم (من دل على خير فله مثل أجر فاعله) ^(١٨) ^(١٩) فقد صور صلى الله عليه وسلم الدلالة على فعل الخير في صورة الفعل نفسه.

وكقوله صلى الله عليه وسلم (من جهز غازيًا فقد غزا) ^(٢٠) ^(٢١)، وقال صلى الله عليه وسلم (إن من أكبر الكبائر أن يلعن الرجل والديه قيل: يا رسول الله: وكيف يلعن الرجل والديه؟ قال: يسب الرجل أبا الرجل فيسب أباه، ويسب أمه فيسب أمه) ^(٢٢).

^(١) البخاري الأذان (٧١٧)، النسائي السهو (١١٩٣)، أبو داود الصلاة (٩١٣)، ابن ماجه إقامة الصلاة والسنة فيها (١٠٤٤)، أحمد (١٤٠/٣)، الدارمي الصلاة (١٣٠٢).

^(٢) البخاري الأذان (٧١٧)، النسائي السهو (١١٩٣)، أبو داود الصلاة (٩١٣)، ابن ماجه إقامة الصلاة والسنة فيها (١٠٤٤)، أحمد (١٤٠/٣)، الدارمي الصلاة (١٣٠٢).

^(٣) البخاري الأدب (٥٧٥٠)، مسلم الفضائل (٢٣٥٦)، أحمد (٤٥/٦).

^(٤) البخاري مع الفتح، كتاب الأدب، باب من لم يواجه الناس بالعتاب ٥١٣/١٠، ومسلم، كتاب الفضائل، باب علمه بالله تعالى وشدة خشيته ١٨٢٩/٤.

^(٥) البخاري النكاح (٤٧٧٦)، مسلم النكاح (١٤٠١)، النسائي النكاح (٣٢١٧)، أحمد (٢٨٥/٣).

^(٦) مسلم، في كتاب النكاح، باب استحباب النكاح لمن تآقت نفسه إليه ١٠٢٠/٢.

^(٧) انظر: فتح الباري ٥١٣/١٠.

^(٨) مسلم الإمارة (١٨٩٣)، الترمذي العلم (٢٦٧١)، أبو داود الأدب (٥١٢٩)، أحمد (١٢٠/٤).

^(٩) مسلم، في كتاب الإمارة، باب فضل إعانة النازي في سبيل الله ١٥٠٦/٣.

^(١٠) البخاري الجهاد والسير (٢٦٨٨)، مسلم الإمارة (١٨٩٥)، الترمذي فضائل الجهاد (١٦٢٨)، النسائي الجهاد

(٣١٨١)، أبو داود الجهاد (٢٥٠٩)، ابن ماجه الجهاد (٢٧٥٩)، أحمد (١٩٣/٥).

^(١١) مسلم، في كتاب الإمارة، باب فضل إعانة الغازي في سبيل الله ١٥٠٧/٣.

^(١٢) البخاري الأدب (٥٦٢٨)، مسلم الإيمان (٩٠)، الترمذي البر والصلة (١٩٠٢)، أبو داود الأدب (٥١٤١)، أحمد (١٩٥/٢).

ثالثاً: الخبرة والتجارب:

التجربة لها الأثر العظيم في اكتساب المهارات والخبرات، وهي من أعظم طرق اكتساب الحكمة، والتجربة لا تخرج الحكمة عن كونها فضل الله يؤتيه من يشاء. فالداعية بتجاربه بالسفر، ومعاشرته الجماهير، وتعرفه على عوائد الناس وعقائدهم، وأوضاعهم، ومشكلاتهم، واختلاف طبائعهم وقدراتهم، سيكون له الأثر الكبير في نجاح دعوته وابتعاده عن الوقوع في الخطأ؛ لأنه إذا وقع في خطأ في منهجه في الدعوة إلى الله، أوأموره الأخرى لا يقع فيه مرة أخرى، وإذا خُدعَ مرة لم يخدع مرة أخرى، بل يستفيد من تجاربه وخبراته، ولهذا قال ﷺ (لا يُلدغ المؤمن من جحرٍ واحدٍ مرتين) ^(١) ^(٢) وقال: (كلكم خطاء، وخير الخطائين التوابون) ^(٣).

وإذا أراد الداعية أن يكتسب الحكمة من التجارب، فلا بد له - لإصلاح المتدينين وتوجيههم - أن يعيش معهم في مساجدهم، ومجتمعاتهم، ومجالسهم، وإذا أراد إصلاح الفلاحين والعمال عاش معهم في قراهم ومصانعهم، وإذا أراد أن يصلح المعاملات التجارية بين الناس، فعليه أن يختلط بهم في أسواقهم، ومتاجرهم، وأنديتهم، ومجالسهم، وإذا أراد أن يصلح الأوضاع السياسية، فعليه أن يختلط بالسياسيين، ويتعرف إلى تنظيماتهم، ويستمع لخطبهم، ويقرأ لهم برامجهم، ثم يتعرف إلى البيئة التي يعيشون فيها، والثقافة التي حصلوا عليها، والاتجاه الذي يندفعون نحوه؛ ليعرف كيف يخاطبهم بما لا تنفر منه نفوسهم، وكيف يسلك في إصلاحهم بما لا يدعوهم إلى محاربتة عن كره نفس واندفاع عاطفي، فيحرم نفسه من الدعوة إلى الله، ويحرم الناس من علمه ^(٤) وهذا يؤهله إلى أن يُحَدِّثَ الناس بما يعرفون، ولا يحدثهم حديثاً لا تبلغه عقولهم، قال علي ﷺ " حدثوا الناس بما يعرفون، أتحبون أن يُكذَّبَ الله ورسوله " ^(٥)

(١) البخاري الأدب (٥٧٨٢)، مسلم الزهد والرفائق (٢٩٩٨)، أبو داود الأدب (٤٨٦٢)، ابن ماجه الفتن (٣٩٨٢)، أحمد (٣٧٩/٢)، الدارمي الرقاق (٢٧٨١).

(٢) البخاري مع الفتح، كتاب الأدب، باب لا يلدغ المؤمن من جحر مرتين. ٥٢٩/١، ومسلم، كتاب الزهد والرفائق، باب لا يلدغ المؤمن من جحر مرتين ٤/٢٢٩٥.

(٣) الترمذي صفة القيامة والرفائق والورع (٢٤٩٩)، ابن ماجه الزهد (٤٢٥١)، أحمد (١٩٨/٣)، الدارمي الرقاق (٢٧٢٧).

(٤) انظر: السيرة النبوية دروس وعبر، للدكتور مصطفى السباعي، ص ٤١، والرياض الناضرة والحدائق النيرة الزاهرة، لعبد الرحمن السعدي، ص ٨٨.

(٥) البخاري مع الفتح، كتاب العلم، باب من خص بالعلم قوما دون قوم كراهية أن لا يفهموا ١/٢٢٥.

الفصل الثاني: الثمرة والأثر الدعوي للحكمة والموعظة الحسنة

إن كل ما جاء في القرآن العظيم والسنة النبوية المطهرة، ينبغي على الداعية أن يعلمه ليستخدمه في دعوته للناس لثبوت نجاحه ولإيجاد الأثر البليغ؛ لأنه يعتمد على الكتاب والسنة؛ ولأنه يتضمن أساليب عديدة متنوعة، يفيد تنوعها في ترغيب، وتشويق المدعولأن يسمع أكثر، وكلما سمع أكثر كان التأثير وارداً، وبالتالي الاستجابة لداعي الحق- سبحانه وتعالى. وإن للكلمة الحسنة، والقول السديد تأثيراً بالغاً وثمرات يانعة في حياة الأفراد والأمم معاً؛ فكم من كلمة صوبت مسيرة عالم كان يسلك طريق الضلال!، وكم من كلمة صنعت سلاماً وأمناً لأفراد المجتمع! ومن ثمراتها:

١- ينال الواعظ الأجر العظيم، عن أبي هريرة- رضي الله عنه- أن رسول الله- صلى الله عليه وسلم- قال: (من دعا إلى هدى كان له من الأجر مثل أجور من تبعه، لا ينقص ذلك من أجورهم شيئاً، ومن دعا إلى ضلالة كان عليه من الإثم مثل آثام من تبعه لا ينقص ذلك من آثامهم شيئاً)^(١).

وإنما استحق الداعي إلى الهدى ذلك الأجر لكون الدعاء إلى الهدى خصلة من خصال الأنبياء- عليهم الصلاة والسلام- لا ينقص ذلك أي الأجر^(٢).

فأخبر- صلى الله عليه وسلم- أن المتسبب إلى الهدى بدعوته له من الأجر مثل أجر من اهتدى به، وكذلك المتسبب إلى الضلالة عليه من الوزر مثل وزر من ضل به؛ لأن الأول بذل وسعه وقدرته في هداية الناس، والثاني بذل قدرته في ضلالتهم، فنزل كل واحد منهما منزلة الفاعل التام^(٣).

لا ريب أن للموعظة الحسنة أهمية كبرى في مجال الدعوة إلى الله تعالى، لأنها كلمات طيبة تخرج من فم الواعظ؛ لتصل إلى قلوب الموعوظين، فيجلب الخير والنفع لهم، ويدفع الشر، والضرر عنهم.

٢- إن قيام الداعية بواجبه تجاه العلماء بالموعظة الحسنة، للوصول إلى الحق، هو المراد منه، ويكون به براءة لذمته كما حكى الله في أهل السبت (مَعذِرَةٌ إِلَى رَبِّكُمْ) أي: لنعذر فيهم. (وَلَعَلَّهُمْ يَتَّقُونَ) أي: يتركون ما هم فيه من المعصية، فلا نياس من هدايتهم، فربما نجع فيهم الوعظ، وأثر فيهم اللوم.

(١) رواه مسلم، كتاب العلم، باب من سن سنة حسنة أو سيئة ومن دعا إلى هدى أو ضلالة، ٢٠٦٠/٤، رقم الحديث (٢٦٧٤).

(٢) عون المعبود شرح سنن أبي داود، محمد شمس الحق العظيم آبادي، ٢٣٦/١٢، ط٢، ط ١٩٩٥ م، دار الكتب العلمية، بيروت.

(٣) غذاء الألباب شرح منظومة الآداب، محمد بن أحمد بن سالم السفاريني الحنبلي، تحقيق: محمد عبد العزيز

الخالدي، ٣٧/١، ط٢، ٢٣/١٤٢٣ هـ/٢٠٠٢ م، دار الكتب العلمية، بيروت، لبنان.

وهذا المقصود الأعظم من إنكار المنكر: ليكون معذرة، وإقامة حجة على المأمور المنهي، ولعل الله أن يهديه، فيعمل بمقتضى ذلك الأمر، والنهي^(١).

٣- استجابة الموعوظ، واستقامة حاله:

الإنسان بطبعه يسعى إلى تحصيل سعادته في الحياة الدنيا، وفي الآخرة، فهو مجبول على حب تحصيل الخير، وكراهية الشر، والبعد عنه. فقيام الداعية بالموعظة الحسنة، يظهر بها حسن تعامله مع المدعويين، فهي تسبب الألفة بين القلوب، فكم من جوانب حسنة عند المدعويين يبرزها الداعية بالوعظ الحسن!، وكم من معروف يشيعه الداعية بالموعظة الحسنة!.

فبالموعظة الحسنة للعلماء، بها تقوم مصالحهم، وتصلح أحوالهم، وتستقيم أمورهم. وعلى الداعية إلى الله تعالى إذا ما رغب في استجابة المدعويين أن يسلك معهم طرق الدعوة الناجحة المؤثرة، ومن ذلك استخدام أسلوب الموعظة الحسنة، وأن تكون موعظته في السر، فهي أقرب إلى إجابة المدعويين، لما فيها من مراعاة شعورهم، واللطف بهم. وأن تكون بالتعريض دون التصريح، فالنفوس مجبولة على الكبر، والاعتداد بالذات، فهي لا تحب أن يواجهها أحد بخطئها، لأنها تعتبر ذلك إهانة لها وتحقيراً، فتلجأ إلى العناد، فإن التعريض في الوعظ يكون أوقع في النفس، وأكثر إرضاءً، فيقبل الوعظ ويعمل به.

٤- النجاة من الإصرار على الخطأ والزلل:

من أهم الآثار الدعوية المتعلقة بالموعوظ أنه حينما يستجيب للواعظ طالباً الحق والصواب، أنه بذلك قد أنجى نفسه من الهلاك. ومما ينبغي أن يعلم أن إصراره على الخطأ، والزلل يضر، ولا بُدَّ، وأن ضرره في القلوب كضرر السموم في الأبدان، على اختلاف درجاته في الضرر، وهل في الدنيا والآخرة شرٌّ وداًءٌ إلا وسببه الإصرار على الخطأ والزلل؟^(٢).

وقد توعد النبي - صلى الله عليه وسلم - المصرين بالويل والهلاك، كما جاء في الحديث عن عبد الله بن عمرو بن العاص - رضي الله عنهما - عن النبي - صلى الله عليه وسلم - أنه قال وهو

(١) تيسير الكريم الرحمن في تفسير كلام المنان، السعدي، ص: ٣٣٧.

(٢) الجواب الكافي لمن سأل عن الدواء الشافي (الداء والدواء)، أبو عبد الله محمد بن أبي بكر أيوب الزرعي، ٢٦/١، دار الكتب العلمية، بيروت.

على المنبر: «ارحموا ترحموا، واغفروا يغفر الله لكم، ويل لأقماع القول، ويل للمصريين الذين يصرون على ما فعلوا وهم يعلمون»^(١).

قال قتادة- رحمه الله تعالى:- (إياكم والإصرار، فإنما هلك المصرون الماضون قدما، لا ينههم مخافة الله عن حرام حرمه الله عليهم، ولا يتوبون من ذلك حتى أتاهم الموت وهم على ذلك)^(٢).
يقول ابن الجوزي- رحمه الله تعالى:- (مخالفة الأمر توجب سخط الأمر، والإصرار على المخالفة أعظم منها)^(٣).

الفصل الثالث: ضوابط الوعظ للدعاة إلى الله

إنه من الأهمية بمكان معرفة الضوابط لموعظة العلماء، وحتى تؤتي الموعظة ثمرتها المرجوة، كان لابد من مراعاة ضوابطها، لأن الحاجة ماسة إلى معرفتها حتى يحفظ للعالم مكانته، وحتى تقع الموعظة في نفس الموعوظ، فتجبر النقص، وتسد الخلل، ولا تفرق الجماعة، ولا توغر الصدور.

ومن هذه الضوابط ما يلي:

أولاً: حسن القصد في الموعظة:

يجب على الداعية أن يكون مخلصاً صادقاً في موعظته، يريد بها وجه الله – تبارك وتعالى – ومجرداً قلبه من حب الدنيا، وطلب الشهرة، ومريداً الخير لموعوظيه حتى تخرج كلماته من أعماق قلبه، فتصل إلى قلوب سامعيه؛ فتؤتي ثمارها.

٦ ثانياً: التثبت من الزلة والخطأ:

قد يتناقل الناس أخطاء لبعض العلماء دون تثبت، والواجب في ذلك أن يتثبت المرء امتثالاً لقول الله عز وجل: ﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِن جَاءَكَ فَاسِقٌ بِنِيَا فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِمِجْهَلَةٍ فَتُصْحَبُوا عَلَيَّ مَا فَعَلْتُمْ

تَدْمِينًا ۗ ﴿٦﴾ (الحجرات: ٦)

وعلى العاقل أن لا يغتر بالكلام المتناقل بين الناس، ولا يجعل التناقل دليلاً على صدق الأمر

(١) مسند الإمام أحمد بن حنبل، ١٦٥/٢، رقم الحديث (٦٥٤١)، قال الهيثمي في مجمع الزوائد ومنبع الفوائد، رجاله رجال الصحيح غير حيان بن يزيد الشرعي وثقه ابن حبان، ١٩١/١٠.

(٢) تفسير ابن المنذر، أبو بكر محمد بن إبراهيم بن المنذر النيسابوري، تحقيق: سعد بن محمد السعد، ٣٨٨/١، ط ١، ١٤٢٣هـ/٢٠٠٢م، دار المأثر، المدينة النبوية.

(٣) التذكرة في الوعظ، أبو الفرج عبد الرحمن بن علي الجوزي، تحقيق: أحمد عبد الوهاب فتوح، ص: ٦٥، ط ١، ١٤٠٦هـ، دار المعرفة، بيروت.

وأما الطريقة المشروعة التي ينبغي استخدامها في حال حدوث خطأ من عالم، فهي ما ذكرها الشيخ ابن عثيمين- رحمه الله تعالى- حيث يقول: (ولست أقول: إن كل عالم معصوم، بل كل إنسان معرض للخطأ، وأنت إذا رأيت من عالم خطأ فيما تعتقده فاتصل به وتفاهم معه، فإن تبين لك أن الحق معه؛ وجب عليك اتباعه، وإن لم يتبين لك، ولكن وجدت لقوله مساعاً؛ وجب عليك الكف عنه، وإن لم تجد لقوله مساعاً، فحذر عن قوله؛ لأن الإقرار على الخطأ لا يجوز، لكن لا تجرحه وهورجل عالم معروف بحسن النية، ولو أردنا أن نجرح العلماء المعروفين بحسن النية لخطأ وقعوا فيه من مسائل الدين، لجرحنا علماء كباراً، ولكن الواجب هو ما ذكرت، إذا رأيت من عالم خطأ فناقشه وتكلم معه فيما أن يتبين لك أن الصواب معه فتبعه، وأن الصواب معك فيتبعك، أولاً يتبين الأمر ويكون الخلاف من الخلاف السائغ. وحينئذ يجب عليك الكف عنه، وليقل هو ما يقول، وأنت تقول ما تقول.

والحمد لله الخلاف ليس في هذا العصر فقط. الخلاف من عهد الصحابة إلى يومنا...
وأما إذا تبين الخطأ ولكنه أصر انتصاراً لقوله؛ وجب عليك أن تبين الخطأ، وتنفر من الخطأ، لكن لا على أساس القدح في هذا الرجل وإرادة الانتقام منه؛ لأن هذا الرجل قد يقول قولاً حقاً في غير ما جادلته فيه^(١).

ثالثاً: مراعاة المصالح والمفاسد:

ينبغي للواعظ أن يراعي المصالح والمفاسد قبل إلقاء موعظته، وذلك بالنظر إلى حال العالم ومدى تحقيق الموعظة للمصلحة المرجوة، حيث أن الشريعة مبناها على تحصيل المصالح وتكميلها، وتعطيل المفاسد وتقليلها ومن ثم يجب على الدعاة مراعاة المصالح والمفاسد في الدعوة بما يحقق أعلى المصالح ويدرك أعظم المفاسد. ولذلك لما فشفت فتنة خلق القرآن وتفاقت، أتى فقهاء بغداد إلى الإمام أحمد بن حنبل- رحمه الله تعالى- يريدون الخروج على الخليفة العباسي الواثق، فأنكر عليهم، ولم يأمرهم برفع السيف على الإمام، بل أمرهم بأن تدرأ هذه الفتنة بالإنكار بقلوبهم، والسمع والطاعة لولي الأمر، حتى لا تقع مفسدة أعظم بسفك دماءهم ودماء المسلمين، وأمرهم بالصبر حتى يستريح بر أو يستراح من فاجر^(٢).

(١) تعاون الدعاة وأثره في المجتمع، محمد بن صالح العثيمين، ص: ٣٦، ط ١٤٢٤هـ، مدار الوطن للنشر، الرياض.
(٢) السنة، أبو بكر أحمد بن محمد بن هارون بن يزيد الخلال، تحقيق: عطية الزهراني، ١/١٣٣، ١٤١٠هـ، دار الراية، الرياض.

لذا على الداعية أن يتنبه لهذا الجانب المهم (مراعاة المصالح والمفاسد). فإن رجحت المصلحة للوعاظ على المفسدة حال وعظه للعالم المخطئ شرع له الوعظ، وإن رجحت المفسدة على المصلحة حرم الوعظ، وإن تساوت المصلحة والمفسدة أوتعاضتا، ترك الوعظ.

رابعاً: العدل والإنصاف:

لابد عند موعظة العلماء أن يتجرد الواعظ عن الهوى، وأن يقصد بيان الحق وهداية الخلق، وأن يسلك مسلك العدل والإنصاف، فلا يفترى عليهم ولا ينسب إليهم ما لم يفعلوه، ولا يتقول عليهم بما لم يقولوه.

وقال ابن القيم- رحمه الله تعالى:- (والله تعالى يحب الإنصاف بل هو أفضل حلية تحلى بها الرجل، خصوصاً من نصب نفسه حكماً بين الأقوال والمذاهب...فورثة الرسول- صلى الله عليه وسلم- منصهم العدل بين الطوائف، وألاً يميل أحدهم مع قريبه وذوي مذهبه وطائفته ومتبوعه، بل يكون الحق مطلوبه، يسير بسيره وينزل ينزوله، يدين بدين العدل والإنصاف)^(١).

والعدل والإنصاف مع العلماء يتضمن أمرين:

- الأول: الثناء على العالم بما هو أهل له.
- الثاني: عدم التجاوز في بيان الخطأ الذي وقع فيه، فإذا وقع أحد العلماء في خطأ، وأردت أن تبين خطأه، فلا تذهب لتحصي جميع أخطائه، وتستطيل في عرضه، وإنما احصر حديثك في القضية التي تريد بيان الحق فيها، ولا تتجاوزها، وإياك أن يستجرك أحد إلى تجاوزها^(٢).

خامساً: الموعظة على قدر الخطأ:

ينبغي أن يكون الوعظ على قدر الخطأ، أما تكبير الخطأ وتهويله فهو إما أن يؤدي إلى رفض الموعظة، أو التقاعس عن التغيير.

وقد يكون أسلوب الوعظ ينفر الموعوظ، ويؤدي إلى التمادي في الخطأ. فالواعظ يكون هدفه الإصلاح ولذا فإنه ينبغي له أن يتلطف مع المدعو ويخاطبه برفق، ويبين له خطأه دون تجريح أو تشهير.

فالداعية طالب الحق، ينأى بنفسه عن أسلوب الطعن والتجريح والاحتقار والسخرية. يقول شيخ الإسلام ابن تيمية- رحمه الله تعالى:- (نعوذ بالله سبحانه مما يفضي إلى الوقعة في أعراض الأئمة، أو انتقاض أحد منهم، أو عدم المعرفة بمقاديرهم وفضلهم، أو محادتهم

(١) إعلام الموقعين عن رب العالمين، ابن القيم، ٩٤/٣.

(٢) لحوم العلماء مسمومة، ناصر بن سليمان العمر، ص: ٥٢، ١٤٣٠هـ، دارالحضارة للنشر والتوزيع، الرياض.

وترك محبتهم ومولاتهم، ونرجو من الله سبحانه أن تكون ممن يحبهم ويواليهم ويعرف من حقوقهم وفضلهم ما لا يعرفه أكثر الأتباع، وأن يكون نصيبنا من ذلك أوفر نصيب وأعظم حظ، ولا حول ولا قوة إلا بالله^(١).

الخاتمة

إن من أهم النتائج التي أعانني الله ويسر لي التوصل إليها في هذا البحث ما يلي:
 (١) إن الحكمة في الدعوة إلى الله لا تقتصر على الكلام اللين والترغيب والرفق والحلم والعفو والصفح، بل تشمل جميع الأمور التي عملت بإتقان وإحكام، وذلك بأن تنزل في منازلها اللائقة بها، فيوضع القول الحكيم والتعليم والتربية في مواضعها، والموعظة في موضعها، والمجادلة بالتي هي أحسن في موضعها، ومجادلة الظالم المعاند، والمستكبر في موضعها، والزجر والغلظة والقوة في موضعها، وكل ذلك بإحكام وإتقان، ومراعاة لأحوال المدعوين، والواقع والأزمان والأماكن، في مختلف العصور والبلدان، مع إحسان القصد والرغبة فيما عند الكريم المنان.

(٢) إن النبي صلى الله عليه وسلم هو القدوة الحسنة للدعاة الحكماء، فقد كان يلزم الحكمة في جميع أموره، وخاصة في دعوته إلى الله تعالى وهذا من فضل الله عليه وعلى أتباعه. وقد أقبل الناس، ودخلوا في دين الله أفواجا بفضل الله ثم بحكمة هذا النبي الكريم، وما من خلق كريم ولا سلوك حكيم إلا كان له منه أوفر الحظ والنصيب.

(٣) إن الخبرات والتجارب والمران من أعظم ما يعين الداعية على التزام الحكمة واكتسابها، فهو بتجاربه بالسفر ومعاشرة الجماهير سيكون له الأثر الكبير في نجاح دعوته، وابتعاده عن الوقوع في الخطأ في منهجه ودعوته إلى الله؛ لأنه إذا وقع في خطأ مرة لا يقع فيه أخرى، فيستفيد من تجاربه وخبراته.

(٤) يجب على الداعية أن يتحلى بالحكمة والضوابط الحسنة من حسن القصد والعدل والإنصاف ومراعاة المصالح والمفاسد أثناء تأديته وظيفته، إذ بذلك تتحقق المقاصد المطلوبة من إقبال المدعوين ونيل الثواب والأجر من الله.

(١) الفتاوى الكبرى، أبو العباس أحمد بن عبد الحلیم بن تیمية الحراني، تحقيق: محمد عبد القادر عطا ومصطفى عبد القادر عطا، ٩٢/٦، ط ١، ١٤٠٨هـ، دار الكتب العلمية، بيروت، لبنان.

التوصيات

(١) التزام الحكمة في جميع الأمور، وخاصة في الدعوة إلى الله-تعالى- قولاً وفعلاً، وتفكيراً، ومنهجاً، وسلوكاً، صدقاً وإخلاصاً ورغبة فيما عند الله تعالى وهذا من أعظم العطايا وأجل الهبات، ولا يكون ذلك إلا بالالتزام أحكام القرآن الكريم والسنة المطهرة الشريفة، والعناية بهما حفظاً وفهماً وعملاً، وتعليماً للناس ودعوة، فهما المنبعان الصافيان، من أخذ بهما سعد وفاز في الدنيا والآخرة، ومن أعرض عنهما وعن هديهما خاب وخسر وضل مسعاه، وتشتت شمله.

(٢) أقترح عقد دورات تدريبية علمية وميدانية للعاملين في مراكز الدعوة ومراكز هيئات الأمر بالمعروف والنهي عن المنكر؛ لرفع مستواهم العلمي وتدريبهم كيفية دعوة الناس بالحكمة.

الحمد لله أولاً وآخراً وآخر دعوانا أن الحمد لله رب العالمين.

الرفق والتلطف وأثرهما في الدعوة إلى الله دراسة إرشادية على مدار حديث الأعرابي الذي بال في المسجد النبوي

د . عمر إبراهيم إندابوا

قسم الدراسات الإسلامية والشريعة، جامعة بايروكنو.

umarindabawa75@gmail.com

٠٨٠٣١٣٦١٨٠٣

المقدمة:

الحمد لله رب العالمين، الرفيق لخلقه أجمعين، والمتلطف لعباده المؤمنين، والصلاة والسلام على المبعوث رحمة للعالمين، وأسوة حسنة للدعاة والمرشدين، وعلى آله الطيبين الطاهرين، وصحابته الغر الميامين، ومن تبعهم بإحسان وساروا على دربهم إلى يوم الدين.

أما بعد؛ فإن الله تعالى اختار هذه الأمة من بين جميع الأمم لأنها أمة خير نبي أرسل، ولما تقوم به من الأمر بالمعروف والنهي عن المنكر وإيمانها بالله واليوم الآخر. فالأمر بالمعروف والنهي عن المنكر فرض عيني على جميع أفراد هذه الأمة، كل بحسب مقدرته واستطاعته. قال صلى الله عليه وسلم: "من رأى منكم منكراً فليغيره بيده فإن لم يستطع فبلسانه فإن لم يستطع فبقلبه وذلك أضعف الإيمان"^(١) وهذه المهنة التي فضل الله هذه الأمة على سائر الأمم من أجلها هي مهنة الأنبياء من قبلهم، وقد قام بها نبينا محمد صلى الله عليه وسلم حق القيام ورسم لها قواعد ووسائل ومناهج تؤدي من خلالها، ومن هذه الوسائل والمناهج الرفق والتلطف عند الأمر بالمعروف والنهي عن المنكر، واجتناب العنف والتشدد إلا عند الحاجة إليهما.

فهذه الورقة تحمل بين طياتها الإشارة الإرشادية والوسائل المنهجية الدعوية التي تسهل للداعية الوصول إلى قلب المدعو والتأثير فيه، وهذه الوسائل وإن كانت كثيرة- إلا أن الرفق والتلطف من أهمها وتعتبران مفتاحاً وأساساً لغيرهما من الوسائل، فالورقة تبرز أهمية هاتين الصفتين والاتصاف بهما في مجال الدعوة، وما ينتج ذلك من النتائج المحمودة والناجعة، وما يترتب على الدعوة من الفشل بسبب الابتعاد عن هذا المبدأ. وتركز الورقة على حديث الأعرابي الذي بال في المسجد، لما فيه من الدروس الدعوية التي ألقاها معلم البشرية في ذلك الموقف من حسن الرفق والتلطف بالمدعو. وتقوم الورقة بالربط والمقارنة بين المأمول والواقع الملموس.

وتحتوي على خمسة محاور وهي كالآتي:

▪ المحور الأول: مفهوم الرفق والتلطف في الدعوة إلى الله.

^(١) رواه مسلم، في صحيحه، حديث رقم: ٧٠.

- المحور الثاني: نص وتخرّيج وشرح حديث الأعرابي.
- المحور الثالث: الرفق والتلطف بالمدعو من خلال حديث الأعرابي.
- المحور الرابع: آفات العنف والتشدد في ساحة الدعوة إلى الله.
- المحور الخامس: الواقع الملموس والمستقبل المأمول للدعوة والدعاة.
- الخاتمة.
- المصادر والمراجع.

المحور الأول: مفهوم الرفق والتلطف في الدعوة إلى الله

الرفق لغة: أصل المادة يدلّ على موافقة ومقاربة بلا عنف، يقول ابن فارس: الرّاء والفاء والقاف أصل واحد يدلّ على موافقة ومقاربة بلا عنف، فالرفق خلاف العنف. وفي الحديث "إنّ الله- جلّ ثناؤه- يحبّ الرفق في الأمر كلّ" هذا هو الأصل، ثمّ يشتقّ منه كلّ شيء يدعو إلى راحة وموافقة. يقال: رفق بالأمر، وله، وعليه يرفق رفقا، ورفق يرفق، ورفق (الرجل): لطف، ورفق بالرجل وأرفق بمعنى، حكاه أبو زيد، وكذلك ترفق به، ويقال: أرفقته: أي نفعته، وأولاه رافقة أي رفقا، وهو به رقيق: لطيف^(٢).

واصطلاحا: هو لين الجانب بالقول والفعل والأخذ بالأيسر، وهو ضدّ العنف^(٣).

وقال الغزاليّ في الإحياء: اعلم أنّ الرفق محمود ويضادّه العنف والحدّة. والعنف نتيجة الغضب والفظاظة، والرفق واللين نتيجة حسن الخلق والسّلامة، وقد يكون سبب الحدّة الغضب وقد يكون سببها شدّة الحرص واستيلاؤه بحيث يدهش عن التّفكّر ويمنع من التّنبّهت فالرفق في الأمور ثمرة لا يثمرها إلّا حسن الخلق، ولا يحسّن الخلق إلّا بضبط قوّة الغضب وقوّة الشهوة وحفظهما على حدّ الاعتدال^(٤).

وقال عبد الرحمن بن ناصر السّعديّ: ومن أسمائه تعالى: "الرّقيق" في أفعاله وشرعه. ومن تأمل ما احتوى عليه شرعه من الرفق وشرع الأحكام شيئا بعد شيء وجريانها على وجه السّداد واليسر ومناسبة العباد وما في خلقه من الحكمة إذ خلق الخلق أطوارا ونقلهم من حالة إلى أخرى بحكم وأسرار لا تحيط بها العقول، وهو تعالى يحبّ من عباده أهل الرفق، ويعطي على الرفق ما لا يعطي على العنف. والرفق من العبد لا ينافي الحزم، فيكون رقيقا في أمورهِ متأنيا، ومع ذلك لا يفوّت الفرص إذا سنحت، ولا يهملها إذا عرضت^(٥).

^(٢) - ابن الفارس، أحمد بن زكرياء (١٣٩٩هـ) معجم مقاييس اللغة، دار الكتب المصرية، القاهرة، ج: ٢، ص: ٤١٨.

^(٣) - ابن حجر، أحمد بن علي (١٣٧٩هـ) فتح الباري شرح صحيح البخاري، دار المعرفة، بيروت، ج: ١٠، ص: ٤٤٩.

^(٤) - الغزالي، أبو حامد (١٤١٤هـ) إحياء علوم الدين، دار الفكر، بيروت، ج: ٣، ص: ١٨٤.

^(٥) - السّعدي، عبد الرحمن (٢٠٠١م) توضيح الكافية الشّافية، دار ابن حزم، القاهرة، ص: ١٢٣.

التلطف لغة: من لطف الشيء من باب ظرف أي صغر فهو لطيف و اللطف في العمل الرفق به والتلطف من الله تعالى التوفيق والعصمة و أطفه بكذا بره به والاسم اللطف بفتحيتين أي هذية و الملاطفة المباراة و التلطف للأمر الترفق له.^(٦)

ويقول أبو هلال العسكري في كتابه الصناعتين: "التلطف هو أن تتلطف للمعنى الحسن حتى تهجته، والمعنى الهجين حتى تحسنه"^(٧)

والمادة كما يرى ابن فارس تدور حول معنى عام واحد هو الترفق^(٨).

التلطف في الاصطلاح: وأما التلطف في الاصطلاح فلا يبعد معناه عن المعنى اللغوي، قال الإمام البيهقي في تفسيره لقوله تعالى: "وليتلطف" وليرفق في الطريق وفي المدينة وليكن في ستر وكتمان.^(٩) فالرفق والتلطف في الدعوة عبارة عن استخدام الحكمة واللين والأسلوب الحسن واجتناب الغلظة والفظاظة والعنف والتشدد عند تبليغ رسالة الله، قال تعالى: "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" آل عمران: ١٥٩. ويفسر الإمام البيهقي قوله تعالى: "لِنْتَ لَهُمْ" بقوله أي: سهلت لهم أخلاقك، وكثرة احتمالك، ولم تسرع إليهم بالغضب فيما كان منهم.^(١٠)

وقوله - عز وجل - لموسى وهارون عليهما الصلاة والسلام لما أرسلهما إلى فرعون: "فقولاً له قولاً لبناً لعله يتذكر أو يخشى" طه: ٤٤، وقول النبي صلى الله عليه وسلم: "يسروا ولا تعسروا وبشروا ولا تنفروا، وتطاوعوا ولا تختلفوا"^(١١)، وقوله صلى الله عليه وسلم: "إن الرفق لا يكون في شيء إلا زانه ولا ينزع من شيء إلا شانه"^(١٢)، وقوله أيضاً: "من يحرم الرفق يحرم الخير كله"^(١٣). فيجب على الداعية أن يكون رفيقاً متلطفاً بالمدعوين؛ لأن ذلك هو أقرب الطرق للوصول إلى القلوب، وأهم أسباب القبول.

(٦) - الرازي، محمد بن أبي بكر، مختار الصحاح، لبنان ناشرون، بيروت، ١٤١٥هـ، ص: ٦١٢

(٧) - أبو هلال العسكري، الحسن بن عبد الله، الصناعتين: الكتابة والشعر، دار الفكر، بيروت، ١٤٢٠هـ، ص: ١٢٨

(٨) - ابن فارس، أحمد، معجم مقاييس اللغة، دار الفكر، بيروت، ١٣٩٩هـ، ج: ٥، ص: ٢٥٠

(٩) - البيهقي، الحسين بن مسعود، معالم التنزيل، دار طيبة للنشر والتوزيع، بيروت، ١٤١٧هـ، ج: ٥، ص: ١٦٠

(١٠) - البيهقي، المصدر السابق، ج: ١، ص: ١٦١

(١١) - أخرجه البخاري، في صحيحه، كتاب العلم، حديث رقم: ٦٩.

(١٢) - أخرجه مسام في صحيحه، كتاب البر والصلة، باب الرفق، حديث رقم: ٢٥٩٤

(١٣) - أخرجه مسلم في صحيحه، كتاب البر والصلة، باب الرفق، حديث رقم: ٢٥٩٢

المحور الثاني: تخريج وشرح حديث الأعرابي

أولاً: نص الحديث:

٢٢١ - حدثنا خالد بن مخلد، قال: وحدثنا سليمان، عن يحيى بن سعيد، قال: سمعت أنس بن مالك قال: جاء أعرابي فبال في طائفة المسجد، فزجره الناس، «فنهاهم النبي صلى الله عليه وسلم فلما قضى بوله أمر النبي صلى الله عليه وسلم بذنوب من ماء فأهريق عليه»^(١٤) وفي رواية مسلم: عن يحيى بن سعيد، أنه سمع أنس بن مالك، يذكر أن أعرابيا قام إلى ناحية في المسجد فبال فيها، فصاح به الناس، فقال رسول الله صلى الله عليه وسلم: «دعوه» فلما فرغ أمر رسول الله صلى الله عليه وسلم بذنوب فصب على بوله^(١٥).

ورواه مالك في الموطأ بلفظ: "...فَكَشَفَ عَنْ فَرْجِهِ لِيُبُولَ، فَصَاحَ النَّاسُ بِهِ، حَتَّى عَلَا الصَّوْتُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اتْرُكُوهُ» فَتَرَكُوهُ، فَبَالَ..."^(١٦)

وعند الترمذي بلفظ: عَنْ أَبِي هُرَيْرَةَ، قَالَ: دَخَلَ أَعْرَابِي الْمَسْجِدَ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ، فَصَلَّى، فَلَمَّا فَرَغَ، قَالَ: اللَّهُمَّ ارْحَمْنِي وَمَحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا، فَالْتَفَتَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: "لَقَدْ تَحَجَّرْتَ وَاسِعًا"، فَلَمْ يَلْبَثْ أَنْ بَالَ فِي الْمَسْجِدِ، فَاسْرَعَ إِلَيْهِ النَّاسُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَهْرِيْقُوا عَلَيْهِ سَجَلًا مِنْ مَاءٍ - أَوْ دَلْوًا مِنْ مَاءٍ -"، ثُمَّ قَالَ: "إِنَّمَا بُعِثْتُمْ مُبَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ"^(١٧)

ورواه أحمد في مسنده بلفظ: عن أبي هريرة: دخل أعرابي المسجد ورسول الله صلى الله عليه وسلم جالس فقال اللهم اغفر لي ولمحمد ولا تغفر لأحد معنا فضحك رسول الله صلى الله عليه وسلم وقال لقد احتظرت واسعا ثم ولي حتى إذا كان في ناحية المسجد فشح يبول فقام إليه رسول الله صلى الله عليه وسلم فقال إنما بنى هذا البيت لذكر الله والصلاة وإنه لا يبالي فيه ثم دعا بسجل من ماء فأفرغه عليه قال يقول الأعرابي بعد أن فقهه فقام النبي صلى الله عليه وسلم إلى بابي هو وأمي فلم يسب ولم يؤنب ولم يضرب^(١٨)

ثانياً: تخريج الحديث:

هذا الحديث أخرجه البخاري من طريق ابن المبارك، ومسلم من طريق عبد العزيز بن محمد الدراوردي في صحيحهما، كلاهما عن يحيى بن سعيد الأنصاري، عن أنس بن مالك رضي الله

(١٤) - أخرجه البخاري في صحيحه، كتاب الطهارة، باب ما جاء في تطهير البول، حديث رقم: ٢٢١

(١٥) - مسلم في صحيحه، كتاب الطهارة، باب وجوب غسل البول، حديث رقم: ٢٢٠

(١٦) - مالك في الموطأ، كتاب الطهارة، باب ما جاء في البول قائما، حديث رقم: ١١١

(١٧) - أخرجه الترمذي في سننه، باب ما جاء في البول يصيب الأرض، حديث رقم: ١٤٧. وصححه الألباني.

(١٨) - أخرجه أحمد في مسنده، مسند أبي هريرة، حديث رقم: ١٠٥٤٠. وقال الأرنؤوط: حديث صحيح.

عنه. ورواه مالك عن يحيى بن سعيد مرسلًا. ورواه أبو داود مرسلًا عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلِ بْنِ مُقَرِّنٍ، وابن ماجه في سننه من طريق محمد بن يحيى عن واثلة بن الأسقع، ورواه الترمذي من طريق سعيد ابن عبد الرحمن المخزومي عن سفيان بن عيينة عن أبي هريرة. ورواه النسائي من طريق سويد بن نصر وعن قتيبة عن أنس رضي الله عنه. وأخرجه ابن ماجه من حديث أبي سلمة عن عبد الرحمن عن أبي هريرة، ومن حديث علي ابن مسهر عن محمد بن عمرو عن أبي سلمة عن أبي هريرة.

فالحديث رواه جماعة من الرواة وقد روي مسندًا متصلًا عن يحيى بن سعيد عن أنس من وجوه صحاح وهو محفوظ ثابت من حديث أنس ومن حديث أبي هريرة عن النبي صلى الله عليه وسلم.^(١٩)

ثالثًا: شرح الحديث:

يلقن النبي عليه الصلاة والسلام صحابته درسا مهما في التعامل مع الناس عموما وفي الدعوة إلى الله خصوصا، عند ما دخل أعرابيا^(٢٠) المسجد، فقال كلاما غير لائقا وهو قوله: "اللَّهُمَّ ارْحَمْنِي وَمَحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا" وقد سمعه الرسول صلى الله عليه وسلم والتفت إليه وصحح له خطأه بكل رفق وأحسن أسلوب، قصلى الأعرابي ركعتين ثم قام إلى ناحية من نواحي المسجد فبال ظنا منه جواز ذلك، فصاح عليه الصحابة وهموا بمنعه حالا، ولكن الرسول صلى الله عليه وسلم منعهم، وطلب منهم أن يتركوه حتى يتفرغ من بوله، فلما فرغ أمر النبي صلى الله عليه وسلم بذنوب من ماء فأهريق على موضع البول، ثم التفت إلى الأعرابي بكل طلاقة وجه ووجه إليه توجهاته النيرة التي تغلغت أعماق قلبه ساعتها، فقال له صلى الله عليه وسلم: " إِنَّ هَذَا الْمَسْجِدَ لَا يُبَالُ فِيهِ، وَإِنَّمَا بُيِّ لِنِذْرِ اللَّهِ وَلِلصَّلَاةِ"^(٢١). فأثرت الكلمة في نفس الأعرابي وأعجبه الأسلوب حتى مقولته المشهورة واصفا إرشادات الرسول صلى الله عليه وسلم: " فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيَّ بِأَبِي وَأُمِّي فَلَمْ يَسْبَبْ وَلَمْ يُؤَنَّبْ وَلَمْ يَضْرِبْ" يا لها من ناصيحة وموعظة لينة ولطيفة.

(١٩) - ابن عبد البر، يوسف بن عبد الله، التمهيد لما في الموطأ من المعاني والأسانيد، مؤسسة قرطبة، ج: ٢٤، ص: ١٤.

(٢٠) - ذكر عبد الله بن نافع المدني أن هذا الأعرابي كان الأقرع بن حابس وأخرج أبو موسى المدني عن سليمان بن يسار

قال اطلع ذو الخويصرة اليماني وكان رجلا جافيا. عمدة القارئ، ج: ٥، ص: ١٢.

(٢١) - أخرجه ابن ماجه في سننه، حديث رقم: ٥٢٨، وقال الأرنؤوط: حديث صحيح

المحور الثالث: الرفق والتلطف بالمدعو من خلال حديث الأعرابي.

يتبين للقارئ من خلال هذا الحديث أسلوب الرفق والتلطف الذي استخدمه الرسول عليه الصلاة والسلام عند توجيه الأعرابي إلى المعروف والصواب. ويمكن استخراج هذا الأسلوب فيما يلي:

- (١) نهي النبي صلى الله عليه وسلم صحابته عن الوقوع على الأعرابي لارتكابه الخطأ الفاحش رفقا وتلطفا له.
- (٢) تركه حتى يتفرغ من بوله تيسيرا له، لأنه يصعب عليه حبس البول بعد بداية نزوله، ولقد يضر ذلك بصحته.
- (٣) إصلاح الخطأ الذي ارتكبه الأعرابي أمامه قبل أن يكلمه حتى يمحو أثر الخطأ فلا يؤثر في نفس الأعرابي عند ما يعظه النبي صلى الله عليه وسلم.
- (٤) الإشارة إلى عظم جرم عمل الأعرابي بكل حكمة وموعظة حسنة، حيث أشار النبي إلى حرمة المساجد وما لأجله بنيت، قال صلى الله عليه وسلم: "إنما بنى هذا البيت لذكر الله والصلاة"^(٢٢)
- (٥) استعمال الألفاظ الحسنة سائغة في السمع باردة في النفس، فقوله صلى الله عليه وسلم: "إِنَّ هَذَا الْمَسْجِدَ لَا يُبَالُ فِيهِ، وَإِنَّمَا بُنِيَ لِذِكْرِ اللَّهِ وَلِلصَّلَاةِ"^(٢٣) فيه رفق وتلطف في اختيار الألفاظ، فلو قال له: ارتكبت حراما أو أتيت منكرا لكان وقع في السمع أثقل ونزوله في النفس أشد.
- (٦) التبسم والانبساط والضحك للمخطئ تهيئة لقلبه لقبول الدعوة والإرشاد، فأول ما دخل الأعرابي في المسجد قال عبارة خاطئة وحجر واسعا بقوله: "اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا"^(٢٤) فضحك النبي صلى الله عليه وسلم ورد عليه ردا جميلا بقوله: "لَقَدْ تَحَجَّرْتَ وَاسِعًا"^(٢٥).
- (٧) تذكير الناسي بمهمته إذا عمل بغير مقتضاها من غير تأنيف. فالنبي عليه الصلاة والسلام استخدم منهج الرفق والتلطف في تذكير أصحابه منهج الدعوة القويم، ألا وهو التيسير للمدعو واجتناب العنف والتشديد.
- (٨) مراعاة حال المدعو التحدث به حسب مستواه العلمي ومنزلته الاجتماعية. فالنبي صلى الله عليه وسلم قام بتوجيهاته اللطيفة تجاه الأعرابي من دون استخدام فعل أمر أو نهي

(٢٢) - أخرجه أحمد في مسنده، مسند أبي هريرة، حديث رقم: ١٠٥٤٠. وقال الأرنؤوط: حديث صحيح

(٢٣) - أخرجه ابن ماجه في سننه، حديث رقم: ٥٢٨، وقال الأرنؤوط: حديث صحيح

- أخرجه الترمذي في سننه، باب ما جاء في البول يصيب الأرض، حديث رقم: ١٤٧. وصححه الألباني.^(٢٤)

- أخرجه الترمذي في سننه، باب ما جاء في البول يصيب الأرض، حديث رقم: ١٤٧. وصححه الألباني.^(٢٥)

مراعاة لحال الأعرابي، يقول الله تعالى في حقهم: " الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ" التوبة: ٩٧ فكانت توجيهاته تجاه الأعرابي توجيهات تعليمية مبدئية. أما الصحابة رضوان الله عليهم فتوجيهاته صلى الله عليه وسلم تجاههم توجيهات تربوية تذكيرية رفقًا وتلطفًا بالجانبين.

(٩) تواضعه وحبه للخير لأمتة صلى الله عليه وسلم حيث رد على الأعرابي احتكاره للرحمة والمغفرة على نفسه وعلى الرسول ونفاها عن غيرهما، فأخبره معلم البشرية أن رحمة الله واسعة وسعت كل شيء. وذلك من الرفق والتلطف بمكان.

(١٠) سماحة الشريعة الإسلامية ولطفها، فلم يكلف الشارع عباده بإخراج الأرض النجس من المسجد بل أمر بصب الماء عليها تطهيرًا لها.

المحور الرابع: الواقع الملموس والمستقبل المأمول للدعوة والدعاة

جزى الله الدعاة وارثي الأنبياء خير الجزاء على ما يقومون به في ساحة الدعوة إلى الله، وأسأل الله تعالى أن يرزقهم الإخلاص ويوفقهم بإتباع منهج السنة النبوية في دعوتهم. أجل، هناك دعاة كرسوا حياتهم للدعوة إلى الله ويحاولون تطبيق أسلوب الرفق والتلطف في دعوتهم وبذلك يصلون إلى قلوب المدعوين وتؤثر دعوتهم على كثير من المستمعين لهم.

وعلى الجانب الآخر يوجد بعض الدعاة الذين تخلو دعوتهم أسلوب الرفق والتلطف ويميلون إلى العنف والتشدد وتضليل الناس وتبديعهم بل وتكفيرهم أحيانًا من غير حق شرعي. فهذا النوع من الدعوة لا تنتج نتائج محمودة في ساحة الدعوة. ومن الدعاة في هذه الآونة من يترفق ويتلطف على المنتسبين إلى حزبهم فيلين لهم القول ويلتمس لهم الأعذار، وعندما يدعون غيرهم فتأخذهم الحمية فيستخدمون غير ذلك الأسلوب ولا يلتمسون لهم عذرا. فتولد من هذا الصنع التحزبية الدعوة، وأصبح المدعوون كل بما كان من حزبهم يقبلون. وضرر ذلك على الدعوة لا يخفى على كل ذي لب. ولعل ما يزيد الطين بلًا غياب المنهج النبوي القويم للدعوة عن كثير من الدعاة، فكثير من الدعاة لم يكن لهم سابقة علم لمنهج الدعوة ولم يأخذ بأيديهم خبراء في الفن.

فالمستقبل المأمول للدعوة أن يتحسن الوضع ويصحح الأخطاء المشار إليها وغيرها مما تقف كعوائق أمام سير ركب الدعوة الناجعة، ويمكن ذلك باتخاذ الإجراءات الآتية:

أولاً: إخلاص النية لله وحده

فالدعوة عبادة يبتغى بها وجه الله تعالى، فلا يجوز للداعي أن يبتغى بها رضا غير الله أو عرض من الدنيا أو جاه غير ذلك. قال تعالى: " وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ" البينة: ٥

وعن أبي هريرة قال: قال رسول الله - صلى الله عليه وسلم -: "من تعلم علما مما يبتغى به وجه الله عز وجل لا يتعلمه إلا ليصيب به عرضا من الدنيا لم يجد عرف الجنة يوم القيامة".^(٢٦)

ثانيا: التأهيل والأهلية

يجب على أولي أمر المسلمين (العلماء والرؤساء) أن يتعتنوا بهذا الجانب اعتناء يحميه من الروبوضة، فيمنعون من ليس له أهلية الدعوة أن يكون في ساحتها. ويكوّن لجنة خاصة لمتابعة نشاطات الدعاة للتوجيهات والإرشادات. كما فعل النبي صلى الله عليه وسلم لأصحابه في حديث الأعرابي.

ثالثا: تأسيس معاهد للدعوة وتكوين الدعاة

الدعوة إلى الله فن مستقل له منهجه وأسس ومقوماته، فيجب على الداعي أن يتدرب على أيدي العلماء الريانيين ويتعلم تلك المنهج قبل أن يخوض في ساحة الدعوة. وعلى ذلك يتحتم على أولي الأمر إيجاد مراكز ومعاهد تدريبية لتكوين الدعاة وتنظيم ورشة عمل من حين لآخر لتزويدهم بمزيد من الخبرات في المجال الدعوي وتنبههم على المستجدات في الساحة.

الخاتمة

وفي ختام هذا البحث يتبين للقارئ أن الرفق والتلطف في الدعوة إلى الله لهما أثر بالغ في الوصول إلى قلب المدعو وإصغائه إلى الرسالة الدعوية وقبوله لها، ولقد كان للداعي في رسول الله أسوة حسنة في حسن تعامله مع المدعو ورفقه وتلطفه له في المنشط والمكره. ولو اتبع الدعاة هذا المنهج النبوي الناجع لحققوا النجاح الباهر في نشاطاتهم الدعوية. بينما العنف والتشدد يحجزان القلب أحيانا من الاقتباس من نور الدعوة والنصيحة. فالرفق والتلطف صفتان مهمتان في الدعوة إلى الله، كلما اتصف بهما الداعية كلما نجحت دعوته، ومتى ما ابتعد عنها تتعرضت دعوته للرد والإعراض عنها.

المصادر والمراجع

إبراهيم مصطفى وغيره، المعجم الوسيط، بيروت، دار الدعوة، د.ت.
أبو داود، سليمان بن الأشعث السجستاني، سنن أبي داود، دار الكتاب العربي بيروت، ١٣٩٨ هـ.

- أخرجه أبو داود في سننه، باب طلب العلم لغير الله، حديث رقم: ٣٦٦٤. وقال الأرنؤوط: حديث حسن لغيره.^(٢٦)

أبو هلال العسكري، الحسن بن عبد الله، الصناعتين: الكتابة والشعر، دار الفكر، بيروت، ١٤٢٠هـ.

ابن حجر، أحمد بن علي العسقلاني، فتح الباري، دار المعرفة، ١٣٧٩ بيروت هـ .
ابن عبد البر، يوسف بن عبد الله، التمهيد لما في الموطأ من المعاني والأسانيد، مؤسسة قرطبة
ابن تيمية، أحمد بن عبد الحلیم، مجموع الفتاوى، دار الوفاء، بيروت، ١٤٢٦هـ/٢٠٠٥م.
ابن فارس، أحمد، معجم مقاييس اللغة، دار الفكر، بيروت، ١٣٩٩هـ
ابن ماجه، محمد بن يزيد القزويني، سنن ابن ماجه، دار الرسالة العالمية، بيروت، ١٤٢٣هـ
تحقيق حسين سليم.

ابن منظور، محمد بن مكرم، لسان العرب، بيروت، دار صادر، ١٤٢٠هـ.
أحمد بن حنبل، مسند الإمام أحمد بن حنبل، مؤسسة قرطبة، القاهرة، ١٤١١هـ.
البخاري، أبو عبدالله محمد بن اسماعيل، صحيح البخاري، المكتبة الإسلامية،
استانبول، ١٩٨١م.

البغوي، الحسين بن مسعود، معالم التنزيل، دار طيبة للنشر والتوزيع، بيروت، ١٤١٧هـ.
الترمذي، محمد بن عيسى أبو عيسى السلمي، الجامع الصحيح سنن الترمذي، تحقيق أحمد
محمد شاكر وآخرون، دار إحياء التراث العربي - بيروت، ١٤٢٠هـ.
عبد القادر عودة، الإسلام وأوضاعنا السياسية، مؤسسة الرسالة، بيروت، ١٤٠١هـ/١٩٨١م.
علاء الدين، علي بن حسام الدين، كنز العمال في سنن الأقوال والأفعال، دار الفكر، بيروت،
١٤٠١هـ.

الغزالي، أبو حامده) إحياء علوم الدين، دار الفكر، بيروت، ١٤١٤هـ.
السعدي، عبد الرحمن (٢٠٠١م) توضيح الكافية الشافية. دار ابن حزم، القاهرة
الرازي، محمد بن أبي بكر، مختار الصحاح، لبنان ناشرون، بيروت.
الزبيدي، أبو بكر بن إبراهيم، الجوهرة النيرة، دار الكتب العلمية، بيروت، ١٤٢٢هـ.
الزبيدي، محمد بن محمد، تاج العروس من جواهر القاموس، القاهرة، دار ابن حزم، ٢٠١٥م.
الزرقاني، المنتقى على الموطأ، دار الصابوني، بيروت.
مالك، بن أنس، الموطأ، دار إحياء التراث العربي، القاهرة، ١٤١٢هـ.
مسلم بن الحجاج القشيري، صحيح مسلم، دار الجيل، بيروت، ١٤٣٣هـ.
النووي، يحيى بن شرف، المجموع شرح المهذب، دار الفكر، بيروت، ١٤١٤هـ.
النووي، يحيى بن شرف، المنهاج شرح صحيح مسلم بن الحجاج، دار إحياء التراث العربي،
بيروت، ١٤١٤هـ.

المعاشرة بالمعروف وأثرها في إزالة العنف الأسري

إعداد:

زينب جعفر محمود

ملخص البحث:

إن للمعاشرة الزوجية بالمعروف أثر بالغ في إزالة العنف الأسري، ولها دور كبير في تحقيق الأمن والاستقرار الأسري، ويهدف البحث إلى إظهار حقيقة المعاشرة بالمعروف في الإسلام، وبيان تأثيرها وتأثيرها على قضاء العنف الأسري في الحياة الأسرية، ولتحقيق أهداف البحث استخدم المنهج الوصفي في معالجة مشكلة البحث، وتكون البحث من مقدمة وثلاثة مباحث: المبحث الأول: معنى المعاشرة بالمعروف، والعنف الأسري، والمبحث الثاني: مظاهر المعاشرة بالمعروف في الإسلام، مع توضيح مظاهر العنف الأسري وأسبابه، والمبحث الثالث: كيفية إزالة العنف الأسري عن طريق المعاشرة الزوجية، وخاتمة، وتوصيات، وقائمة المراجع. وقد توصل البحث إلى عدد من النتائج، أبرزها: أن المعاشرة بالمعروف لها أهمية كبيرة، جاء بها الإسلام، وأمر باتباع سبيلها، وكان لسلف هذه الأمة عناية بهذا الموضوع في مؤلفاتهم وكتاباتهم، وأن للمعاشرة بالمعروف دور كبير في تقوية المحبة وزيادة ثقة بين الزوجين، وأن العنف الأسري يميئ طعم الحياة الزوجية، ويعرقل سيرها في تكوين أسرة صالحة، وأن هناك حلول كثيرة تساعد في حل مشكلة العنف الأسري.

الكلمات المفتاحية: المعاشرة الزوجية- العنف الأسري- الأسرة.

مقدمة:

الحمد لله الذي خلق فسوى، وخلق الأزواج كلها، وجعل لهم شرعةً ومنهاجاً يسرون عليها لتتحقق الغاية الأسى في خلقهم، والعشرة الحسنة في معاملتهم. وأفضل الصلاة وأتم التسليم على المبعوث رحمة للعالمين، وعلى آله الطيبين، وصحابته الأكرمين، والتابعين لهم إلى يوم الدين.

وبعد؛ العشرة الطيبة الحسنة، من دعائم وأسس التي يقوم عليها كيان الأسرة، وتثبت ديمومة العلاقة الوثيقة، والصالحة بينهم، لذلك أصدر الله أمراً في محكم تنزيله أمراً بحسن العشرة بين الزوجين، وإزالة كل ما يكون سبباً إلى العنف الأسري أياً كان نوعه، فقد جاءت

نصوص الشرع متوفرة ومتعاضدة تعزز وتؤكد هذه الظاهرة، وتبين ثمراتها على المجتمع على وجه العموم، وعلى الأسرة على وجه الخصوص. قال عز الله تعالى: ﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾^(١). وقال عليه الصلاة والسلام في حديث رواه الترمذي: (خيركم خيركم لأهله وأنا خيركم لأهلي)^(٢). لذلك كان لزاماً على الذي يقوم بشأن الأسرة أن يسلك كل مسلك في تحقيق وتنفيذ هذا الأمر الإلهي، والهدي النبوي ما وسعه إلى ذلك سبيلاً.

فالعلاقة الأسرية لا بد أن يشع منها التعاطف، وينبعث فيها الحب والمودة كي تحقق هدفها المقصود وهو: السكن. كما قال تعالى: ﴿وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا﴾^(٣).

فإذا افتقد هذا السكن وأصبح البيت مصدر المعاناة، فإن كثيراً من المآسي والآلام تنشأ وتصبح الحياة جحيماً لا تطاق، وهذا خلاف مقصد الشريعة من بناء الأسرة.

المبحث الأول: تعريف المعاشرة بالمعروف، والعنف الأسري.

- أولاً: المعاشرة بالمعروف:

العِشْرَةُ: المخالطة؛ عاشَرْتُهُ مُعَاشِرَةً، وَاغْتَشِرُوا وَتَعَاشَرُوا: تَخَالَطُوا؛ وَعَشِيرَةُ الرَّجُلِ: بَنُو أَبِيهِ الْأَدْنَوْنَ، وَقِيلَ: هُمُ الْقَبِيلَةُ، وَالْجَمْعُ عَشَائِرٌ، وَالْعَشِيرَةُ الْعَامَّةُ مِثْلُ بَنِي تَمِيمٍ وَبَنِي عَمْرٍو وَبَنِي تَمِيمٍ، وَالْعَشِيرَةُ الْقَبِيلَةُ، وَالْعَشِيرُ الْمُعَاشِرُ، وَالْعَشِيرُ: الْقَرِيبُ وَالصَّدِيقُ، وَالْجَمْعُ عَشْرَاءُ، وَعَشِيرُ الْمَرْأَةِ: زَوْجُهَا لِأَنَّهُ يُعَاشِرُهَا وَتُعَاشِرُهُ كَالصَّدِيقِ وَالْمُصَادِقِ؛ وَالْعَشِيرُ: الزَّوْجُ. وَقَوْلُهُ تَعَالَى: ﴿لَيْسَ أَلْمُونَ وَلَيْسَ الْعَشِيرُ﴾^(٤)؛ أَي لِبَيْتِ الْمُعَاشِرِ. وَمَعَشَرَ الرَّجُلِ: أَهْلَهُ. وَالْمَعَشَرُ: الْجَمَاعَةُ، مِتَخَالِطِينَ كَانُوا أَوْ غَيْرَ ذَلِكَ؛ وَالْمَعَشَرُ وَالنَّفَرُ وَالْقَوْمُ وَالرَّهْطُ مَعْنَاهُمْ: الْجَمْعُ، لَا وَاحِدَ لَهُمْ مِنْ لَفْظِهِمْ، لِلرِّجَالِ دُونَ النِّسَاءِ، وَالْعَشِيرَةُ أَيْضاً الرِّجَالُ وَالْعَالَمُ أَيْضاً لِلرِّجَالِ دُونَ النِّسَاءِ. وَقَالَ اللَّيْثُ: الْمَعَشَرُ كُلُّ جَمَاعَةٍ أَمْرُهُمْ وَاحِدٌ نَحْوَ مَعَشَرِ الْمُسْلِمِينَ وَمَعَشَرِ الْمُشْرِكِينَ. وَالْمَعَشَرُ: جَمَاعَاتُ النَّاسِ^(٥).

وأما العشرة اصطلاحاً: فهناك تعريفات كثيرة للعلماء، فمن هذه التعريفات: "المخالطة والمداخلة فالعشرة والمعاشرة والمعاشرة. وعشيرك الذي يعاشرك"^(٦).

(١) سورة النساء: الآية ١٩.

(٢) حديث صحيح. أخرجه الترمذي، أبواب المناقب عن رسول الله صلى الله عليه وسلم، باب في فضل أزواج النبي صلى الله عليه وسلم، حديث: ٣٩١٠، وابن ماجه، كتاب النكاح، باب حسن معاشرة النساء، حديث: ١٩٧٣.

(٣) سورة النحل: الآية ٨٠.

(٤) سورة الحج: الآية ١٣.

(٥) لسان العرب (٤/٥٧٤).

(٦) معجم مقاييس اللغة (٤/٣٢٦)؟

والمعاني اللغوية السابقة، والاستعمال الشرعي له يدل على هذا، فقد ورد في القرآن الكريم قول الله تعالى: ﴿وَعَاشِرُهُنَّ بِالْمَعْرُوفِ﴾^(١).
وأما المَعْرُوفُ: اسمٌ لكلِّ فِعْلٍ يُعْرَفُ حُسْنُهُ بِالْعَقْلِ أَوْ الشَّرْعِ، وهو خِلافُ المنكِرِ، أو هو: "كل ما يحسن في الشرع"، أو "الصنيعَةُ يُسَدِّهَا المرءُ إلى غيرِهِ"^(٢).
والمعاشرَة بالمعروف تعني: "مخالطة الرجل ومعاملته لزوجته بأسلوب لائق منسجم مع تعاليم الشرع وأعراف المجتمع"، أو هي: "ما يكون بين الزوجين من الألفة والانضمام"، أو "الأخلاق التي تقتضيها المخالطة بين الزوجين"^(٣).

- ثانياً: العنف الأسري:

أما العنف: مصدر عنف: العُنْفُ بِالضَّمِّ ضد الرِّفْقِ تَقُولُ منه: عُنْفَ عَلَيْهِ بِالضَّمِّ عُنْفًا.
عنف: شدة وقسوة، والعنف ضد رفق ولين^(٤).
أما الأسرة: أهل الرِّجْلِ وعشيرته. الأسرة الجماعة يربطها أمرٌ مُشْتَرِكٌ. والجمع: أُسْرٌ^(٥).
والعنف الأسري يعني: هو إيذاء يحدث ضرراً يقوم به أحد أفراد الأسرة ليفرض رأيه وسيطرته على المتضرر، أو هو: إلحاق الأذى بين أفراد الأسرة الواحدة: كعنف الزوج ضد زوجته، وعنف الزوجة ضد زوجها، وعنف أحد الوالدين أو كلاهما تجاه الأولاد، أو عنف الأولاد تجاه والديهم، حيث يشمل هذا الأذى الاعتداء الجسدي، أو النفسي، أو الجنسي، أو التهديد، أو الإهمال، أو سلب الحقوق من أصحابها، وعادةً ما يكون المُعْتَبِفُ هو الطرف الأقوى الذي يُمارس العنف ضد المُعْتَبِفِ الذي يُمَثِّلُ الطرف الأضعف، ويسمى أيضاً الإساءة الأسرية، أو عنف الشريك الحميم^(٦).

(١) سورة النساء: الآية ١٩.

(٢) التعريفات (ص: ٢٢١).

(٣) فقه الأسرة (١٤/٥).

(٤) مقاييس اللغة (١٥٨/٤).

(٥) معالم الأسرة المسلمة في القرآن الكريم، أبو عبدو، زهير.

(٦) موقف الصحابة من أحداث العنف في عهد الخلفاء الراشدين، ص: ٤.

المبحث الثاني: مظاهر المعاشرة بالمعروف والعنف الأسري في الإسلام.

أولاً: مظاهر المعاشرة بالمعروف.

إن الإسلام أمرنا بحسن العشرة مع الأقربين، ومع الناس عامة، ولكن الأقربين أولى بالمعروف، وأن الواجب على كل من الزوجين معاشرته صاحبه بالمعروف؛ لأن الله قال في سورة النساء: ﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾^(١).

فالواجب على الزوج أن يعاشر زوجته بالمعروف، وعلى الزوجة كذلك أن تعاشر زوجها بالمعروف؛ وكل يبذل قصارى جهده في ذلك لقوله تعالى: ﴿وَكُنْ مِثْلَ الَّذِي عَلَيْكَ بِالْمَعْرُوفِ وَاللِّجَالِ عَلَيْهِنَّ دَرَجَةٌ﴾^(٢)، قال السعدي -رحمه الله-: "وللنساء على بعولتهن من الحقوق واللوازم مثل الذي عليهن لأزواجهن من الحقوق اللازمة والمستحبة"^(٣).

فعلى الزوج أن يجتهد، وعليه الزوجة أن تجتهد إحسان المعاملة بالمعروف بالكلام الطيب، والأسلوب الحسن، وحفظ اللسان عما لا ينبغي، وحفظ اليد عما لا ينبغي، فهو يعاشر بالمعروف، وهي كذلك في جميع الأحوال، ويحرص كل منهما على الكلام الطيب، والأسلوب الحسن، وأداء الواجب، الرجل يأتي بما أوجب الله عليه من النفقة، مع الكلام الطيب، والأسلوب الحسن، وهي كذلك عليها أن تسلم نفسها له، تسمع وتطيع له في المعروف، وتخطبه بالتالي هي أحسن، ولا تمنعه من حاجته التي شرع الله له أداءها، هكذا الواجب عليهم أن يتعاونوا جميعاً على الخير، وأن يكون كل واحد حريصاً على المعاشرة الطيبة، وعدم النزاع، وعدم الظلم، وبهذا تصلح الأمور، وتستقيم الأحوال، لتتحقق المودة والرحمة فيما بينهما، قال تعالى: ﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ﴾^(٤). وأما مع الظلم، وسوء العشرة ما تستقيم الأحوال، نسأل الله السلامة والعافية.

قال السعدي -رحمه الله- في تفسير قول الله تعالى: ﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾^(٥) "وهذا يشمل المعاشرة القولية والفعلية، فعلى الزوج أن يعاشر زوجته بالمعروف، من الصحبة الجميلة، وكف الأذى، وبذل الإحسان، وحسن المعاملة، ويدخل في ذلك النفقة والكسوة ونحوهما،

(١) سورة النساء: الآية ١٩.

(٢) سورة البقرة: الآية ٢٢٨.

(٣) تيسير الكريم الرحمن، (ص: ١٠٢).

(٤) سورة الروم: الآية ٢١.

(٥) سورة النساء: الآية ١٩.

فيجب على الزوج لزوجته المعروف من مثله لمثلها في ذلك الزمان والمكان، وهذا يتفاوت بتفاوت الأحوال^(١).

وفقد وردت أحاديث وروايات كثيرة في السنة النبوية؛ توصي الأزواج بحسن المعاشرة مع زوجاتهم. ففي الصحيح من حديث أبي هريرة رضي الله عنه، عن النبي -صلى الله عليه وسلم- أنه قال: (واستوصوا بالنساء خيراً)^(٢).

وقال في حديث رواه جابر بن عبد الله رضي الله عنه في صحيح مسلم: (فاتقوا الله في النساء فإنكم أخذتموهن بأمان الله واستحللتم فروجهن بكلمة الله)^(٣).

وروى الإمام أحمد من حديث أبي هريرة رضي الله عنه: (أكمل المؤمنين إيماناً أحسنهم خلقاً، وخيارهم خيارهم لنسائهم)^(٤).

في المقابل فإن هناك نصوصاً وتعاليم تؤكد على الزوجة حسن المعاشرة لزوجها، ومعاملتها باحترام، فقد ورد عن رسول الله صلى الله عليه وسلم في سنن الترمذي أنه قال: (لو كنت أمراً أحداً أن يسجد لأحد لأمرت المرأة أن تسجد لزوجها)^(٥).

فهذه قبس من نصوص شرعية صريحة واضحة وضوح الشمس وقت الظهير، تكفي الاستدلال على أن الإسلام، جاء بنظام وحقوق المعاشرة، وبين مظاهرها ليسعى كل إلى تحقيق ما له وما عليه.

ثانياً: مظاهر العنف الأسري.

يحسب بعض الأزواج أنه إذا أظهر رفقه ولينه في معاشرته؛ فهذا نقص في رجولته، أو أنها ستطمع فيه وتستخف به، وأية رجولة أروع من أن يحسن الرجل معاملته مع أهله. وكذلك بعض الآباء يحسبون أن من ضروريات الأبوة أن يكون عابساً حازماً كي يكون له هيبة، وإلا استهان الأولاد به.

هذا العبوس والحزم يجعلهم منضبطين كأنهم جنود في ثكنة عسكرية، ولكن متى كانت البيوت كذلك؛ فهي بيوت قاسية، لا يخرج منها إلا القساة والمرضى النفسيون، فاتقوا الله في أهليكم.

(١) تيسير الكريم الرحمن، ص: ١٧٢.

(٢) متفق عليه. أخرجه البخاري: كتاب النكاح، باب الوصية بالنساء، حديث ٤٨٩٣، ومسلم: كتاب الرضاع، باب الوصية بالنساء، حديث ٢٧٤٩.

(٣) أخرجه مسلم: كتاب الحج، باب حجة النبي صلى الله عليه وسلم - حديث: ٢٢١٢.

(٤) مسند الإمام أحمد بن حنبل، حديث: ٧٢٣٨.

(٥) حديث حسن. أخرجه الترمذي، أبواب الرضاع عن رسول الله صلى الله عليه وسلم، باب ما جاء في حق الزوج على المرأة، حديث: ١١١٥، وابن ماجه، كتاب النكاح، باب حق الزوج على المرأة، حديث: ١٨٤٨.

أشكال ومظاهر العنف الأسري^(١):

- يتخذ العنف المنزلي أو الأسري عدة أشكال أو مظاهر منها ما يلي:
- (١) الإيذاء البدني: وهو أكثر أشكال العنف خطورة خاصة إذا صاحبه جروح أو كسور تصيب المعتدى عليه، وقد يأخذ الإيذاء البدني أو الجسدي شكل الاعتداء بالضرب دون إحداث أضرار جسيمة بجسم المعتدى عليه كالصفع على الوجه، والركل بالقدم، والحرمان من الطعام أو الشراب لفترة قصيرة.
- (٢) الإيذاء اللفظي: وفي هذه الحالة يوجه المعتدي إلى المعتدى عليه ألفاظاً بذيئة وعبارات مسيئة تحط من قدره أو تنال من شرفه أو شرف أهله كسب الزوج لزوجته وأهلها، أو العكس، وقد يتخذ الإيذاء المعنوي أو اللفظي صورة من صور الإكراه، حيث يهدد الشخص شخصاً آخرًا بكشف سره، أو بإيذاء أحد يحبه أو بإتلاف ممتلكات يعزب بحيازتها.
- (٣) الإيذاء الاجتماعي: ويكون ذلك في صورة فرض العزلة الاجتماعية على أحد أفراد الأسرة، ومن ذلك على سبيل المثال حظر خروج الزوجة من المنزل لزيارة أهلها، أو صديقاتها، أو تقييد حركة الأبناء في حيز مكاني معين يمنعهم من الاختلاط بأبناء الجيران، أو أقرانهم من الأقارب.
- ومن مظاهر العنف الاجتماعي ما يتعرض له المسنون من عدم احترامهم والتحدث معهم، فضلاً عن سوء المعاملة من الزوج، أو الأولاد، أو الزوجة.
- (٤) العنف الاقتصادي: يعدّ العنف الاقتصادي من مظاهر العنف التي تحدث داخل الأسرة، ومن صورها استيلاء الزوج على مرتب الزوجة، أو القرية وسوء استخدام الوكالة الشرعية للزوجة، وكذلك استيلاء الذكور على حق النساء في الميراث، ومنع الفتاة العاملة من الزواج من أجل الراتب ودفعها للاقتراض من البنوك، أو الشراء بالأقساط، وأيضاً الاستيلاء على مهر المرأة بدون إذنها وبدون وجه حق، بالإضافة إلى استخدام الزوج لاسم زوجته في استخراج تراخيص الأعمال التجارية يمثل نوعاً من العنف الاقتصادي.
- (٥) العنف الرمزي: هذا النوع من العنف المنزلي يسميه علماء النفس بالعنف التسلطي وذلك للقدرة الذي يتمتع بها الفرد الذي هو مصدر هذا النوع من العنف، ويتمثل هذا النوع من العنف الأسري في استخدام طرق رمزية تحدث نتائج نفسية وعقلية واجتماعية لدى الموجه إليه، هذا النوع من العنف يشمل التعبير وطرق غير لفظية كاحتقار الزوجة، أو الأبناء، أو توجيه الإهانة وازدراءهم كالامتناع عن النظر إلى الزوجة واحتقارها بتعابير وجه أكثر احتقاراً وكراهية.

(١) العنف الأسري، أسبابه، آثاره، وعلاجه في الفقه الإسلامي، ص ١٩٢.

(٦) العنف الصحي: وهو ما يكون نتاج العنف الجسدي أو البدني، ويشمل الضرب واللكم والحرق، وغيرها من أنواع الاحتكاك التي تؤدي إلى الإصابة الجسدية للضحية، وقد تكون الزوجة أو الابن أو الفتاة أو المسن، كما أن إرهاب الزوجة بالحمل والولادة يعد نوعاً من أنواع العنف الصحي.

وليس من العنف الأسري ما يراه البعض ويعتقدونه، من أن إقامة الرجل على أسرته بأمر التربية الإسلامية، أو القيام بأوامر الله، واجتناب كل ما حرم وزجر. فالحقيقة الحقة أنه لا علاقة بينهما، ولا تشابه، فهذا حق ألزمه الله عليه من أن يقي نفسه وأهله من النار، ويأخذ بأيديهم إلى ما ينالون بفعله مرضاة الله.

أسباب العنف الأسري^(١):

- للعنف الأسري أسباب كثيرة وسيختصر على ذكر أهمها إجمالاً وهي كالآتي:
- (١) ضعف الوازع الديني: فعندما يرق الدين في القلب، ويضعف الإيمان فإن الشخص قد يتعدى ويظلم أهل بيته، ويضعف الإيمان لا يستطيع أن يتحمل مآسي الحياة وقسوتها فلو أصابه فقراً أو ضائقة مالية فإنه قد ينشأ لديه ردة فعل سلبية فيتجه نحو العنف مع أسرته.
 - (٢) قسوة القلب: وضعف المشاعر والإحساس بالآخرين، والأنانية وحب الذات تجعل المرء قاسياً مع من يعول فلا يرحم أو يراف بهم.
 - (٣) الغضب: وسرعة الانفعال وعدم امتلاك النفس تجعل المرء يفقد الاتزان عند حدوث مشكلة فلا يستطيع السيطرة على أقواله وأفعاله فيضرب ويسب ويصرخ دون تفكير في العواقب.
 - (٤) مؤثرات بيئية: كأن يكون في مرحلة الطفولة نشأ الشخص في بيئة قاسية عنيفة لا مكان فيها للرفق والرحمة والتعامل الحسن فيمارس هذه التربية مع زوجته وأبنائه.
 - (٥) مفاهيم خاطئة: بأن يكون لديه مفهوم خاطئ في التعامل مع الآخرين فيستخف بالأطفال ويستهن بالمرأة ويرى أن ليس لها حقوقاً وبالتالي لا يحسن التواصل والتقارب مع أفراد أسرته إلا عن طريق العنف.
 - (٦) تعاطي المخدرات: فالمسكرات تذهب بلباب العقل فيتصرف تصرفات غير مسئولة.
 - (٧) مشاهدة الأفلام: وخصوصاً التي تحمل طابع العنف فهي تعمل على تعزيز وتدعيم الميول للعنف ويزداد ذلك مع وجود توتر نفسي أو عاطفي أو حالة إحباط لدى الشخص.

(١) العنف الأسري، أسبابه، آثاره، وعلاجه في الفقه الإسلامي، ص ١٧٩.

(٨) المرض النفسي: فلا يكون لديه القدرة في التحكم في مشاعره وإدراكاته مما قد يسبب عنف عائلي.

وهناك عوامل أخرى مؤثرة كتأثير السحر والشعوذة ودوره في تفريق الأسر، وتأثير رفاق السوء في تدمير العلاقات الزوجية، والجهل، وكثرة المعاصي كلها من مسببات العنف الأسري. ولا يشترط أن يكون عامل واحد هو السبب بل قد تكون عدة عوامل مجتمعة أدت إلى استخدام العنف.

آثار سلبية للعنف على الفرد والأسرة والمجتمع من الناحية النفسية والجسدية^(١):

يؤدي العنف الأسري إلى آثار سلبية وخيمة، سواء من الناحية النفسية أو الجسدية، وعلى الأسرة وعلى المجتمع، منها:

- (١) الإصابة بالإحباط وخيبة الأمل نتيجة الشعور بالظلم.
- (٢) الشعور بالقلق والاضطراب، نتيجة الهيجان الداخلي وعدم الحصول على قدر كافٍ من الحنان والأمان والمحبة.
- (٣) الاكتئاب والانتوائية والعزلة نتيجة التعرض للاحتقار والتهميش.
- (٤) الكذب لتجنب العقاب القاسي الذي لا يتناسب مع ما يتطلبه الموقف.
- (٥) فقدان الشهية: تؤدي ممارسة العنف من ضرب أو إهانة في أثناء تناول الطعام، إلى عدم الرغبة في تناوله.
- (٦) تؤدي أجواء العنف السائدة في الأسرة إلى تمهيد الطريق للتفكك الأسري، سواء نتيجة الطلاق أو تعدد الزوجات أو فقدان أحد الوالدين لمدة طويلة، ما يؤدي إلى تلاشي الإحساس بالأمان، وتمزق الروابط العاطفية بين أفراد الأسرة.
- (٧) يؤدي التفكك الأسري وغياب الشعور بالاستقرار الأسري والدفء العائلي إلى الشعور بالإحباط، ما يدفع البعض إلى التعبير عن الغيظ والكبت من خلال ممارسة العدوان على أفراد المجتمع، وهو ما ينتج عنه اضطراب أمن واستقرار المجتمع.

المبحث الثالث: كيفية إزالة العنف الأسري^(٢):

هناك طرق وحلول كثيرة تتخذ للخروج من دائرة العنف الأسري منها:

(١) العنف الأسري، أسبابه، آثاره، وعلاجه في الفقه الإسلامي، ص ١٩٥.

(٢) العنف الأسري، أسبابه، آثاره، وعلاجه في الفقه الإسلامي، ص ٢١٤.

(١) اقتداء الزوج بالرسول عليه الصلاة والسلام: قد جعل الله الزوج راعياً لأسرته، وجعله مسئولاً عن تربيتهم وتعليمهم وهذه المسؤولية تتطلب من الزوج أن يتخذ أفضل الوسائل والطرق في التربية والتعامل مع أسرته، وأفضل الطرق وأعلىها في التربية هي طريقة محمد صلى الله عليه وسلم ولتأمل في حياته الأسرية لوجدها خالية تماماً من العنف والقسوة؛ فيها هي أم المؤمنين عائشة رضي الله عنها وأرضاها تقول فيما أخرجه الإمام مسلم في صحيحه: "ما ضرب رسول الله صلى الله عليه وسلم شيئاً قط بيده ولا امرأة ولا خادماً إلا أن يجاهد في سبيل الله". وأخرج الإمام مسلم عن أنس رضي الله عنه أيضاً: (والله لقد خدمته تسع سنين ما علمته قال لشيء صنعته لم فعلت كذا وكذا أو لشيء تركته هلا فعلت كذا وكذا^(١)). فلم يتخذ الضرب والعنف وسيلة للتربية والتقويم وهذا من كمال خلقه وحسن معاشرته صلى الله عليه وسلم.

(٢) شعور المرأة بأن حق الزوج عظيم: حق الزوج على الزوجة عظيم، وحقه أعظم من حقها عليه لقوله تعالى في سورة البقرة: ﴿وَهُنَّ مِثْلُ الَّذِي عَلَيْنَ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْنَّ دَرَجَةٌ﴾^(٢)، وقد جاء في الحديث: (لو كنت امرأة أحداً أن يسجد لغير الله لأمرت المرأة أن تسجد لزوجها. والذي نفس محمد بيده لا تؤدي المرأة حق ربها حتى تؤدي حق زوجها ولو سألها نفسها وهي على قتب لم تمنعه^(٣)). فإذا قامت الزوجة بحق زوجها من تودد وتجميل وخدمة وطاعة فإن ذلك في الغالب يغلق أبواباً كثيرة من العنف. فغضب الزوج وعنفه قد يكون منشأه من الزوجة لمنازعة القوامه ومحاولتها التسلط عليه، أو لعدم تقديرها لظروفه الاجتماعية أو الاقتصادية، أو لعدم معرفتها ما يغضبه وما يسره، فإذا لم تتعرف الزوجة على ما يسعد زوجها وما يغضبه فلا تتوقع منه أن يحسن إليها ويعطيها حقها ما لم تعطيه حقه من حبٍ وتقدير وحسن عشرة. لذا من المهم جداً أن تتحقف الزوجة في هذا الباب وتتعلم كيفية كسب قلب الزوج كي يكون بيتها بعيداً عن العنف والقسوة.

(٣) استشارة أهل الخبرة: طلب الاستشارة من أهل العلم والخبرة وخصوصاً من المراكز التي أنشئت من أجل إيجاد حلولاً للمشاكل الأسرية التي استعصى حلها ليس عيباً، وليس صحيحاً أن ما يحدث في الأسرة ينبغي أن يظل في غاية الكتمان حتى ولو كانت الأسرة تعيش عذاباً ومحنة. فهذا الفهم ناقص لأننا نرى أن هناك أخطاءً أسرية تتطلب من أصحاب الرأي والحكمة أن يتدخلوا لرفع هذه المعاناة. وقد حدث في زمن الرسول عليه

(١) صحيح مسلم، كتاب الفضائل، باب كان رسول الله صلى الله عليه وسلم أحسن الناس خلقاً، حديث: ٤٣٧٢.

(٢) سورة البقرة: الآية ٢٢٨.

(٣) حديث حسن. أخرجه الترمذي، أبواب الرضاع عن رسول الله صلى الله عليه وسلم، باب ما جاء في حق الزوج على

المرأة، حديث: ١١١٥، وابن ماجه، كتاب النكاح، باب حق الزوج على المرأة، حديث: ١٨٤٨.

الصلاة والسلام من النساء من اشتكين أزواجهن وأظهرن ما يحدث في بيوتهن من أسرار وذلك طلباً لحل ما وجبهن من مشكلات كما قال تعالى: ﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا﴾^(١)، فتدخل الحكماء والعقلاء الأمناء في حل المشكلات الأسرية قد يكون أحياناً مطلباً ملحاً، إذا اتخذ إجراء عملي وعدم إخفاء المشكلة والسكوت عليها، والخطوة الأولى هي إخبار شخص ما بشأن الإساءة، سواء كان صديقاً أو قريباً عزيزاً أو موفر الرعاية الصحية أو مستشاراً دينياً أو أي شخص آخر موثوق.

(٤) ينبغي على المعالجين تقييم الحالات المرتبطة بعنف منزلي لكل من الضحية والجاني، وتقديم الاستشارات اللازمة، مع الانتباه إلى ضرورة إجراء التقييم مع كل فرد بصورة خاصة خلال المقابلة الأولية، وذلك من أجل زيادة شعور الضحية بالأمان عند كشفها عن واقعة العنف المنزلي الحادثة في العلاقة.

(٥) يجب تقديم النصح للمعتدين، والتقصي عن أسباب السلوك العدواني لديهم ومعالجتها، بهدف تقليل خطورة قيامهم بالعنف المنزلي في المستقبل، سواء أكان ذلك في نفس العلاقة أم في علاقة جديدة.

(٦) وضع خطة سلامة للضحية، حيث تسمح خطة السلامة بالتخطيط للمواقف الخطرة التي يمكن أن تواجهها الضحية إذا وقعت حادثة حادة في المنزل مرة أخرى، ووضع استراتيجيات لضمان سلامتهم، مثل تجنب المواجهات في الغرف التي تتضمن مخرجاً واحداً فقط، وتجنب الأماكن التي تحتوي على العديد من الأسلحة المحتملة (مثل المطابخ، الحمامات، وغير ذلك).

(٧) تعديل السلوكيات السلبية للأطفال الذين تعرضوا للعنف أو شاهدوه إلى سلوكيات إيجابية، بحيث نمكهم من التحكم بموجات الغضب والمشاعر السلبية، وممارسة ردود فعل غير عنيفة لتفريغ الشحنات السلبية التي تولدت لديهم نتيجة العنف الذي أثار فيهم، لنساعدهم على تكوين علاقات مستقبلية آمنة وسليمة.

(٨) يحتاج الضحايا الذين تعرضوا لمراحل متقدمة من العنف الأسري إلى علاج وظيفي لتطوير مهاراتهم ليصبحوا قادرين على المشاركة في العمل وتنفيذ المهام اليومية بشكل جيد، ويتم ذلك من خلال تمكينهم من ابتكار أدوار جديدة واكتساب الكفاءة الذاتية اللازمة للتغلب على آثار العنف الأسري، وبالنسبة للضحايا الأطفال يجب تعزيز المهارات التعليمية واللعب والمهارات الاجتماعية الملائمة لنسبهم لتسهيل النمو السليم والنجاح في الأنشطة المدرسية.

(١) سورة المجادلة، الآية ١.

(٩) يمكن اللجوء إلى السلطات الحكومية والمحاكم في حال استمرار العنف للحصول على أمر قانوني يقيّد الشخص المعتدي أو يجبره على الابتعاد عن الضحية، ويمكن نزع ولاية الأسرة منه إذا ثبت عدم كفاءته للقيام بذلك والزامه بدفع النفقة، وإذا تعذر ذلك يمكن إيجاد ما يسمى بالأسر البديلة التي تتولى رعاية الأطفال الذين يقعون ضحايا للعنف الأسري.

الخاتمة:

الحمد لله أولاً وأخراً، فله الحمد في الأولى والآخرة، أحمده سبحانه الذي يسر القيام بهذا البحث.

تعرض البحث للحديث عن المعاشرة بالمعروف وأثرها في إزالة العنف الأسري. ابتداءً من تعريف المعاشرة والعنف، ثم إبراز مظاهر كل منهما وأثرهما الإيجابية والسلبية، ووصولاً إلى حلول وكيفية إزالة العنف في الأسرة. أسأل الله ان يوفقنا لما يحب ويرضى، إنه ولي التوفيق.

نتائج البحث:

- فقد توصل الباحثة إلى عدد من النتائج؛ أبرزها:
- أن المعاشرة بالمعروف لها أهمية كبيرة، جاء بها الإسلام، وأمر باتباع سبيلها.
 - كان لسلف هذه الأمة عناية بهذا الموضوع في مولفاتهم وكتاباتهم.
 - أن للمعاشرة بالمعروف دور كبير في تقوية المحبة وزيادة ثقة بين الزوجين.
 - أن العنف الأسري يميّط طعم الحياة الزوجية، ويعرقل سيرها في تكوين أسرة صالحة.
 - أن هناك حلول كثيرة تساعد في حل مشكلة العنف الأسري.

التوصيات:

- وأخيراً توصي الباحثة إخوانها الباحثين بما يلي:
- على الزوجين أن يعاشر كل منهما صاحبه بالمعروف كما جاء به الإسلام.
 - على طلاب العلم العناية بتراث السلف الصالح، وتبعتها والاستفادة منها.
 - على الأسرة أن تسعى في إحياء جانب المعاشرة في حياتهم اليومية.
 - على المجتمع أن يسعى إلى تطبيق طرق جديدة مبتكرة لحلول وإزالة العنف في الأسرة.

قائمة المصادر والمراجع:

- القرآن الكريم.
- ابن فارس، أحمد بن فارس بن زكريا، معجم مقاييس اللغة، تحقيق: عبد السلام محمد هارون الناشر: دار الفكر. ١٣٩٩هـ.
- ابن ماجة، أبو عبد الله محمد بن يزيد القزويني: سنن ابن ماجه، تحقيق: محمد فؤاد عبد الباقي، دار إحياء الكتب العربية، ١٤٣١هـ.
- ابن منظور، محمد بن مكرم بن علي، جمال الدين ابن منظور الأنصاري الإفريقي، لسان العرب، الناشر: دار صادر- بيروت الطبعة الثالثة ١٤١٤هـ.
- أحمد بن حنبل، لأبي عبد الله أحمد بن محمد بن حنبل الشيباني: المسند، تحقيق: شعيب الأرنؤوط وآخرون، مؤسسة الرسالة، ١٤٢١هـ.
- البخاري، محمد بن إسماعيل أبو عبد الله: صحيح البخاري، تحقيق: محمد زهير بن ناصر الناصر، دار طوق النجاة، ١٤٢٢هـ.
- الترمذي، محمد بن عيسى بن سؤرة: سنن الترمذي، تحقيق: أحمد محمد شاكر، ومحمد فؤاد عبد الباقي، وإبراهيم عطوة عوض، مطبعة مصطفى البابي الحلبي، مصر، ط ٢، ١٣٩٥هـ.
- الجرجان، علي بن محمد بن علي الزين الشريف: التعريفات، تحقيق: جماعة من العلماء بإشراف الناشر، دار الكتب العلمية، بيروت، ١٤٠٣هـ.
- حصّة بنت عبد الكريم الزيد، موقف الصحابة من أحداث العنف في عهد الخلفاء الراشدين وزارة الأوقاف السعودية.
- السعدي، عبد الرحمن بن ناصر بن عبد الله: تيسير الكريم الرحمن في تفسير كلام المنان، تحقيق: عبد الرحمن بن معلا اللويحق، مؤسسة الرسالة، بيروت، ١٤٢٠هـ.
- العنف الأسري، أسبابه، آثاره، وعلاجه في الفقه الإسلامي، محمد البيبي الراوي بهنسي. العنف الأسري وأساليب العلاج النافع، مجلة سيدتي، ١٧-٩-٢٠١٠.
- محمد بن محمد المختار الشنقيطي، فقه الأسرة.
- مسلم بن الحجاج أبو الحسن القشيري النيسابوري: صحيح مسلم، تحقيق: محمد فؤاد عبد الباقي، بيروت: دار إحياء التراث العربي.
- معالم الأسرة المسلمة في القرآن الكريم، أبو عبدو، زهير.
- معجم المعاني، عربي عربي، تطبيق.
- الموسوعة الفقهية، لمجموعة من الباحثين بإشراف الشيخ غلوي بن عبد القادر السقاف.

رعاية حقوق الأولاد كإكسير لرفع العنف بين الشباب

إعداد:

مريم علي محمد

قسم الدراسات الإسلامية والتربية باللغة العربية،
كلية شيخ شاغاري صكتو

المقدمة:

إن الحمد لله نحمده ونستعينه ونستغفره ونعوذ بالله من شرور أنفسنا وسيئات أعمالنا، من يهديه الله فلا مضل له ومن أضله الله فلا هادي له وأشهد أن لا إله إلا الله وحده لا شريك له وأن محمداً عبده ورسوله. أرسله بالهدى ودين الحق ليظهره على الدين كله ولو كره الكافرون، ولو كره المشركون. سوف أتحدث في البحث المتواضع عن وهو الحقوق الأولاد في الإسلام في نقطتين. النقطة الأولى عن حقوق الأولاد المعنوية والنقطة الثانية عن الحقوق المادية في الإسلام، سنرى كيف راعى هذه الحقوق وأهتم بها حق الاهتمام، ولهذا تستقسم البيوت المسلم وبدونها تنحرف وتتلاشى قيمها ودرجاتها. تحدثت عن الحقوق المعنوية التي إشتملت على الإحسان إلى الأولاد أن يؤذن الوالد في أذن اليمنى للأولاد و الإقامة في الأذن اليسرى وأن ينسب الأولاد إلى آبائهم أى يدع الولد لأبيه وإصلاح أحوالهم من التربية الإيمانية و الروحية والإجتماعية وغيرها ثم الحقوق المادية هي تشمل الإنفاق علي الأولاد والعقيقة و حق الوراثة اعتماداً على الآيات و الأحاديث النبوية، وإشارة إلى وفاء هذه الحقوق يصلونا إلى ما نرجوا له من إصلاح الأسرة المسلمة.

النقطة الأولى: حقوق الأبناء المعنوية

للأولاد في الإسلام حقوق نابعة من النظام الرباني الذي جاء به الرسول صلى الله عليه وسلم من هدى، وهذه الحقوق نوعان: النوع الأول هو الحقوق المعنوية مثل الرعاية والتربية وغير ذلك والنوع الثاني هو الحقوق المادية المتعلقة بالإنفاق وغير ذلك.

وأما حقوق الأولاد المعنوية فهي الإحسان إليهم، والإحسان إليهم يتضمن عدم قتلهم أي الحفاظ على حياتهم. في قوله تعالى: ﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ. وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾^(١)

(١) - الأنعام: ١٥١.

قال لذا ورد في الصحيحين من حديث عبد الله بن مسعود رضي الله عنه أنه سأل رسول الله صلى الله عليه وسلم أي الذنب أعظم؟ قال " أن تجعل الله ندا وهو خلقك" قلت ثم أي؟ قال " أن تقتل ولدك خشية أن يطعم معك قلت ثم أي؟ أن تزني بحليلة جارك" ثم تلا رسول الله صلى الله عليه وسلم والذين لا يدعون مع الله إلهاً آخر ولا يقتلون النفس التي حرم الله إلا بالحق ولا يزنون".^(١) وقوله تعالى: (نَحْنُ نَزَّلُكُمْ وَإِيَّاهُمْ).^(٢) في سورة الإسراء.

ومن حقوق الولد بعد ولادته: أن يؤذن الوالد أذنه اليمنى ويقام (أي الصلاة) في أذنه اليسرى لفعل النبي صلى الله عليه وسلم قال صاحب الروضة الندية "وقد أذن رسول الله صلى الله عليه وسلم في أذن الحسن بن علي حين ولدته فاطمة بالصلاة وذكر أن السر في ذلك أن الأذان من شعائر الإسلام وأعلام الدين المهدي ومن خاصية الأذان أن الشيطان يفر منه والشيطان يؤذى الولد في أول نشأته". وقال "حتى ورد في الحديث أن استهلاله لذلك".^(٣) ومن الحقوق المعنوية للأبناء على آبائهم أن يسموهم بأسماء جميلة للأحاديث التالية التي تحت على ذلك. قال وفي رواية مسلم في صحيحه عن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "إن أحب أسمائكم إلى الله عزوجل عبد الله وعبد الرحمن".^(٤) ويقول د. عبد الله ناصح علوان أن على الإنسان أن يجنب الإسم القبيح الذي يمس بكرامة ويكون مدعاة للاستهزاء به والسخرية عليه".

ومن الحقوق المعنوية للأولاد على آبائهم إنساب الولد إلى أبيه أو بعبارة أخرى أن يدعى الولد لأبيه: لقوله سبحانه وتعالى: (وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكَمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا).^(٥)

من حقوق الأولاد المعنوية إصلاح أحوالهم

لقوله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ...﴾^(٦)

(١) - انظر: نفس المرجع والصفحة.

(٢) - الأنعام: ١٥١.

(٣) - الروضة الندية بشرح الدرالهيبة: الإمام أبو الطيب صديق بن حسن بن علي الحسب الفنجي البخاري، تحقيق:

عبد الله بن إبراهيم الأنصاري المكتبة العصرية صيدا- بيروت: ٢٠٢٨/٢.

(٤) - انظر: نفس المرجع والصفحة.

(٥) - الأحزاب: ٤-٥.

(٦) - التحريم: ٦.

أي أن يأمرهم بالمعروف وينهاهم عن المنكر وما جاء في إصلاح الأولاد في وصية لقمان لابنه وهو قوله تعالى: (وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ)^(١) يعظه فيما يتعلق بتوحيد الله تعالى أولاً. قال ابن كثير ويحذر لقمان ابنه من الشرك بقوله: " لا تشرك بالله إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ " أي أنه أعظم ظلم.^(٢) قال روى البخاري عن عبد الله قال لما نزلت " الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ " قال ابن كثير ثم قرن وصيته إياه بعبادة الله وحده بر الوالدين. قال الإمام الشوكاني أن قوله تعالى: " وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ " اعتراض بين كلام لقمان لقصد التأكيد لما قبلها من النبي عن الشرك بالله.

وأنكر الإمام الشوكاني أن يكون قوله تعالى: " وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ " من كلام لقمان وفي استمرار وصية لقمان لابنه قوله تعالى: (يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ) يخبر لقمان ابنه عن علم الله تعالى مهما كان الفعل مخفياً، وهنا يريد أن يخوف ابنه ويستشعر بوجود الله في كل مكان. ثم بعد موعظته هذه فيما يتعلق بتوحيد الله يرى أنه لجا إلى أمر يلي ذلك في الأهمية وهي العبادة وقال " يَا بُنَيَّ أَقِمِ الصَّلَاةَ " ثم بعد العبادة الأمر بالمعروف والنهي عن المنكر في قوله تعالى وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ" وثم يأتي بعد هذه الأمور الصبر لأنه من الأمور اللازمة التي لا بد منها في إقامة الدين في قوله عزوجل " وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ". ولم ينس لقمان أن يوصي ابنه بما يتعلق بمعاملاته مع الناس بل وأوصاه في ذلك حق الوصية وقال تعالى: ﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ﴾ وأمره أن لا يمشي في الأرض مرحاً لقوله تعالى: ﴿وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾.^(٣)

وهذا من الآداب التي لا بد للإنسان مراعاتها في كل حين حتى لا يدخل الشيطان في معاملته من هذا الباب ويخسر عمله في الدنيا والآخرة. ومن الآداب التي أوصى لقمان ابنه بها قوله تعالى: ﴿وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ﴾^(٤)

وقد روى الإمامان أحمد والترمذي عن ابن عباس رضي الله عنهما قال: "كنت خلف النبي صلى الله وسلم يوماً فقال يا غلام إني أعلمك كلمات: إحفظ الله يحفظك. إحفظ الله تجره تجاهك إذا سألت فاسأل الله، وإذا استعنت فاستعن بالله واعلم أن الأمة لو اجتمعت على أن

(١) - لقمان

(٢) - انظر: تفسير القرآن العظيم: ٤٥٣/٣.

(٣) - لقمان: ١٨.

(٤) - لقمان: ١٩.

ينفعوك بشيء لم ينفعوك إلا بشيء قد كتبه الله لك. وإن اجتمعوا على أن يضروك لم يضروك إلا بشيء قد كتبه الله عليك. رفعت الأقلام وجفت الصحف.^(١)

ودروس الحديث أيضا أمره صلى الله عليه وسلم ابن عمه "بأن لا يسأل إلا الله تعالى وحده وألا يستعين إلا به سبحانه وتعالى".^(٢)

وأرى أيضا أن هنا إشارة إلى أن الأولاد لا ينبغي أن يهملوا ويتجاهلوا فيما يتعلق بأمرهم بالمعروف ونهيمهم عن المنكر نظرا لقلّة سنهم. وقد أمر النبي صلى الله عليه وسلم المسلمين بأن يأمرُوا أطفالهم بالصلاة إذا بلغوا سبع سنين، وأن يضربوهم عليها إذا بلغوا عشر سنين. وقال صاحب الإحتساب "على الأطفال" أنه قد روى الأئمة أبو داود والترمذي والحاكم عن سيرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "مرو الصبي بالصلاة إذا بلغ سبع سنين، ولذا بلغ عشر سنين فاضربوه عليها".

وذكر قول الإمام الشافعي في ذلك على الأباء والأمهات أن يؤدبوا أولادهم، ويعلموهم الطهارة والصلاة، ويضربوهم على ذلك إذا عقلوا فمن احتلم أو حاض، أو استكمل خمس عشرة سنة، لزمه الفرض".^(٣)

وذكر في ذلك مما يراعه أولياء الأمور في أمر صبيانهم بالصلاة هو التدرج أي ألا يبدأوا بضرب الأطفال وهم أبناء سبع سنين وأيضا أن لا يهملوا أن (بأمرهم بالصلاة) حتى إذا بلغوا عشر سنين ثم يبدأون بأمرهم بالصلاة ويرى د. فضل إلهي أن لا خير في كليهما ولكن الخير بأن يتبع ما كان أولى بنا وبأولادنا وقال: "النبي أولى بالمؤمنين من أنفسهم"^(٤)

ومما ذكر أيضا مراعاة كيفية الضرب عند ترك الأطفال الصلاة أي "بأن لا يكون ضربا مبرحا". وقال "أن الشيخ العلقمي قال في هذا الصدد "والمراد بالضرب ضربا غير مبرح، وأن يتقى الوجه في الضرب".^(٥) ومما يدل على ذلك هو قول النبي صلى الله عليه وسلم "ألا كلكم راع وكلكم مسئول عن رعيته وجاء في الحديث والمرأة راعية على أهل بيت زوجها وولده وهي مسئولة عنهم".^(٦) ومما استدل به في أن المرأة أيضا مسئولة في تربية أطفالها وتعليمهم وتأديبهم قوله تعالى عن نذر امرأة عمران لما في بطنها محررا.^(٧) قال تعالى: (إِذْ قَالَتِ امْرَأَةٌ عِمْرَانَ رَبِّ إِنِّي

(١) - نفس المرجع: ص ١٨.

(٢) - نفس المرجع: ص ١٨.

(٣) - الإحتساب على الأطفال: ص ٢٠.

(٤) - نفس المرجع: ص ٢٤.

(٥) - نفس المرجع: ص ٢٤.

(٦) - الإحتساب على الأطفال: ص ٢٠.

(٧) - نفس المرجع: ص ٢٣.

نَدَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ.^(١) وأن يشمل الأمر أيضا الإناث وألا يقتصر على الذكور.

كقول الله سبحانه: (وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ)^(٢) وقال تعالى في آية أخرى: (وَأَقْصِدْ فِي مَشْيِكَ).^(٣) وما يتعلق بأداب الكلام، قال جل شأنه: (وَاعْظُضْ مِنْ صَوْتِكَ إِنْ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ).^(٤) ومن آداب التي على الآباء أن يعلموها لأبناء هم آداب الإستئذان في قوله سبحانه وتعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهْرِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ) أي بتخصيص بعض الأوقات في الإستئذان وهذه الأوقات هي من قبل صلاة الفجر، وحين تضعون ثيابكم من الظهر ومن بعد صلوة العشاء" وأخبر الله تعالى أن هذه الأوقات الثلاث عورات لنا. ثم ذكر الله تعالى الرخصة في بعض الأوقات دون التي ذكر في الآية قال تعالى: (لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَئِذٍ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ). وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ.^(٥) وذكر سبحانه وتعالى علة جواز عدم الإستئذان للأولاد الذين لم يبلغوا الحلم في غير الأوقات التي ذكر في الآية أي لكونهم طوافين على الإنسان لقوله تبارك وتعالى: (طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ)

وقد أمر الله تعالى باستئذان الأولاد الذين بلغوا الحلم في كل الأوقات في قوله سبحانه وتعالى: (وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ).^(٦)

ومن الآداب التي يجب على الآباء: أن يعلموها أبناء هم آداب الأكل والشرب. وقد ورد من أحاديث النبي صلى الله عليه وسلم تعليم ربيبه آداب الأكل عندما رأى يده تطيش في الإناء عند الأكل. قال صاحب الإحتساب "على الأطفال": "كان الصبي عمر بن أبي سلمة وة رضي الله عنهما في تربية النبي الكريم صلى الله عليه وسلم وكانت يده تطيش في الصحفة حينما كان يأكل مع النبي صلى الله عليه وسلم فنهاه عن ذلك. وأشار أيضا إلى رفق " النبي الكريم صلى الله عليه وسلم في إنكاره على ذلك.

(١) - لقمان: ١٨.

(٢) - لقمان: ١٨.

(٣) - لقمان: ١٩.

(٤) - لقمان: ١٩.

(٥) - النور: ٥٧-٥٩.

(٦) - النور: ٥٩.

وقال د. فضل الهي "وأن تفضله صلى الله عليه وسلم على اليتيم عمر رضي الله عنه بإدناؤه من نفسه الكريمة، ثم مخاطبته بـ "يا بني" ليزيد الرفق لطفًا وشفقة ورحمة.^(١)

ومن حقوق الأولاد المعنوية على آبائهم الإحسان إليهم منها الصبر والتحمل في تربيته كما قال الله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَرْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَوْا وَنَصَحُوا وَتَغَفَرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾^(٢)

وفي قصة يوسف عليه السلام مع إخوته عبرة أرى أن الله تعالى يريد والله أعلم أن يشير إلى أهمية العدل وعدم إظهار الحب إلى أحد أبناء الإنسان دون الآخرين لأن في إظهار هذا الحب لأحدهم قد ينشأ الحقد والحسد في قلوب الباقيين ويجرهم إلى فعل مذموم كما حصل بين يوسف وإخوته في قوله تعالى في بداية الأمر. ﴿قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ﴾^(٣)

علما بأنهم قد يكيدون له لكونهم عارفين بفضل يوسف عليه السلام عليهم. وعلى الآباء أن يعدلوا بين أبناء هم وقد ذكره الشيخ القرضاوي في ما ورد في ذلك قول الرسول صلى الله عليه وسلم: اعدلوا بين أبناءكم، اعدلوا بين أبنائكم، اعدلوا بين أبنائكم".^(٤)

وقد ذكر الشيخ قصة هذا الحديث وقال أن امرأة بشير بن سعد الأنصاري طلبت إليه أن يخص ولدها النعمان بن بشير بمتعة مالية - كحديقة أو عبد - وأرادت توثيق هذه الهبة فطلبت منه أن يشهد على ذلك رسول الله صلى الله عليه وسلم فذهب إليه، فقال: يا رسول الله (صلى الله عليه وسلم).. إن ابنة فلان.. زوجته... سألتني أن أنحل ابنها غلامي - عبدي - فقال صلى الله عليه وسلم "أله أخوة قال: نعم قال: فكلهم أعطيت مثل ما أعطيتك؟ قال: لا. قال "فليس يصلح هذا، وإنني لا أشهد إلا على حق"، لا تشهدوني على جور إن لبنيك عليك من الحق أن تعدل بينهم كما لك عليهم من الحق أن يبروك" "اتقوا الله واعدلوا في أولادكم"^(٥)

وذكر الشيخ عن الإمام أحمد أن التفاضل يجوز إن كان له سبب كان يحتاج الولد لزمانة به عامة - أو نحو ذلك دون الباقيين^(٦) يشير هذا الكلام إلى أن عدم العدل لأسباب جائز.

لا شك أن عدم العدل بين الأبناء يورث البغضاء والحقد في نفوسهم وإذا فكر الآباء في هذا وطبقوه في منازلهم لأحب الإخوة بعضهم البعض وصاروا كلهم كجسد واحد ولأطفا بعضهم ما

(١) - انظر: الاحتساب على الأطفال: ص ٥٧.

(٢) - التغابن: ١٤.

(٣) - يوسف: ٥.

(٤) - انظر: الحلال والحرام في الإسلام ص ٢٠٢.

(٥) - نفس المرجع: ص ٢٠٣.

(٦) - انظر نفس المرجع: ص ٢٠٣.

يجده من كرب بسبب الجور الذي يقوم به أبائهم، ولكن لو أثر بعضهم على بعض لتأثرت الأسرة وتفككت ولأصبح العدوان هو نظام هذه الأسرة. وارى أن في القيام بالعدل له آثاره العظيمة في إصلاح الأسرة منها توقيير الوالدين وبرهما وصحبتهما بالمعروف لهذا الأمر جاء قصة يوسف عليه السلام للعبارة ولو لم تشر الآية إلى العدل بين الآباء مباشرة هنالك آيات تأمر بالعدل عمومًا في القرآن الكريم وبالکثرة وجاء أمر النبي صلى الله عليه وسلم بالعدل بين الأبناء في حديثه. ومن الحقوق المعنوية للأبناء هو الدعاء لهم كما في قوله تعالى: ﴿وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ﴾^(١)

وقال الله سبحانه وتعالى في حق إبراهيم عليه السلام دعائه لبيته: ﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾^(٢) وفي آية أخرى قال تعالى: ﴿رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ﴾^(٣)

أرى أن على الإنسان أن يراعى التعوذ بالله من الشيطان الرجيم في ذلك لأن الأطفال في بعض الأحيان يجرونا الإنسان إلى أن يدعوا عليهم أو أن يشتمهم لكثرة تشويشهم لأبائهم

النقطة الثانية: حقوق الأولاد المادية

كما قلت سابقا إن حقوق الأولاد على الآباء نوعان وقد تحدثت عن النوع الأول وهو الحقوق المعنوية سنتحدث الآن عن الحقوق المادية في إطار الآيات القرآنية ذات الصلة. إن من أهم حقوق الأولاد المادية الرضاع والإنفاق، وحق الإنفاق من حقوق المادية للأولاد في ما يستنبط من قوله عز وجل ﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلِّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾^(٤)

والإنفاق يشمل الرضاعة من الأم كما يشمل اتفاق المال من الأب وهو المعيشة والكسوة وغيرهما.

(١) - الأحقاف: ١٧.

(٢) - إبراهيم: ٣٥.

(٣) - إبراهيم: ٤٠.

(٤) - البقرة: ٢٣٣.

وقال تعالى في الرضاعة: ﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ﴾^(١). قال الإمام الشوكاني: إن قوله تعالى " وَالْوَالِدَاتُ يُرْضِعْنَ " وأما قوله جل ثناؤه " لمن أراد أن يتم الرضاعة". أي ذلك لمن أراد أن يتم الرضاعة. وقال الإمام الشوكاني: إن في الآية ما يدل على أن إرضاع الحولين ليس حتما بل هو التمام، ويجوز الإقتصار على ما دونه".^(٢)

الملاحظ:

وحتى بعد الطلاق أي حصوله لم يترك الله تعالى بمطالبة حقوق الأبناء. وقال في إنفاق الأب على ابنه في هذه الحالة.
﴿لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا﴾^(٤)

ومن حقوق الأولاد المادية على الأباء: العقيقة

هناك رواية أخرى تدل على أن العقيقة تشمل ذبح الشاة للمولود وحلق رأسه وهذا ما أخرجه الترمذي والحاكم من حديث علي قال عق رسول الله صلى الله عليه وسلم عن الحسن شاة وقال يا فاطمة إحلقي رأسه وتصدقي بزنة شعره فضة فوزناه وكان وزنه درهما أو بعض درهم".^(٥) ومما يدل على أن العقيقة غير واجبة بل مستحبة قول الرسول صلى الله عليه وسلم: "من أحب منكم أن ينسك...."^(٦)

ومن الحقوق المادية حق الوراثة:

بأن يعطى لكل من الأولاد والبنات ما فرضه الله لهم، وهو في قوله جل جلاله: ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ﴾^(٧). وقال تعالى بالنسبة لحضانة المولود وإبعاده عن الحليب ﴿لَا تُضَارَّ

(١) - البقرة، الآية: ٢٣٣

(٢) - قيل أن يرضع هو في معنى الأمر للدلالة على تحقق مضمونه وقيل أنه خبر " على بابه ليس هو في معنى الأمر على حسب ما سلف في قوله يترصن: فتح القدير للشوكاني: ٣٧١/١.

(٣) - انظر: فتح القدير للشوكاني: ٣٧١/١.

(٤) - الطلاق: ٧.

(٥) - المرجع السابق: ٣٢٨/٢، أخرجه الترمذي من حديث علي بن أبي طالب والحاكم وأبو داود من حديث ابن عباس.

(٦) - المرجع السابق: ٣٢٦/٢.

(٧) - النساء: ١١.

وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ اسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ^(١).

الخاتمة

وقد لاحظنا كيف راعى الله سبحانه وتعالى حقوق الأبناء تجاه اباؤهم حتى يستيقظ الأبوين ويكونا على بيته ما عليهما من الواجبات التي الزمها على اعنا قهم ويريه ابناءهم على النمط التي يرضا هم رب العالمين وتكون الأسرة صالحة وبسببهم يصلح المجتمع الإسلامي لكون الاسرة نواة أساسية فيه.

المصادر والمراجع

القرآن الكريم

تفسير القرآن العظيم لإمام الحافظ عماد الدين أبو الفداء إسماعيل بن كثير القرشي
الدمشقي (المتوفى ٧٧٤ هـ) مكتبة حقانية بيشاور باكستان.

فتح القدير الجامع بين فني الرواية والدراية من علم التفسير: لمحمد بن علي الشوكاني (المتوفى
١٢٥٠ هـ) دار الفكر للطباعة والنشر والتوزيع.

رياض الصالحين: الإمام أبو زكريا يحيى بن شرف النووي دمشقي ١٦٧٦-٦٣١ تحقيق: شعيب
الأرنؤوط، الناشر: محمد كارخانه تجارت كتب آرام باع كل تشي.

الروضة الندية بشرح الدر البهية: الإمام أبو الطيب صديق بن حسن بن علي الحسب الفنوحي
البخاري، تحقيق: عبد الله بن إبراهيم الأنصاري المكتبة العصرية صيدا- بيروت.

الحلال والحرام في الإسلام: يوسف القرضاوي، الناشر: مكتبة وهبة، القاهرة الطبعة السابعة
والعشرون.

تربية الأولاد في الإسلام عبد الله ناصح علوان، جدة دار الإسلام، الطباعة والنشر، الطباعة
الحادية والثلاثون.

الاحتساب على الأطفال: د. فضل إلهي، إدارة ترجمان الإسلام ججراً نواله ب باكستان الطباعة
الأولى.

(١) - البقرة: ٢٣٣

سوء المعاشرة بين الزوجين؛ نماذج من جذور العنف

إعداد:

مريم إبراهيم محمد

كلية التربية الفدرالية - كنفو، قسم الدراسات الإسلامية

صندوق البريد: ب.م.ب. ٣٠٤٥، كنفو

البريد الإلكتروني: muhammadmaryam858@gmail.com

رقم الهاتف: ٠٨١٤٥٤٥٢٤٤٠

ملخص البحث

تناول البحث موضوع سوء المعاشرة بين الزوجين، فقد قامت الباحثة في بحثها هذا بذكر مفهوم المعاشرة الزوجية في الشريعة الإسلامية، وذكرت في ثنايا بحثها حالات سوء المعاشرة، التي منها: سوء العشرة عند النداء وعند الطلب، وعند الحديث والمباينة، وعند الخصومة والنزاع. وتناولت أيضا بيانا شافيا عن الأسباب التي تؤدي إلى سوء العشرة، فذكرت منها: المفهوم الخاطئ لمعنى القوامة، وضعف الوازع الديني. ووضحت الباحثة أن سوء المعاشرة تنعكس على الزوج وعلى الزوجة وعلى الأبناء، وعلى الأسرة والمجتمع جميعا.

Abstract

This research dealt with issue of bad treatment between spouses. The researcher mentioned the concept of marital mistreatment in Islamic law and through out her research she mentioned cases of mistreatment including: bad treatment when calling and requesting, when talking and communicating, when quarreling and disputing. She also gave a comprehensive explanation of the reasons that lead to bad treatment, and mentioned some of them: the wrong concept of the meaning of guardianship and weakness of religious motivation. The researcher explained that bad treatment affects the husband, the wife, the children and the family and society as a whole.

مقدمة البحث

تعد الأسرة الركيزة الأساسية التي يقوم عليها المجتمع، وتنشأ على أساس الزواج، وإن استقرار المجتمع يعتمد على استقرارها، الذي يعتمد على العلاقة بين الزوجين واستقرارهما بالدرجة الأولى. فإذا كانت العلاقة قائمة على المودة والرحمة والاحترام والتقدير، والتسامح والتفاهم ونبذ الخلافات، أدى ذلك إلى استقرار الأسرة، وانعكس ذلك إيجابا على المجتمع، أما إذا ساءت العشرة بين الزوجين وحل الشقاق محل الوفاق، فإنه حتما سوف يتصدع بنيان الأسرة وسينعكس ذلك سلبا على المجتمع.

ولبيان ما يحافظ على استقرار الأسرة وتماسكها حاولت الباحثة الكشف في هذا البحث عن الأسباب التي تدفع الزوج إلى سوء عشرة زوجته والتي تدفع الزوجة إلى سوء عشرة زوجها، وأثار وانعكاسات سوء العشرة على الأسرة والمجتمع.

مفهوم سوء المعاشرة:

فالمعاشرة لفظ عام يشمل جميع جوانب الحياة الأسرية والتعاملات الزوجية التي تقع بين الزوجين، وبناء عليه فإن الزوج مطالب بأن يحسن إلى زوجته من جهة تحسين الحديث، والتأدب معها، وعدم تحميلها مالا تطيق، ومن جهة التجمل لها ومراعاة ما يدخل السرور عليها، والتجاوز عن ما يبدر منها مما يكدر الصفو، وألا يعبس في وجهها بغير ذنب، وأن يكون منطلقاً في القول لا فظاً ولا غليظاً ولا مظهرها ميلاً إلى غيرها.

فالمتأمل لآيات القرآن الكريم والأحاديث النبوية الشريفة يجد أن لفظ المعاشرة بالمعروف هو لفظ عام يشمل جميع جوانب الحياة الأسرية والتعاملات الزوجية التي تقع بين الزوجين. كما يجد أن هذا اللفظ قد يذكر في نصوص الكتاب والسنة بصيغته، وهذا في مواضع قليلة، لكنه في كثير من الموضوع، يذكر بمعناه أو ما يستفاد منه.

فالمعاشرة الزوجية هي أن يعرف كل من الزوجين حق الآخر، وأن يؤدي ذلك الحق على الوجه الشرعي، وأن يبتغي بذلك وجه الله تعالى.

من المعروف أنه لا سعادة للمسلمين ولا طمأنينة لهم في بيوتهم إلا إذا قامت على العشرة بالمعروف، وهذا الحق أمر الله عز وجل به؛ لما فيه من صلاح أمر الزوج والزوجة، ولما فيه من السعادة لهما، وهو الاختبار الحقيقي للزوج وللزوجة، قال الله في كتابه المبين: ﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾ [النساء: ١٩] وهذا أمر، والأمر يقتضي الجواب، ولذلك قال العلماء: المعاشرة بالمعروف حق واجب، يأثم تاركه، ويثاب فاعله، وقال الله عز وجل: ﴿فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ﴾ [الطلاق: ٢] والمعاشرة بالمعروف، تستلزم أموراً لا بد منها، وترك هذه الأمور تؤدي إلى وقوع سوء المعاشرة بين الزوجين، وهذه الأمور تكون في قلب الإنسان، فيما بينه وبين الله، وتكون في قوله وكلماته وما يصدر منه من عباراته، وتكون منه في تصرفاته وأفعاله، فهناك ثلاثة جوانب للمعاشرة بالمعروف.

الأول - وهو أهمها -: النية الصالحة، فلن يستطيع الرجل أن يعاشر امرأته بالمعروف ولن تستطيع المرأة أن تعاشر زوجها بالمعروف إلا إذا غيَّب كلٌّ منهما نية صالحة، فسوء النية في قلب واحد منهما أو كليهما يؤدي إلى سوء المعاملة بينهما، وهذا هو الذي عناه الله عز وجل بقوله: ﴿وَلَا تُمَسِّكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ﴾ [البقرة: ٢٣١]، فإذا أراد الإنسان أن يُمسك زوجته، فلتكن نيته صالحةً تجاهها، ولذلك قال العلماء: ما غيَّب

الإنسان في سريره وقلبه أمراً - خيراً كان أو شراً- إلا أظهره الله في فلتات لسانه، فالذي ينوي الخير لامرأته ويتزوج المرأة أو يردّها إلى عصمته وفي قلبه أن يحسن وأن يكرم وأن يعاشر بمعروف وفقه الله وسدده، قال تعالى: ﴿إِنَّ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا﴾ [الأنفال: ٧٠]، فالله إذا اطلع على قلب الرجل واطلع على قلب المرأة ووجد كلاً منهما يبيّت النية الصالحة وفق الله كلاً منهما في ظاهره وتصرفاته وأفعاله، لكي يكون منه الخير، فأول ما يوصى به من أراد أن يعاشر بالمعروف: النية الصالحة، وكان بعض العلماء يقول: ينبغي للزوج أن يجدد نيته كل يوم، حتى يُعظم الله أجره وثوابه، خاصةً إذا كانت المرأة صالحة، أو كانت ذا حقٍ على الإنسان كقريبته ونحو ذلك، فيُغيب في قلبه نية الخير لها، وإذا غيب الخير أظهره الله في أقواله وأفعاله، وهكذا المرأة تغيب في قلبها نية الخير للزوج، وما إن تتغير هذه النية حتى يغير الله ما بالزوجين ﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾ [الرعد: ١١]، فإذا غير الزوج أو الزوجة نيتهما غير الله حالهما من الخير إلى الشر ومن الحسن إلى الأسوأ، ولذلك كل من أصابته مصيبة بينه وبين أهله فليُنظر إلى نيته وقلبه، فالأصل في العشرة بالمعروف أنه ينبعث من نية صالحة ومن نية طيبة ومن قلبٍ يغيب الخير حتى تظهر الآثار على الجوارح، قال صلى الله عليه وآله وسلم: (ألا إن في الجسد مضغة، إذا صلحت صلح الجسد كله، وإذا فسدت فسد الجسد كله).

الأمر الثاني للعشرة بالمعروف: قول الخير، فكما أن الإنسان ينبغي أن يغيب في قلبه النية الطيبة حتى يعاشر بالمعروف ينبغي أن يكون قوله موافقاً لمرضاة الله عز وجل، قال بعض العلماء: ﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾ [النساء: ١٩] المعروف: كل ما وافق شرع الله عز وجل، والمنكر: كل ما خالف شرع الله، فإذا أراد أن يعاشر زوجته بالمعروف، فعليه أن يتقي الله فيما يقول، وكذلك على المرأة أن تتقي الله فيما تقول، والأصل الذي قرره كتاب الله وقررت سنة النبي صلى الله عليه وآله وسلم أنه ينبغي على كل مؤمنٍ ومؤمنة أن يحفظ لسانه، وأن يقول الخير، فإذا كان الزوج يوجه كل قول إلى زوجته بدون مراعات ذلك فإن هذا يؤدي إلى سوء المعاملة بينهما، فإذا كان يسبها فقد تكون يوماً ما ترد عليه السب، وكذلك كل قول دون السب، قال صلى الله عليه وآله وسلم: (من كان يؤمن بالله واليوم الآخر، فليقل خيراً أو ليصمت)، فمن دلائل الإيمان بالله عز وجل حفظ اللسان، واستقامة اللسان حينما يخاطب الناس على العموم وحينما يخاطب الأهل على الخصوص، والله تعالى أوصى المؤمنين -أوصى من قبلنا، ووصيته لمن قبلنا وصية لنا- فقال: ﴿وَقُولُوا لِلنَّاسِ حُسْنًا﴾ [البقرة: ٨٣] فأمرنا إذا تكلمنا وإذا نطقنا أن نقول الحسن الذي يرضيه سبحانه؛ لأن القول الحسن يُحسن إلى صاحبه في الدنيا والآخرة، والقول السيئ يسيء إلى صاحبه في الدنيا والآخرة.

الحلم زينٌ والسكوت سلامةٌ ** فإذا نطقت فلا تكن مهذاراً

ما إن ندمت على السكوت مرةً ** ولقد ندمت على الكلام مرارا

فالكلمة إذا خرجت من اللسان لا تعود، وإذا خرجت جارحةً قاسيةً أدمت القلوب وأحدثت فيها من الفساد ومن تغَيَّرَ الإلفة والمحبة ما الله به عليم؛ ولذلك أوصى الله بحفظ اللسان في كتابه وعلى لسان رسوله صلى الله عليه وآله وسلم، وجعل العلماء المحاور التي تكون بها العشرة بالمعروف في الأقوال بين الزوجين في أحوال:

- الأول: في النداء، إذا نادى الزوج الزوجة، وإذا نادى الزوجة زوجها.
- الثاني: في الطلب عند الحاجة، تطلب منه أو يطلب منها.
- الثالث: عند المحاورة، والكلام، والحديث، والمباينة.
- والرابع: عند الخلاف والنقاش.

حالات سوء المعاشرة:

فبعض الأزواج تجده إذا كان بين أصدقائه ومعارفه أو مع الناس في سوقه، يلاهم من وجهة كل بشاشة ولطف، ومن لسانه أعذب الكلمات، ومن أطيب المعاملة متناسيا مشاعر زوجته التي هي في أمس الحاجة إلى ملاطفته وعذب كلامه، وحنانه، فإذا عاد إلى داره تجهم من الوجه، وكسا نفسه رداء الهيبة، وحبس حديثه في نطاق الجد، ولم يتكلم إلا بمقدار. ومنهم من يتفنن في إهانة زوجته والتشهير بأخطائها، واحتقارها، وشتمها بكل أنواع الكلام البذيء. ومنهم من يعتمد تجاهل زوجته فلا يكلمها، ولا ينظر إليها، ولا يضاجعها، بل ويتخلى عنها عند أول محنة تنزل بها. ومنهم من يحرق زوجته بالسجائر ويكبلها بالسلاسل، أو يضربها ضربا يسبب لها عاهة. ومنهم من يضرب زوجته دون أن يكون هناك سبب لذلك. ومنهم من يستعبد زوجته تحت وطأة التهديد بالطلاق. ومنهم من يحرم زوجته النفقة والكسوة، بل ويتعدى على راتبها ويتصرف فيه. ومنهم من يترصد أخطاء زوجته ويتتبع عوراتها، ويشعرها بعدم الثقة. ومنهم من يكون آخرهمه إرضاء زوجته، ولو بكلمة طيبة، ولو بكلمة طيبة، أو لفتة جميلة، أو لمسة حانية. ومنهم من يهجر زوجته من غير نشوز منها. ومن أبرز الحالات التي تؤدي إلى سوء العشرة:

الحالة الأولى: عند النداء.

إذا نادى المرأة بعلمها فإنه ينبغي لكل من الزوجين أن يحسن النداء، كان رسول الله صلى الله عليه وآله وسلم ينادي أم المؤمنين عائشة رضي الله عنها، فيقول: (يا عائش!) قال العلماء: إن هذا اللفظ يدل على الإكرام والملاطفة، وحسن التبعل من رسول الله صلى الله عليه وآله وسلم لأهله، فهذا منهجٌ للمسلم إذا نادى زوجته، أن يجعل في ندائه من الكلمات ما ينبئ عن

شيءٍ من المحبة والملاطفة، فالغلظة والوحشية في النداء بأسلوب القسر والقهر من الرجل أو بأسلوب السخرية والتهكم من المرأة تفسد المحبة، وتقطع أواصر الألفة بين الزوج والزوجة، فتتخير الزوجة أحب الأسماء إلى زوجها، ويتخير الزوج أحب الأسماء لزوجته، ويكون كما قال عمر: (إن مما يبعث المودة والمحبة أن ينادي المسلم أخاه بأحب الأسماء إليه)، فهي إحدى الثلاث التي تزيد من ود المسلم لأخيه المسلم، فكيف بالزوجة مع زوجها؟! فمن الأخطاء أن يختار الزوج لزوجته كلمة يجرحها بها، ويجعلها طريقاً للتعبير والانتقاص منها، ومن الأخطاء كذلك أن الزوجة تختار لزوجها كلمة تنتقصه أو تحقّره بها، وكان بعض العلماء يقول: الأفضل ألا تناديه وألا يناديها بالاسم المجرد، فمن أكرم ما يكون في النداء بالكنية، فهذا من أفضل ما يكون.

وقال العلماء: إنه ما من زوج يألف ويعتاد نداء زوجته بالملاطفة إلا قابلته المرأة بمثل ذلك وأحسن، فإن النساء جبلن على الملاطفة، وجبلت على حب الدعة والرحمة والألفة، فإذا قابلها الزوج بذلك قابلته بما هو أحسن وأفضل.

الحالة الثانية: عند الطلب.

إذا خاطب الرجل امرأته عند الطلب وأراد منها أمراً، يطلب ذلك منها بأسلوبٍ لا يشعرها بالخدمة والإذلال والامتهان والانتقاص، والمرأة إذا طلبت من بعلمها شيئاً لا تحجفه ولا تؤذيه ولا تضره، ولا تختار الكلمات والألفاظ التي تقلقه وتزعجه، فهذا مما يحفظ اللسان، ويعين على العشرة بالمعروف في الكلمات، كذلك أيضاً قال صلى الله عليه وآله وسلم لأُم المؤمنين رضي الله عنها، وهو في المسجد: (ناوليني الخُمرة، قالت: إني حائض، قال: إن حيضتك ليست في يدك) فانظر إلى رسول الله صلى الله عليه وآله وسلم، يسأل حاجته من أم المؤمنين، فلما اعتذرت، اعتذرت بالعدر الشرعي، وما قالت: لا أستطيع إبهاماً، أو معللة عدم استطاعتها بشيءٍ مجهول، وإنما قالت: إني حائض، فبماذا تأمرني؟ وماذا تريد؟ وكيف أفعل؟ فقال: (إن حيضتك ليست في يدك)، أي إذا ناولتينيها فإن دخول اليد ليس كدخول الكل.

الشاهد: الملاطفة في النداء والطلب وعند الحاجة، وقد تقع المشاكل الزوجية بكثرة الحوائج، ذكر بعض العلماء: أن المرأة إذا أثقل عليها الزوج بالحوائج، وكان أسلوبه في الطلب مزعجاً مقلقاً، فإن هذا من أهم الأسباب التي تفسد المودة وتفسد المحبة؛ لأن المرأة تشعر وكأنها خادمة وكأنها ذليلة في بيت زوجها، ومما أوصى به الحكماء والعقلاء، بل أوصى به قبل ذلك رسول الله صلى الله عليه وآله وسلم، المكافأة عند الطلب ولو بالكلمات، فالزوج إذا احتاج من امرأته شيئاً وطلبها وجاءته بالشيء قابلها بالكلمة الطيبة، من الدعاء لها بالخير، والدعاء أن يبارك الله فيها، فالمرأة إذا وجدت أن معروفها يُشكر وأن خيرها يُذكر ولا يُكفر

حمدت ذلك من بعلمها، ونشطت للإحسان إليه والقيام بأمره وشأنه، بل كان ذلك معيناً لها على البقاء على العشرة بالمعروف.

الحالة الثالثة: حالة الحديث والمباينة.

فلا ينبغي للمرأة ولا ينبغي للرجل أن يُحدِّث كلَّ منهما الآخر في وقتٍ لا يتناسبُ فيه الحديث؛ ولذلك ذكر بعض أهل العلم أن من الأذية بالقول أن تتخير المرأة ساعات التعب والنصب لمحادثته الزوج، أو يتخير الزوج ساعات التعب والنصب لمحادثته زوجته، فهذا كله مما يحدث السامة والملل، ويخالف العشرة بالمعروف التي أمر الله عز وجل بها، وقالوا: إذا باسط الرجل امرأته فليتخير أحسن الألفاظ، وإذا قص لها تخير أحسن القصص وأفضلها، مما يحسن وقعه ويطيب أثره.

الحالة الرابعة: عند الخصومة والنزاع.

فمن العشرة بالمعروف إذا وقع الخلاف بين الرجل والمرأة أن يحدد الخلاف بينه وبين امرأته، وأن يبين لها الخطأ إن أخطأت بأسلوبٍ بعيدٍ عن التعنيف والتقريع إذا أراد أن يقرِّرها، وبعد أن تقر وتعتز إن شاء وبخها وإن شاء عفا عنها، أما أن يبادرها بالهجوم مباشرة قبل أن يبين لها خطأها فإن هذا مما يقطع الألفة والمحبة ويمنع من العشرة بالمعروف؛ لأنها تحس وكأنها مظلومة، والأفضل والأكمل: أن الرجل إذا عتب على امرأته شيئاً أن يتلطف في بيان خطئها، كان رسول الله صلى الله عليه وآله وسلم يعلم متى تكون أم المؤمنين عائشة رضي الله عنها راضيةً عنه ومتى تكون ساخطة، فإن كانت راضيةً عنه قالت: (ورب محمد)، وإن كان في نفسها شيئاً قالت رضي الله عنها: (ورب إبراهيم)، فعلم عليه الصلاة والسلام أنها ما اختارت الحلف.

أسباب سوء العشرة

من المعلوم أنه حتى يتسنى لنا حل أية مشكلة أو القضاء على أية ظاهرة سلبية، لا بد من دراسة أسباب هذه الظاهرة، بالإضافة إلى نشر المفاهيم الصحيحة والقيم النبيلة التي تحترم الآخر، والتأكيد على حقوقه كإنسان فضلاً عن موقعة المهم في الأسرة، ومقاومة المفاهيم الخاطئة التي تسيء إليه، وقد حصلت إلى جملة من الأسباب تعود إليها مشكلة سوء العشرة وهي باختصار:

المفهوم الخاطئ لمعنى القوامه:

الأصل في قوامه الزوج على زوجته قول الله تعالى: ﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ﴾.

إن الشارع الحكيم لما جعل القوامة بيد الرجل بحكمته سبحانه وتعالى لم يجعل ذلك حقا مطلقا يستغله الرجال في إذلال النساء والتحكم بهن وفق أهوائهم وما تشتهييه أنفسهم.

ضعف الوازع الديني:

ضعف الوازع الديني لدى بعض الأزواج يعد أحد الأسباب الرئيسية لسوء العشرة ظلم الزوجات، والمقصود بالوازع الديني المراقبة الذاتية على النفس واستشعار مراقبة الله ومحاسبته، ويكون هذا صمام أمان لمنع الرجل من الظلم ودافعا له للالتزام بالحدود الشرعية، ولعل هذا يفسر لنا حتم العديد من الآيات في مجال التعامل مع النساء بالوعيد، "واتقوا الله" "تلك حدود الله فلا تعتدوها" "إن الله كان عليا كبيرا" "فإن أطعنكم فلا تبغوا عليهم سبيلا" وغيرها من الآيات. فاعتبار هذه المعاملة السيئة من الزوج والأنس بها لا تكون مقاومته إلا بتعظيم شأن عقد الزوجية والبالغة في تأكيده بالترغيب والترهيب، والوعد والوعيد، فهذه العظات والتشديدات المشتملة على الإقناع وبيان المصلحة هي التي تعمل في نفس الزوج، وتؤثر بتكرارها في قلبه، وإن كان كالحجارة أو أشد قسوة، نعم إنه قد كان لها أحسن التأثير في أولئك الخارجين، من ظلمات الجاهلية إلى نور الإسلام، فكيف بمن أعزهم الله وشرفهم وأنتبهم على الإسلام.

انعكاسات سوء العشرة على الزوج

من خلال الظاهرة يعتقد كثير من الناس أن الزوجة هي المتضرر الأول من سوء معاملة الزوج لها، لكن وبمنظرة عميقة في الداخل نجد أن الزوج هو أول المتضررين من سوء العشرة، ذلك أن الزوجة هي من وقع عليها هذا النظم، فهي إذن ضحية، والمظلوم لا يشعر بالآلام تأنيب الضمير، وتبعاتها النفسية الخطيرة ناهيك عن التفاوت الأولاد حولها مما يشعرها بالأنس والسلوى ويخفف عنها عنها وطأة المعاناة، والألم، أما الزوج فلو شعر في لحظة ما بمشاعر القوة والسيطرة والجبروت، إلا أن هذه المشاعر هي مشاعر زائفة لا تغني عن الجزن والكآبة وتأنيب الضمير الذي لا ينتهي وآلام الوحدة الداخلية والشعور بالخزي من نظرته إلى نفسه وكل المشاعر السلبية التي يشعر بها عندما يتخلى بنفسه، والتي تنعكس على حياته الأسرية والمهنية والاجتماعية عامة بالقلق والاكتئاب والضييق والتوتر والأمراض والآلام.

انعكاسات سوء العشرة على الزوجة

أما الآثار السلبية لسوء العشرة على الزوجة فأهمها: الخلافات الزوجية المستمرة، طلب الزوجة الطلاق، والتسبب في أمراض نفسية كثيرة، الخيانة الزوجية، الفراغ العاطفي، حرائم القتل بدافع الانتقام، تخلى الزوجة عن مسؤولياتها.

انعكاسات سوء العشرة على الأبناء:

يرى علماء النفس أن أهم العوامل التي تؤثر على التكوين النفسي والعصبي للطفل هو الجو الأسري، فإن كان الجو مليئاً بالمحبة والعطف والهدوء والعلاقات المستمرة كان الطفل مطمئناً على نفسه وقوته واثقاً بنفسه وبمن حوله، أما الإضطراب الأسري والمشاجرات والمنازعات بين الأب والأم، فإنها تؤدي إلى

فقدان الطفل ثقته بنفسه نتيجة لفقدان الاطمئنان في أسرته، ولقد بينت الدراسات أن هناك علاقة كبيرة بين البيوت المتصدعة وبين مشكلات الأحداث المنحرفين، إذ ينشأ الطفل على المشاجرات بين الأبوين ولا يستطيع أن يتقبل ذلك كأسلوب ملائم للحياة فلا تعدو أن تكون حياته لائسة لا قيمة لها. وتشير دراسة علمية حديثة إلى أن الأطفال الذين ينشئون في بيئة متوترة يكون غالباً منخفضى الذكاء.

انعكاسات سوء العشرة على الأسرة والمجتمع

إن سوء عشرة الزوج لزوجته، له آثار سلبية على الزواج والزوجة والأبناء، من خلال تأثيره على الراحة النفسية، وعمل الزوجين الوظيفي، والبيت والتنشئة الإجتماعية للأبناء، وكذلك تأثيره على روح المحبة والتسامح بين أفراد الأسرة، كما يؤثر على العلاقات داخل الأسرة، فيجعلها غير مستقرة الأمر يؤدي إلى عدم استقرار المجتمع.

الحلول والتوصيات والنتائج

إن ذكر ودراسة الأسباب ليس من باب تبرير سوء المعاملة، وإنما مقدمة لوضع الحلول والتوصيات والتدابير التي من شأنها الحد من هذه الظاهرة.

ومن النتائج التي توصلت اليها الباحثة في بحثها هذا أن سوء المعاشرة على الزوج وعلى الزوجة وعلى الأبناء، وعلى الأسرة والمجتمع جميعاً، وأن طرق علاجها وانقضائها هو وضع النقاط التالية في الاعتبار:

- العدل والإنصاف رفي استخدام وظيفة القوامة: إن قوامة الرجل إنما هي وظيفة شرعية جعلها الشارع للرجل، ومن ثم فإن على الرجل مراعات النصوص الشرعية عند مباشرة تلك الوظيفة، بأن يكون عادلاً في تعامله منصفاً في معاملته لزوجته مراعياً حقوقها وواجباتها.
- تقوية الوازع الديني، وإحياء الضمير الإنساني ومراقبة الله وحفظه في السر والعلن، والاهتمام بما أمر به والانتهاز عما نهى عنه، وذلك بالرجوع إلى كتاب الله وسنة نبيه صلى الله عليه وسلم، والالتيام المساجد، والاعتصام بخلق الذكر، هذا على مستوى الأفراد، وأما

على مستوى الجماعة، فينبغي على المؤسسات المعنية مراجعة درجة الالتزام الشعبي بتعاليم الدين خاصة ما يتعلق منها بقضايا الأسرة، والعمل على التوعية بتلك التشريعات الرائعة.

- العمل على نشر الثقافة الأسرية والدينية في المؤسسات التعليمية، والثقافة التربوية والإعلامية وتوعية الأفراد بالحقوق والواجبات، والأهداف والغايات في إنشاء الأسرة والمحافظة عليها.
- الحرص على إقامة دورات تأهيلية للمقبلين على الزواج، التي قد اغير المفاهيم والأفكار الخاطئة التي تحرض على سوء العشرة والمعاملة الفضة واستبدالها بأفكار تعزز الحوار واحترام الآخر.

وأخر دعوتي أن الحمد لله رب العالمين.

المراجع:

القرآن الكريم.

الجصاص، في أحكام القرآن، تحقيق محمد صادق القمحاوي دار إحياء التراث العربي بيروت، دط، ١٤٠٥هـ

ابن كثير، تفسير القرآن العظيم، تحقيق سامي بن محمد سلامة، دار طيبة للنشر والتوزيع، الطبعة الثانية ١٤٢٠هـ ١٩٩٩م.

محمد رشيد رضا، تفسير المنار، الهيئة المصرية العامة للكتاب، دط، ١٩٩٠.

البغوي، معالم التنزيل في تفسير القرآن، تحقيق عبد الرزاق المهدي، دار إحياء التراث العربي بيروت، الطبعة الأولى، ١٤٢٠هـ

أبو محمد مكي بن أبي طالب، الهداية إلى بلوغ النهاية، تحقيق الشهاد البوشيحي، مجموعة بحوث الكتاب والسنة الشارقة، الطبعة الأولى ١٤٢٩هـ ٢٠٠٨م.

هادية الله أحمد الشاش، موسوعة التربية العلمية للطفل، دار السلام للطباعة والنشر القاهرة، الطبعة الرابعة ١٤٣١هـ ٢٠١٠م.

وفاء بوكروشة، حق الزوجة في المعاشرة بالمعروف، بحث ماجستير في العلوم الإسلامية، جامعة كوالالمبور - ماليزيا.

شمولية الجهاد في الإسلام ومشكلة التطرف الديني

إعداد:

Dr. Taufiq Abubakar Hussaini
Department of Islamic Studies and Shariah
Bayero University, Kano

المستخلص:

تناولت الدراسة شمولية الجهاد في الإسلام ومشكلة التطرف الديني. والهدف من الدراسة ابراز أن الجهاد ورد في الكتاب والسنة بمعنى القتال وكذلك جاء بمعنى أعم و أشمل من القتال، وأنه ليس محصور في القتال، بل هو مرتبط بمجالات الحياة كلها وبعضنا ربما نظر إلى الجهاد نظرة ضيقة فحصره في جانب القتال، وهذا قصور في فهم نصوص الكتاب والسنة. كما تهد أيضا بيان أن هؤلاء الذين يقتلون الناس في أماكن عباداتهم وتجارتهم ومدارسهم، ولا يفارقون بين الشيخ والمرأة والصغير، ولا يهتمون بمبادئ قيم الإسلام كل هذا بدعوى الجهاد، والإسلام برئ من أعمالهم، وإنما هو تطرف وجهل يقومون به. وأهمية الدراسة تظهر في ربط دعوى الجهاد المعاصرة بالتطرف وليس بالإسلام، كما تظهر في إبراز أسباب ظهور التطرف في العالم الإسلامي وبيان حلولها. ومنهج الدراسة هو المنهج الاستقرائي والاستدلالي، ومن نتائج الدراسة أن الجهاد لا يصلح بدون قيادة ولا راية واضحة ومعلومة. وأن يأذن به ولي الأمر، ويوافق عليه، سوء كان برا أوفاجرا، ومما يساهم في علاج مشكلة التطرف، الاهتمام بمنهج العلماء الربانيون في بيان تعاليم الدين، وإعداد برامج وخطط علمية مدروسة بعناية لعلاج ظاهرة الغلو والتطرف بالحوار والمناقشة والحجة.

المقدمة:

فالعلماء المسلمون متفقون قديما وحديثا في مشروعية الجهاد في سبيل الله من حيث الأصل، إذا توافر المبررات والدواعي إليه، والنصوص المؤصلة لمشروعيته كثيرة ومتنوعة، مشروعية الجهاد ثابتة من حيث أصل الحكم، ولكن المشروعية من حيث الفتوى ستكون مختلفة، فرب حكم مشروع من حيث الأصل، لكن حكمه يكون مختلفا من حيث الفتوى والتنزيل. وموضوع الجهاد من أكثر الموضوعات التي تجاذبت الحديث فيه أطراف عدة، حتى حصل الالتباس الذي يعيشه كثير من أبناء المسلمين وغير المسلمين، لأن الجهل بمبادئ الدين جعل بعض السفهاء من هذه الأمة الذين فهموا الإسلام بشكل خاطئ فأفتوا الأمة على حسب ومقتضى جهلهم فقاموا ببعض الأعمال الشنيعة وظنوا أنهم بذلك يتقربون إلى الله تعالى بينما

الإسلام بعيد كل البعد عن صنيعهم وعلى الطرف الآخر فقد جعلو من المسلمين وخاصة في بعض التكتلات الضعيفة حيث لا يشكل المسلمين الأغلبية - عرضة للانتقادات اللاذعة والاعتداءات الغاشمة انتقاماً منهم لما يرتكبه بعض من لا علم لهم بدين يدعوهم. ففي هذه المقالة حاولت توضيح مفهوم الجهاد في الإسلام وبيان أنواعه وشروطه، ومن ثم تتطرق المقالة إلى دراسة لمبادئ التطرف وأسباب ظهوره في العالم الإسلامي، وتختتم الورقة بذكر الحلول الإسلامية لظاهرة التطرف وأضراره.

التعريف بالجهاد أنواعه وحكمه:

الجهاد في اللغة: الجهاد مصدر جاهد، وهو من الجهد بفتح الجيم وضمها أي الطاقة والمشقة، وقيل: الجهد بفتح الجيم هو المشقة، وبالضم الطاقة^(١). وهو بذل الجهد واستفراغ ما في الوسع والطاقة من قول أو فعل^(٢). أما الجهاد في اصطلاح: يدرك عند الاستقراء للنصوص القرآن الكريم والسنة النبوية تدرك بأن الجاهد يأتي بمعنى أعم وأشمل، بحيث يشمل الدين كله؛ وحينئذ تتسع مساحته فتشمل الحياة كلها بسائر مجالاتها ونواحيها وله كذلك معنى خاص هو القتال لإعلاء كلمة الله عز وجل.

اصلاحات الجهاد في القرآن الكريم والسنة النبوية:

إن مفهوم "الجهاد" في الكتاب والسنة جاء بمعنى القتال وكذلك جاء بمعنى أعم وأشمل من القتال. ومن أبرز أمثلتها:

١/ قال تعالى: ﴿فَلَا تَطْعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَاداً كَبِيراً﴾^(٣).

قال الإمام فخر الدين الرازي: "وَجَاهِدْهُمْ بِهِ جِهَاداً كَبِيراً" فقال بعضهم: المراد بذل الجهد في الأداء، والدعاء وقال بعضهم: المراد القتال، وقال آخرون: كلاهما، والأقرب الأول لأن السورة مكية، والأمر بالقتال ورد بعد الهجرة بزمان وإنما قال: "جِهَاداً كَبِيراً" لأنه لو بعث في كل قرية نذيراً لوجب على كل نذير مجاهدة قريته^(٤).

(١) تاج العروس من جواهر القاموس، محمد بن محمد بن عبد الرزاق الحسيني، أبو الفيض، تحقيق مجموعة من المحققين، الناشر دار الهداية، ٥٣٤/٧

(٢) النهاية في غريب الحديث لابن الاثير ١/٣١٩ باب الجيم مع الهاء والمصباح المنير ١/١١٢.

(٣) - سورة الفرقان الآية ٥٢.

(٤) - التفسير الكبير أو مفاتيح الغيب، فخر الدين محمد بن عمر التميمي الرازي الشافعي، الناشر دار الكتب العلمية،

سنة النشر ١٤٢١هـ - ٢٠٠٠م، مكان النشر بيروت، ٨٦|٢٤

فالجهد الكبير هنا ليس هو القتال، إنما هو الدعوة والبيان بالحجة والبرهان وأعظم حجة وبيان هو هذا القرآن، إنه حجة الله على خلقه، ومع تفسيره وبيانه الذي هو السنة.

٢/ وقال تعالى: ﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ﴾^(١)

وفي هذه الآية ليس المراد بجهد المنافقين القتال، لأن المنافقين يظهرون الإسلام يتخذونه جُنَّةً، والنبى صلى الله عليه وسلم لم يقاتلهم بل عاملهم بطواهرهم وحتى من انكشف كفره منهم كعبدالله بن أبي بن سلول لم يقتله صلى الله عليه وسلم وقال: "لا يتحدث الناس أن محمداً يقتل أصحابه"^(٢) ولكن جهاد المنافقين يكون بالوسائل الأخرى، مثل كشف أسرارهم ودواخلهم وأهدافهم الخبيثة، وتحذير المجتمع منهم، كما جاء في القرآن.

٣/ وقال تعالى: ﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾^(٣)

وتفسير هذه الآية: الذين جاهدوا فينا أي جاهدوا في ذات الله أنفسهم وشهواتهم وأهواءهم، وجاهدوا العراقيـل والعوائق، وجاهدوا الشياطين، وجاهدوا العدو من الكفار المحاربين، فالمقصود الجهاد في معترك الحياة كلها.

٤/ وقد بين المصطفى صلى الله عليه وسلم أنواع الجهاد بمفهومه الشامل فقال: "ما من نبي بعثه الله في أمة قبلي إلا كان له من أمته حواريون وأصحابٌ يأخذون بسنته ويقتدون بأمره، ثم إنه تخلف من بعدهم خلوفٌ يقولون ما لا يفعلون، ويفعلون ما لا يؤمرون فمن جاهدهم بيده فهو مؤمن، ومن جاهدهم بلسانه فهو مؤمن، ومن جاهدهم بقلبه فهو مؤمن؛ وليس وراء ذلك من الإيمان حبة خردل"^(٤).

والمراد بجهد القلب في هذا الحديث هو بغضهم وبغض حالهم، وقد سعى النبي صلى الله عليه وسلم فعمل القلب هذا جهاداً، كما سعى فعل اللسان جهاداً، وكما سعى فعل اليد من باب أولى جهاداً.

(١) - سورة التوبة الآية ٧٣.

(٢) - صحيح البخاري، البخاري، محمد بن إسماعيل بن إبراهيم، الناشر: دار ابن كثير، اليمامة - بيروت، الطبعة الثالثة، ١٤٠٧ - ١٩٨٧، تحقيق: د. مصطفى ديب البغا أستاذ الحديث وعلومه في كلية الشريعة - جامعة دمشق، ٨٦١|٤

(٣) - سورة العنكبوت الآية ٦٩.

(٤) - صحيح مسلم، مسلم بن الحجاج بن مسلم القشيري النيسابوري، الناشر: دار إحياء التراث العربي - بيروت، تحقيق: محمد فؤاد عبد الباقي، ٦٩|١

٥/ عن عبد الله بن عمرو رضي الله عنهما قال: جاء رجل للنبي صلى الله عليه وسلم فقال: أجاهد؟ قال: "ألك أبوان؟" قال: نعم، قال: "ففيهما فجاهد".^(١)
فسئى النبي صلى الله عليه وسلم برّ الوالدين ورعايتهما جهاداً في هذا الموقف، فكلُّ جهادُه بحسبه.

وأمثلة هذا من السنة كثيرة يسمي فيها بعض الأعمال الصالحة جهاداً أو يجعلها بمنزلة الجهاد؛ كقوله صلى الله عليه وسلم: "الساعي على الأرملة والمسكين كالمجاهد في سبيل الله".^(٢)
وقوله صلى الله عليه وسلم في النساء: "جهادكن الحج"^(٣).
وقوله صلى الله عليه وسلم: "المجاهد من جاهد نفسه".^(٤)
هذا كله يوضح مدى اتساع دائرة الجهاد، وأنها ليست محصورة في القتال، بل هي مرتبطة بمجالات الحياة كلها وبعضنا ربما نظر إلى الجهاد نظرة ضيقة فحصره في جانب القتال، وهذا قصور في فهم نصوص الكتاب والسنة.

حكم الجهاد وشروطه:

والجهاد في الفرضية نوعان فرض كفاية وفرض عين فرض الكفاية في الفقه الإسلامي هو الفرض الذي إذا أدته فئة كافية لصحته من المسلمين سقط عن الباقي، وأما إن لم يؤده العدد الكافي من المسلمين فإنه يآثم كل من تخلف عنه ممن علموا به ولم يكن لتخلفهم عذر، ومن أمثلة الفرض الكفاية يكون في بعض الصلوات مثل صلاة العيدين وصلاة الكسوف وصلاة الجنائز والأمر بالمعروف والنهي عن المنكر لقوله تعالى: ﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾.^(٥)
فرض العين: هو مصطلح شرعي إسلامي يتعلق بالواجبات الشرعية، ويُقصد به: أنه واجب على كل مسلم، مثل الصلاة، حكمها: فرض عين. وما يميزه عن فرض الكفاية أنه لا يسقط عن أحد بينما يسقط فرض الكفاية عن الفرد لو قام به أحد غيره^(٦)، ولا يكون الجهاد فرضاً كفاية

(١) - المرجع السابق ٣|١٠٩٤| رقم ٢٥٤٩

(٢) - البخاري، رقم ٦٠٠٧، مسلم رقم ٢٩٨٣

(٣) - المرجع نفسه رقم ٢٧٢٠

(٤) - الجامع الصحيح سنن الترمذي، محمد بن عيسى أبو عيسى الترمذي السلمي، الناشر: دار إحياء التراث العربي - بيروت، تحقيق: أحمد محمد شاكر وآخرون، حديث حسن صحيح ٤|١٦٥| رقم ١٦٢٥

(٥) - سورة: آل عمران: الآية ١٠٤

(٦) الجهاد في الإسلام ماضيهِ وحاضره، حامد مصطفى، ط١، مطبعة المعارف - بغداد، ١٩٨٩، ص ٢١

أو عيناً إلا في حق القادر عليه وتتعين القدرة على الجهاد بالصحة الممكنة من الصبر على المرابطه والسفر والقتال وما لا يمنع من اظهار البأس.

متي يكون الجهاد في سبيل الله؟

الجهاد ليس غاية في نفسه، وإنما هو وسيلة لتحقيق غاية عظمى وهي أعلاء كلمة الله عز وجل، وما دام الجهاد وفق الضوابط الشرعية فهو جهاد في سبيل الله لإعلاء كلمة الله، فإن خرج عن هذه الضوابط فقد خرج عن أن يكون جهاداً في سبيل الله.

شروط الجهاد الشرعي بمعناه القتالي:

الجهاد الشرعي بمعناه القتالي لا يتحقق عند أهل السنّة والجماعة ولا يعتبر جهاداً شرعياً ما لم تتوفر فيه شروط خمسة:

- أولها: أن يكون دافعه مرضاة الله سبحانه وتعالى، ويهدف لخدمة الإسلام وإعلاء راية التوحيد: وهذا شرط في العبادات كلها قال تعالى: "وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ"^(١)، وقال سبحانه وتعالى: "فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ"^(٢)، وقال النبي -صلى الله عليه وسلم- «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ"^(٣)
- ثانيها: أن تنهياً للمسلمين القوة القادرة على أن تجعل من النصر احتمالاً قوياً؛ والقدرة أصل في تكاليف الإسلام، فالقدرة مناط التكليف، وعلى هذا فلا بد من هذا الشرط، وإلا سقط عن المسلمين الجهاد كسائر الواجبات، لأن جميع الواجبات يشترط فيها القدرة، لقول الله -سبحانه وتعالى-: "فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ"^(٤)، ولقوله تعالى: "لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا"^(٥)

ولذا حث الشارح على الاستعداد للجهاد بالإعداد له بقوة قبل القتال، فإن لم تكن هناك قوة فلا جهاد ولا قتال، إلا أن ينزل العدو بأرض المسلمين قال تعالى: "وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِّن قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ"^(٦)، فأیما قوة لدى المسلمين لا يرهبها العدو ويخافها فليست قوة شرعاً. وضابط القوة البشرية: أن يكون عدد

(١) - سورة البينة: الآية ٥

(٢) - سورة الزمر: الآية ٢

(٣) - البخاري رقم الحديث ١

(٤) - سورة التغابن: الآية ١٦

(٥) - سورة البقرة: الآية ٢٨٦.

(٦) - سورة الأنفال: الآية ٦٠.

المقاتلين الكفار ضعفي عدد المسلمين فأقل، فإن زاد على الضعف لم يجب على المسلمين دخول المعركة، وهذا الشرط خاص بجهاد الطلب، أما في جهاد الدفع فلا يشترط فيه ذلك.

▪ ثالثها: أن لا تترتب عليه مفسدة، أعظم من مفسدة ترك الجهاد: قال الفقهاء رحمهم الله تعالى: إذا زاد الكفار على الضعف، ورُجِيَ الظفر وغلب على ظننا إن ثبتنا استحباب لنا الثبات، وإن غلب على ظننا الهلاك بلا نكابة بالعدو وجب علينا الفرار لقوله تعالى: "وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ"^(١)، أو بكناية فيهم استحباب لنا الفرار.

فلا يجب على المسلمين الثبات في مثل هذه الحالة التي يخشى عليهم فيها الهلاك، بل قال ابن جزى المالكي: وإن علم المسلمون أنهم مقتولون فالانصراف أولى"^(٢)

▪ رابعها: أن يكون له راية معلومة، وهدف واضح، فلا يكون مثلاً دافعه نصرة لحركة سياسية أو توجه حزبي: فالجهاد لا يصلح بدون قيادة ولا راية واضحة ومعلومة، يقول النبي صلى الله عليه وسلم: "مَنْ خَرَجَ مِنَ الطَّاعَةِ، وَفَارَقَ الْجَمَاعَةَ فَمَاتَ، مَاتَ مِيتَةً جَاهِلِيَّةً، وَمَنْ قَاتَلَ تَحْتَ رَايَةٍ عَمِيَّةٍ يَغْضَبُ لِعَصْبَةٍ، أَوْ يَدْعُو إِلَى عَصْبَةٍ، أَوْ يَنْصُرُ عَصْبَةً، فَقُتِلَ، فَقَتَلَهُ جَاهِلِيَّةً"^(٣).

وقال النبي صلى الله عليه وسلم: "مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ يَعُصِ الْأَمِيرَ فَقَدْ عَصَانِي، وَإِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيَتَّقَى بِهِ"^(٤).

قد يقول قائل: من الإمام الذي تجب طاعته؟ وقد ذكر أهل العلم ذلك عند تفرق المسلمين واختلافهم إلى دول، مثل ما كان في أزمنا ماضية، ومثل ما نحن فيه اليوم. يقول الإمام الصنعاني، وكذلك الإمام الشوكاني، فإذا كان المسلم في بلد مسلم حاكمه مسلم، وانعقد الأمر له فإن طاعته في الجهاد واجبة، ولا يخرج المسلم إلى ساحات الجهاد إلا بإذنه، لكي لا يترتب على ذلك مفسد تلحق بالإسلام والمسلمين، لاسيما في هذا العصر، فما يخرج الشخص من بلده الذي له فيه بيعة وطاعة إلى بلد آخر، ولو أراد أن يطلب العدو فخروجه من بلده الذي له حاكم مسلم، وله بيعة، وله طاعة تحتاج الإذن في ذلك.

(١) - سورة البقرة: الآية ١٩٥

(٢) - ابن الجزري، - محمد بن أحمد بن جزى الكلبي الغرناطي، القوانين الفقهية، ط بيروت.

(٣) - مسلم، رقم ٤٨٩٢

(٤) - مسلم رقم ٤٨٥٢

▪ خامسها: أن يأذن به ولي الأمر، ويوافق عليه: وقد استثنى من إذن ولي الأمر جهاد رد المباغت في جهاد الدفع، في حالة أن يهاجم بلاد المسلمين عدو فجأة، في هذه الحالة فقط قد يسقط إذن الإمام، أما في بقية أنواع الجهاد، طلباً أو دفعاً، فلا بد من توفر تلك الشروط الخمسة التي أوردتها آنفاً. أهل السنة والجماعة متفقون على أن أمر الجهاد موكل للإمام المسلم، ومن صلاحياته، وهو الذي ينادي به دون غيره، ويكون تحت رايته إما بقيادته أو بمن ينوبه، ويجب على الرعية طاعته في ذلك، لذلك يقول الإمام الطحاوي الحنفي: "والحج والجهاد ماضيان مع أولي الأمر المسلمين برهم وفاجرهم إلى أن تقوم الساعة"^(١)

ويقول شيخ الإسلام ابن تيمية: "وَيَرَوْنَ إِقَامَةَ الْحَجِّ وَالْجِهَادِ وَالْجَمْعِ وَالْأَعْيَادِ مَعَ الْأُمَرَاءِ، أَبْرَارًا كَانُوا، أَوْ فَجَارًا."^(٢)

واستمر العمل على هذا بين علماء الأمة من ساداتها والأئمة، يأمر الله بطاعة الله ورسوله، والجهاد في سبيله مع كل إمام برًا أو فاجرًا كما هو معروف في كتب أصول الدين. ومع هذا كله تجد أن الجهل بالدين جعل بعض السفهاء من هذه الأمة الذين فهموا الإسلام بشكل خاطئ فأفتوا الأمة على حسب ومقتضى جهلهم فقاموا ببعض الأعمال الشنيعة وظنوا أنهم بذلك يتقربون إلى الله تعالى بينما الإسلام بعيد كل البعد عن صنيعهم وعلى الطرف الآخر فقد جعلوا من المسلمين وخاصة في بعض التكتلات الضعيفة حيث لا يشكل المسلمين الأغلبية عرضة للانتقادات اللاذعة والاعتداءات الغاشمة انتقاماً منهم لما يرتكبه بعض من لا علم لهم بدين يدعوهم، يقتلون الناس في أماكن عباداتهم وتجارتهم ومدارسهم، ولا يفارقون بين الشيخ والمرأة والصغير، ولا يهتمون بمبادئ قيم الإسلام كلها بدعوى الجهاد، والإسلام برياً من أعمالهم، وإنما هو تطرف وجهل يقومون به؛ ولهذا يجب في هذا المجال أن تحدث عن التطرف وأسباب ظهوره في العالم الإسلامي.

التعريف بالتطرف وأسباب ظهوره في العالم الإسلامي:

التعريف بالتطرف: التطرف هو تفعل بتشديد العين من طرف يطرف طرفاً بالتحريك، وهو الأخذ بأحد الطرفين والميل لهما: إما الطرف الأدنى أو الأقصى^(١) ومنه أطلقوه على الناحية وطائفة الشيء..

(١) - شرح الطحاوية في العقيدة السلفية، صدر الدين علي بن علي بن محمد بن أبي العز الحنفي تحقيق أحمد محمد شاكر، الطبعة: الأولى، الناشر: وزارة الشؤون الإسلامية والأوقاف والدعوة والإرشاد - المملكة العربية السعودية، تاريخ النشر: ١٤١٨هـ، ٢٠٢٢م.

(٢) - مجموع الفتاوى، تقي الدين أبو العباس أحمد بن عبد الحليم بن تيمية الحراني، المحقق: أنور الباز - عامر الجزائر، الناشر: دار الوفاء، الطبعة: الثالثة، ٢٠٠٥ م ١٥٨|٣

ومفهوم التطرف في هذا الزمان: يُطلق على الغلو في عقيدة أو فكرة أو مذهب أو غيره، ولهذا لا يختص به دين أو جماعة أو حزب. فالتطرف يُوصف به طوائف من اليهود ومن النصارى. ولكن الوصف الشرعي للتشدد في الدين والغلو فيه يجب أن يكون مرجعه إلى الشرع نفسه لا اصطلاح الناس ومفاهيمهم واطلاقاتهم. فوصف الغلو والغلاة والمغالي هو الوصف الشرعي، كما دل عليه حديث ابن عباس رضي الله عنه أن النبي صلى الله عليه وسلم قال في الحج: "يا أيها الناس إياكم والغلو في الدين فإنه أهلك من كان قبلكم الغلو في الدين".^(٢)

أسباب ظهور التطرف في العالم الإسلامي:

يعاني العالم الإسلامي اليوم من الخلل في مناهج بعض الدعوات المعاصرة، فأغلبها تعتمد في مناهجها على الشحن العاطفي، وتربي أتباعها على مجرد أمور عاطفية وغايات دنيوية ونحوها، وتحشو أذهانهم بالأفكار والمفاهيم التي تؤدي إلى التصادم مع المخالفين بلا حكمة. وفي الوقت نفسه تقصّر في أعظم الواجبات، فتنبس الغايات الكبرى في الدعوة، من غرس العقيدة السليمة، والفقهِ في الدين، والحرص على الجماعة، وتحقيق الأمن، والتجرد من الهوى والعصبية، وفقه التعامل مع المخالفين. وفيما يلي أهم أسباب الغلو والتطرف في العالم الإسلامي:

أولاً: الأسباب العلمية للتطرف:

قد يؤدي التعليم الديني الضعيف أو السيء إلى فهم سيء للتعاليم الدينية وتفسيرات متطرفة، لهذا تتنوع الأسباب العلمية للتطرف وهناك بعض النماذج منها:

(١) تصدّر حدثاً الأسنان وسفهاء الأحلام للعلم والدعوة: ففي الحديث: "سيخرج قوم في آخر الزمان أحداث الأسنان سفهاء الأحلام يقولون من خير قول البرية، لا يجاوز إيمانهم حناجرهم، يمرقون من الدين كما يمرق السهم من الرمية، فأينما لقيتموهم فاقتلوهم فإن في قتلهم أجراً لمن قتلهم يوم القيامة"^(٣).

لهذا ترى بعض الشباب اتّخذ منهم رؤساء جهالاً، فأفتوا بغير علم، وحكموا في الأمور بلا فقه، وواجهوا الأحداث الجسام بلا تجربة ولا رأي ولا رجوع إلى أهل العلم والرأي، بل

(١) "القاموس المحيط، و" شرحه تاج العروس " و" لسان العرب " و" معجم مقاييس اللغة "، و" الصحاح " و" المصباح المنير " مادة طرف .

(٢) -سنن ابن ماجه، محمد بن يزيد أبو عبدالله القزويني، الناشر: دار الفكر بيروت، تحقيق: محمد فؤاد عبد الباقي.

١٠٠٨|٢|رقم ٣٠٢٩.

(٣) صحيح البخاري-كتاب استتابة المرتدين والمعاندين وقتالهم-باب قتل الخوارج ٣/٣٤٠-ح.٦٩٣٠.

كثيرٌ منهم ينتقص العلماء والمشايخ ولا يعرف لهم قدرهم، فيلمزهم بالتقصير أو المداهنة ونحو ذلك.

(٢) الجهل بأحكام الدين: فالتأمل لواقع أكثر الغلاة والمتطرفين، يجد أنهم يتميزون بالجهل وقلة الفقه في الدين، وضحالة الحصيلة في العلوم الشرعية، ومع ذلك تراهم يخوضون في المصالح العظمى والقضايا المصيرية، فيكثرُ منهم التخبُّطُ والخلطُ والأحكامُ المتسرعة والمواقفُ المتشنجة، مع وجود الغيرة منهم على دين الله وتعظيم الحرمات وشدة الخوف من الله تعالى. ففي الحديث: "تحقرون صلاتكم مع صلاتهم"^(١).

(٣) غياب دور العلماء وانشغالهم: فالعلماء لهم منزلةٌ عظيمةٌ في المجتمع المسلم، فهم ورثة الأنبياء، فغيابهم أو انشغالهم، مدعاةٌ لتصدير غير الأكفاء الذين يُضلون الناسَ بغير علم، وحينذاك يتعرض المجتمعُ للهلاك^(٢). ففي الحديث: "من أشراط الساعة أن يقل العلمُ ويظهر الجهل"^(٣).

(٤) الجفوة بين العلماء والشباب: ففي أغلب بلاد المسلمين تجد العلماء بمعزل عن الشباب، وبالمقابل تجد الشباب بحيويتهم ونشاطهم وهمتهم بمعزل عن العلماء، مما أوقع بعض الشباب في الأحكام والتصرفات التي لا تليق تجاه علماءهم، ومن هنا يُفقد الحوار الذي هو أساس التفاهم والإصلاح.

(٥) التعامل والغرور: ذلك أنك تجد أحدهم لا يعرف بدهيات العلم الشرعي، ويظن أنه بعلمه القليل وفهمه السقيم قد حاز علوم الأولين والآخرين، فيستقل بغروره عن طلب العلم من العلماء، فَمَهْلِكُ بَغْرُورِهِ وَيَهْلِكُ. وهكذا كان الخوارج الأولون والمعاصرون يدعون العلم والاجتهاد ويتناولون على العلماء، وهم من أجهل الناس.

(٦) نقص الثقافة الدينية في المناهج التعليمية في معظم البلاد الإسلامية: فقد أُسست السياسة التعليمية في معظم البلاد الإسلامية على أسس غير إسلامية، كالتنشئة على حب القومية العربية ونحوها^(٤). فما يُدرَّس في مراحل التعليم الأساس وما بعده، لا يؤهل شخصاً مثقفاً بالحد الأدنى من الثقافة الإسلامية، وقد أدى ضعف المقررات الدينية إلى الأثر السلبي على سلوك الأفراد واتجاهاتهم^(٥).

(١) صحيح البخاري-كتاب استتابة المرتدين والمعاندين وقتالهم-باب قتل الخوارج ٣/٣٤٠-٣٤٠ح٦٩٣١.

(٢) مشكلة الغلو في الدين في العصر الحاضر، اللوحيق محمد ابن عبد الله عرفة، ط ٢، ١٤٢٠، مؤسسة الرسالة، ٥٤٩/٢.

(٣) صحيح البخاري-كتاب العلم-باب رفع العلم وظهور الجهل ١/٣١ح٨١.

(٤) التعليم العام في البلاد العربية، محمد منير موسى، عالم الكتب بالقاهرة، ط الثانية ١٣٩٤هـ-١٩٧٤م، ص ١٩٦.

(٥) دور التربية الإسلامية في الإرهاب، خالد الظاهري، دار عالم الكتب بالرياض، ط الأولى ١٤٢٢هـ-٢٠٠٢م، ص ٦٠.

تلك هي بعض العوامل العلمية التي قد تساهم في ظهور وانتشار التطرف في العالم الإسلامي.

ثانياً: الأسباب الدينية للتطرف:

- (١) الفساد العقدي، إن كثيراً من المسلمين فرّقوا دينهم وكانوا شيعياً يقابلون البدعة بالبدعة، فإذا نشأ فكر منحرف ظهر فكر منحرف آخر يناقضه، فالشيعية مثلاً غالباً في علي رضي الله عنه والخوارج كفروه، وفي العصر الحديث امتلأت الساحة بالفرق والمذاهب، وقد كان انتشار تلك الفرق مؤثراً في إحداث الغلو والتطرف.^(١)
- (٢) عدم الحكم بما أنزل الله في معظم البلاد الإسلامية، وعند تتبع مظاهر الغلو والتطرف على مر التاريخ نجد غالبها يرجع إلى مسألة الحكم بغير ما أنزل الله، فهذا الانحراف العقدي وهو عدم الحكم بما أنزل الله أنتج انحرافاً عقدياً مقابلاً^(٢).
- (٣) إغراض أكثر المسلمين عن دينهم، عقيدةً وشريعةً وأخلاقاً، مما أوقعهم في ضنك العيش وفي حياة الشقاء، قال تعالى: "ومن أعرض عن ذكري فإن له معيشة ضنكاً"^(٣)، مما يُنبئ هذا الإغراض مظاهر السخط والتذمر والغلو والتطرف الفكري عند البعض. ومن مظاهر هذا الإغراض:
- (٤) ظهور الفواحش والمنكرات وحماتها. والتعلق بالشعارات والمبادئ الهدامة والأفكار المستوردة. والتقصير في حق الله تعالى، والوقوع في الذنوب والمعاصي. وترك الأمر بالمعروف والنهي عن المنكر. وشيوع الظلم بشتى صورته وأشكاله: ظلم الأفراد، وظلم الشعوب، وظلم الولاة وجورهم، وظلم الناس بعضهم لبعض. والتضييق على المتمسكين بالدين، وبالمقابل التمكين لأهل الفسق والفجور والإلحاد، مما يعد أعظم استفزاز لذوي الغيرة والاستقامة.
- (٥) إن الانحلال الخلقي المدعوم أحياناً بالقانون تحت غطاء الحرية هو أحد أسباب الغلو والتطرف: فمظاهر الرذيلة التي يشاهدها المسلم خاصة في المجتمعات الإسلامية، في الشارع والمدرسة والجامعة والإعلام الرسمي والصحافة والإذاعة والأسواق، والاستهزاء بالدين وحملة وتشويه صورته ومحاربه، ومحاصرة القائم على دينه في فكره وإغلاق منافذ التعبير عليه، كل ذلك من أسباب نشوء الغلو والتطرف وردة الفعل القاسية وإن كانت غير مبررة.

(١) مشكلة الغلو في الدين اللويحق ٤٤٦/٢-٤٥٠.

(٢) مشكلة الغلو في الدين اللويحق ٤٣١/٢-٤٣٢.

(٣) سورة طه، الآية ١٢٤.

علاج مشكلة التطرف

الحلول تتطلب جهوداً مشتركة من الحكومات، المؤسسات الدينية، والمجتمع للتغلب على هذه المشكلة. ولا يوجد حلاً واحداً ينطبق على الجميع لكن الباحث يحاول ذكر جملة من الحلول على حسب ما ذكر من المشكلات وتمثل في:

أولاً: الحل العلمي:

- (١) التنقيف والتوعية بالدين بطريقة متوازنة ومعتدلة، والبحث على طلب العلم الشرعي النافع، ذلك أن أهم أسباب الغلو والتطرف الجهل بأحكام الدين، قال ابن تيمية: يحتاج المتدين المتورع إلى علم كثير بالكتاب والسنة والفقه في الدين، وإلا فقد يفسد ورعه أكثر مما يصلحه، كما فعله الكفار وأهل البدع من الخوارج والروافض وغيرهم^(١).
- (٢) تطوير برامج تعليمية على المناهج السليمة وتعزيز الفهم الصحيح للدين، والرجوع إلى العلماء ومشاورتهم، لأنهم أعرف الناس بمراد الله تعالى ومراد رسوله عليه الصلاة والسلام، ففي الحديث: "إن الله لا يقبض العلم ينتزعه من العباد ولكن يقبض العلم بقبض العلماء، حتى إذا لم يُبق عالماً اتخذ الناس رؤوساً جهالاً فسئلوا فأفتوا بغير علم فضلوا وأضلوا"^(٢). وفي الحديث: "إنما مثل العلماء في الأرض كمثل النجوم في السماء يُهتدى بها في ظلمات البر والبحر، فإذا انطمست النجوم أوشك أن تضل الهداة"^(٣).
- (٣) قيام العلماء بدورهم الذي ينبغي عليهم القيام به، فإن الله تعالى أخذ عليهم الميثاق أن يبينوا الحق للناس ولا يكتُمونه، فإذا ترك العلماء الساحة فارغة حمل الراية من لا يجيد النزال.
- (٤) محاوره العلماء للغلاة ومناظرتهم، وذلك بإقامة الحجة عليهم من الكتاب والسنة وأقوال سلف الأمة، كما أثار عن ابن عباس رضي الله عنهما في مناظرته للخوارج في زمن علي رضي الله عنه^(٤).
- (٥) الاهتمام بمناهج العلماء الربانيون في بيان تعاليم الدين؛ لأنه قد يحدث تفسير مغلوط أو متطرف للنصوص الدينية، مما يؤدي إلى تبرير أعمال التطرف والعنف.

(١) مجموع الفتاوى ابن تيمية ١٤١/٢٠.

(٢) صحيح البخاري-كتاب العلم-باب كيف يقبض العلم، ٣١|رقم ١٠٠.

(٣) مسند أحمد ١٥٧/٣. والحديث إسناده ضعيف.

(٤) انظر القصة مطولة في مسند أحمد ٦٧/٥. والحديث إسناده صحيح.

الحل العقدي والديني:

- (١) الاعتصام بالكتاب والسنة والفهم الصحيح لهما يحقق النجاة من كل شر وانحراف، إذ الشرور منبعها الإعراض عن دين الله وشرعه، ففي الحديث: "تركت فيكم ما إن اعتصمتم به فلن تضلوا أبداً كتاب الله وسنتي"^(١).
- (٢) معالجة الفساد العقدي، وذلك بالالتزام بفكر الوسطية والاعتدال وهو مذهب أهل السنة والجماعة، فأهل السنة وسط في باب الصفات بين تعطيل الجهمية وتجسيم المشبهة، وهم وسط في باب أفعال الله تعالى بين القدرية والجبرية^(٢). لهذا فإن غلو المرجئة المعاصرين في إرجائهم دفع أقواماً نحو الغلو في التكفير.
- (٣) محاربة المظاهر العامة للفساد الأخلاقي والديني، ذلك من شأنه أنه لا يترك مجالاً للغلاة والمتشددين لمهاجمة المجتمع والتداول عليه، أما وجود مظاهر الانحلال والفساد قد يعطيهم المبرر في نظر الكثيرين لما يقومون به، لهذا لا بد من قطع دابر الفتنة وسد باب الذرائع.

أهم النتائج:

إن مفهوم الجهاد واسع كبير و ما القتال بالسيف إلا نوع من أنواع الجهاد الكثيرة و المتعددة. وهو ليس غاية في نفسه، وإنما هو وسيلة لتحقيق غاية عظمى وهي أعلاء كلمة الله عزوجل، وما دام الجهاد وفق الضوابط الشرعية فهو جهاد في سبيل الله لإعلاء كلمة الله، فإن خرج عن هذه الضوابط فقد خرج عن أن يكون جهاداً في سبيل الله. والجهاد الشرعي بمعناه القتالي لا يتحقق عند أهل السنة والجماعة ولا يعتبر جهاداً شرعياً ما لم تتوفر فيه شروط خمسة، وما يعانيه العالم الإسلامي اليوم من الخلل في مناهج بعض الدعوات المعاصرة، فأغلبه نتج بسبب ما تقوم به هذه الجماعات من الشحن العاطفي، وتربي أتباعها على مجرد أمور عاطفية وغايات دنيوية ونحوها، وتحشو أذهانهم بالأفكار والمفاهيم التي تؤدي إلى التصادم مع المخالفين بلا حكمة. ومما يساهم في علاج مشكلة التطرف إعداد برامج وخطط علمية مدروسة بعناية لعلاج ظاهرة الغلو والتطرف بالحوار والمناقشة والحجة، وبالبرامج العلمية والإعلامية والتربوية والاجتماعية.

(١) موطأ مالك-كتاب القدر-باب النهي عن القول بالقدر. والمستدرک ٩٣/١. وحسنه الألباني في صحيح المشكاة ٦٦/١.

(٢) انظر: الفتاوى ابن تيمية ١٤١/٣.

قائمة المصادر والمراجع:

- تاج العروس من جواهر القاموس، محمد بن محمد بن عبد الرزاق الحسيني، أبو الفيض، تحقيق مجموعة من المحققين، الناشر دار الهداية.
- التعليم العام في البلاد العربية، محمد منير موسى، عالم الكتب بالقاهرة، ط الثانية ١٣٩٤هـ-١٩٧٤م.
- التفسير الكبير أو مفاتيح الغيب، فخر الدين محمد بن عمر التميمي الرازي الشافعي، الناشر دار الكتب العلمية، سنة النشر ١٤٢١هـ - ٢٠٠٠م، مكان النشر بيروت.
- الجامع الصحيح سنن الترمذي، محمد بن عيسى أبو عيسى الترمذي السلمي، تحقيق: أحمد محمد شاكر وآخرون، الناشر: دار إحياء التراث العربي، بيروت.
- الجهاد في الإسلام ماضيه وحاضره، حامد مصطفى، ط ١، مطبعة المعارف - بغداد، ١٩٨٩.
- دور التربية الإسلامية في الإرهاب، خالد الظاهري، دار عالم الكتب بالرياض، ط الأولى ١٤٢٢هـ-٢٠٠٢م..
- سنن ابن ماجه، محمد بن يزيد أبو عبدالله القزويني، الناشر: دار الفكر بيروت، تحقيق: محمد فؤاد عبد الباقي.
- شرح الطحاوية في العقيدة السلفية، صدر الدين علي بن علي بن محمد بن أبي العز الحنفي تحقيق أحمد محمد شاكر، الطبعة: الأولى، الناشر: وزارة الشؤون الإسلامية والأوقاف والدعوة والإرشاد - المملكة العربية السعودية، تاريخ النشر: ١٤١٨هـ
- صحيح البخاري، البخاري، محمد بن إسماعيل بن إبراهيم، الناشر: دار ابن كثير، اليمامة - بيروت، الطبعة الثالثة، ١٤٠٧ - ١٩٨٧، تحقيق: د. مصطفى ديب البغا أستاذ الحديث وعلومه في كلية الشريعة - جامعة دمشق.
- صحيح مسلم، مسلم بن الحجاج بن مسلم القشيري النيسابوري، الناشر: دار إحياء التراث العربي - بيروت، تحقيق: محمد فؤاد عبد الباقي.
- القوانين الفقهية، ابن الجزري، محمد بن أحمد بن جزي الكلبي الغرناطي، ط بيروت.
- مجموع الفتاوى، تقي الدين أبو العباس أحمد بن عبد الحلیم بن تيمية الحراني، المحقق: أنور الباز - عامر الجزار، الناشر: دار الوفاء، الطبعة: الثالثة، ٢٠٠٥ م.
- مشكلة الغلو في الدين في العصر الحاضر، اللوحيق محمد ابن عبد الله عرفة، ط ٢، ١٤٢٠، مؤسسة الرسالة.
- موطأ الإمام مالك، مالك بن أنس أبو عبدالله الأصبغي، دار إحياء التراث العربي مصر، تحقيق: محمد فؤاد عبد الباقي.

الأثار السيئة للعنف: فتنة مقتل عثمان نموذجًا

By

Nura Basiru

Department of Arabic,

Jigawa State Collage of Education, Gumel

nbsroni@gmail.com; 08035082161, 09041607777

Ukashatu Sulaiman

Department of Arabic,

Jigawa State Collage of Education, Gumel

08060646535

and

Salihu Basiru

Yusuf Lawal Academy for Alqur'an memorization, Roni

07038092246

الملخص:

كان مقتل عثمان بن عفان -رضي الله عنه- من عظيم المحن والبلاء أصابت به هذه الأمة -فيما عرفت- بعد موت نبيها صلوات الله تعالى عليه وعلى آله وسلم وذلك لأن مقتله كان فتنة كبيرة ولما خلّفت من آثار سيئة ؛ وقد أخبر النبي صلى الله عليه وآله وسلم بكل ذلك في بشارة له بالجنة على بلوى ستصيبه . وتهدف هذه الدراسة إلى اكتشاف حقيقة العنف وسلبيته في جميع المعاملة كما بين الرسول مفهوم ذلك في حديث صحيح، وبيان حقيقة فتنة مقتل الخليفة ذي النورين رضي الله تعالى عنه وأرضاه وكشف الأباطيل المنتشرة في أنه -الخليفة- قتل لإيثاره ذويه في المناصب وأن الحقيقة مقتل عثمان كان بسبب العنف السائد على قتلته والخروج وانسلاخهم من الطاعة مع انشقاق عصا الجماعة والتسلح على المسلمين الأبرياء، وقد بينت الورقة جميل صبره على البلاء. والمنهج التاريخي الاستقرائي أنسب المناهج في تي الورقة .

المقدمة:

الحمد لله رب العالمين والصلاة والسلام على رسول الله وعلى آله وصحبه وسلم. وبعد ؛ فإن مما أَلَمَّ بهذه الأمة من المصائب والبلاء وفتح لها باب الشر هو مقتل الخليفة ذي النورين صهر الرسول من بنتيه والذي لم يعلم في تاريخ البشرية من تزوج من بنتي نبي من

الأنبياء إله،^(١) وكان مقتل عثمان عنيقًا تاريخيًا، ومأساويًا دينيًا ودينيًا؛ لأنه كان ضاغظًا على التاريخ السياسي طيلة قرنين أو ثلاثة، وتسبب بانشقاقات مذهبية عميقة من واقع انقسام المسلمين إلى سنة وشيعة، وأطلق نزاعات بالغة الخطورة من حروب أهلية، وعنف فتاك داخل الأمة الإسلامية، ولم تلتئم الجراح حتى يومنا هذا، فأمثال هذه الورقة تزيح الستر الأباطيل المنتشرة حول الفتن كما تروجه القتل والشيعية الراضية من الأقوال المشينة .
والله أسأل أن يوفقني إلى ما يحب ويرضى، ويجعل هذا الجهد المقل خالصًا لوجهه الكريم، وأن يتقبله مني وينفعني والأمة به إنه ولي ذلك والقادر عليه .

المبحث الأول: عثمان بن عفان رضي الله عنه:

- نسيه:

هو عثمان بن عفان بن أبي العاص بن أمية بن عبد شمس،^(٢) بن عبد مناف بن قصي بن كلاب؛^(٣) أمير المؤمنين، أبو عمرو، وأبو عبد الله، القرشي الأموي^(٤) وأمه أروى بنت كرز بن ربيعة بن حبيب بن عبد شمس، أسلمت، وأمها البيضاء بنت عبد المطلب عمه رسول الله صلى الله عليه وسلم،^(٥) وكانت توأمة لوالده عبد الله.^(٦)

- ولادته - رضي الله عنه - ونشأته:

(١) - سير أعلام النبلاء، شمس الدين أبو عبد الله محمد بن أحمد بن عثمان بن قَائِمَاز الذهبى (المتوفى: ٧٤٨هـ)، ص- ١٥١، ج سيرة الخلفاء الراشدين، المحقق: مجموعة من المحققين بإشراف الشيخ شعيب الأرنؤوط، الناشر: مؤسسة الرسالة، الطبعة: الثالثة، ١٤٠٥ هـ / ١٩٨٥ م.

(٢) - سير أعلام النبلاء، شمس الدين أبو عبد الله محمد بن أحمد بن عثمان بن قَائِمَاز الذهبى (المتوفى: ٧٤٨هـ)، المحقق: مجموعة من المحققين بإشراف الشيخ شعيب الأرنؤوط، الناشر: مؤسسة الرسالة، الطبعة: الثالثة، ١٤٠٥ هـ / ١٩٨٥ م.

(٣) - فتنة مقتل عثمان بن عفان رضي الله عنه، دز محمد بن عبد الله الغبان عضو هيئة التدريس في قسم التاريخ في الجامعة الإسلامية، ص ٣٥، ج ١، المملكة العربية السعودية وزارة التعليم العالي - الجامعة الإسلامية بالمدينة المنورة عمادة البحث العلمي.

(٤) - سير أعلام النبلاء، المرجع السابق.

(٥) - الإصابة في تمييز الصحابة، أبو الفضل أحمد بن علي بن محمد بن أحمد بن حجر العسقلاني (ت ٨٥٢هـ)، ص ٣٧٧، ج ٤، تحقيق: عادل أحمد عبد الموجود وعلى محمد معوض، الناشر: دار الكتب العلمية - بيروت، الطبعة: الأولى - ١٤١٥ هـ

(٦) - تاريخ الخلفاء الراشدين الفتوحات والإنجازات السياسية، د محمد سهيل طقوش، ص ٣٦٥، الناشر: دار النفائس، الطبعة: الطبعة الأولى ١٤٢٤ هـ - ٢٠٠٣ م.

ولد بعد الفيل بست سنين على الصحيح،^(٧) وقيل ولد بعد مولد النبي صلى الله عليه وآله وسلم بخمس سنين.^(٨)

- صفاته - رضي الله عنه - وأخلاقه:

كان - رضي الله عنه - ربعة، حسن الوجه، رقيق البشرة، عظيم اللحية، بعيد ما بين المنكبين.^(٩) اشتهر عثمان بالعفة والحياء^(١٠) والكرم^(١١)، لين العريكة، كثير الإحسان والحلم، لا يوقظ نائما من أهل بيته إلا أن يجده يقظان فيدعوه، فيناوله وضوءه، وكان يصوم الدهر عدا الأيام المكروهة، وهي أيام العيدين، والشك في أول رمضان.^(١٢)

- حياته - رضي الله عنه - ومناقبه:

وكان عثمان في الجاهلية يكنى أبا عمرو، فلما كان الإسلام ولد له من رقية بنت رسول الله، - صلى الله عليه وسلم -، غلام سماه عبد الله واكتنى به فكناه المسلمون أبا عبد الله، فبلغ عبد الله ست سنين فنقره ديك على عينه فمرض فمات في جمادى الأولى سنة أربع من الهجرة، فصلى عليه رسول الله، - صلى الله عليه وسلم -، ونزل في حفرته أربع من الهجرة.^(١٣) ومن فضائل ومناقب عثمان رضي الله عنه ما سيأتي: أنه على الحق حين الفتنة،^(١٤) وأنه مكسوس من الله بقميص،^(١٥) وأنه من أهل الجنة،^(١٦) أن النبي صلى الله عليه وآله وسلم بايع بيده

(٧) - الإصابة في تمييز الصحابة، المرجع السابق.

(٨) - تاريخ الخلفاء الراشدين الفتوحات والإنجازات السياسية، د محمد سهيل طقوش، ص ٣٦٥، المرجع السابق .

(٩) - الإصابة في تمييز الصحابة، المرجع السابق.

(١٠) - عن شيخ من بجيلة قال: سمعت ابن أبي أوفى يقول: استأذن أبو بكر على النبي صلى الله عليه وسلم، وجارية تضرب بالدف، فدخل، ثم استأذن عمر فدخل، ثم استأذن عثمان فأمسكت، فقال رسول الله صلى الله عليه وسلم: "إن عثمان رجل حي"

(١١) - حدثتنا أم عمر بنت حسان - قال أبي: عجوز صدق - قالت: سمعت أبي يقول: بلغني أن رسول الله ﷺ قال: «من جهز جيش العسرة فله الجنة»، قال: فقال عثمان: علي مائة راحلة، ثم قال: أفلني يا رسول الله، فأقاله، فقال علي عددها من الخيل، فسر ذلك رسول الله ﷺ ومن عنده، ثم قال له عند ذلك كلاما حسنا. فحفظه أبوها ونسيتها أم عمر، قالت: وسمعت أبي يقول: إن عثمان جهز جيش العسرة مرتين.

(١٢) - تاريخ الخلفاء الراشدين الفتوحات والإنجازات السياسية، د محمد سهيل طقوش، ص ٣٦٥، المرجع السابق .

(١٣) - الطبقات الكبير، محمد بن سعد بن منيع الزهري (ت ٢٣٠ هـ) ص ٥١، ج ٣، المحقق: الدكتور علي محمد عمر، الناشر: مكتبة الخانجي، القاهرة - جمهورية مصر العربية، الطبعة: الأولى، ١٤٢١ هـ - ٢٠٠١ م.

(١٤) - عن مرة الهزلي قال: قال رسول الله ﷺ: «تهيج على الأرض فتن كصياصي البقر»، فمر رجل متقنع، فقال رسول الله ﷺ: «هذا وأصحابه يومئذ على الحق»، فقمت إليه فكشفت قناعه وأقبلت بوجهه إلى رسول الله صلى الله عليه وسلم فقلت: يا رسول الله، هو هذا؟ قال: «هو هذا». قال: فإذا بعثمان بن عفان.

الكريمة عنه رضي الله عنه،^(١٧) وأنه ما ضره ما فعل بعد يوم جهز النبي صلى الله عليه وآله وسلم جيش العُسرة،^(١٨) وأنه متواضع وليّن الجانب وصائم نهاره وقائم ليله^(١٩)، وأن له أجر من شهد بدرًا لقول الرسول عليه الصلاة والسلام: "إن لك أجر رجل ممن شهد بدرًا وسهمه"^(٢٠) وقال ابن مسعود لما بويع: بايعنا خيرنا.. وقال علي: كان عثمان أوصلنا للرحم. وكذا قالت عائشة لما بلغها قتله: قتلوه، وإنه لأوصلهم للرحم، وأتقاهم للرب.^(٢١)

أولاده رضي الله عنه:

وكان لعثمان، رضي الله عنه، من الولد، - ستة عشر- سوى عبد الله بن رقية، عبد الله الأصغر درج، وأمه فاختة بنت غزوان بن جابر بن نسيب بن وهيب بن زيد بن مالك بن عبد بن عوف بن الحارث بن مازن بن منصور بن عكرمة بن خصفة بن قيس بن عيلان، وعمرو، وخالد، وأبان، وعمر، ومريم، وأمهم أم عمرو بنت جندب بن عمرو بن حممة بن الحارث بن رفاعة بن سعد بن ثعلبة بن لؤي بن عامر بن غنم بن دهمان بن منهب بن دوس من الأزد، والوليد بن عثمان، وسعيد، وأم سعيد، وأمهم فاطمة بنت الوليد بن عبد شمس بن المغيرة بن عبد الله بن عمر بن مخزوم، وعبد الملك بن عثمان درج، وأمه أم البنين بنت عيينة بن حصن بن حذيفة بن بدر الفزاري، وعائشة بنت عثمان، وأم أبان، وأم عمرو وأمهن رملة بنت شيبة بن ربيعة بن عبد شمس بن عبد مناف بن قصي، ومريم بنت عثمان، وأمها نائلة بنت الفرافصة بن الأحوص بن عمرو بن ثعلبة بن الحارث بن حصن بن ضمضم بن عدي بن جناب مهت كلب، وأم البنين بنت عثمان، وأمها أم ولد وهي التي كانت عند عبد الله بن يؤيد بن

(١٥) - عن عبد الرحمن بن جبير بن نفير، عن أبيه قال: قال رسول الله ﷺ لعثمان: "إن الله عز وجل كساك يوما قميصا، وإن أراذك المنافقون أن تخلعه فلا تخلعه".

(١٦) - عن ابن عباس، أن رسول الله ﷺ قال: "يطلع عليكم من هذا الفج رجل من أهل الجنة"، فطلع عثمان بن عفان.

(١٧) - فقال رسول الله ﷺ بيده اليمى: «هذه يد عثمان»، فضرب بيده الأخرى عليها فقال: "هذه لعثمان".

(١٨) - فجعل النبي صلى الله عليه وسلم يقلبها وهو يقول: «ما ضر ابن عفان ما عمل بعد اليوم»، يردد ذلك مرارا.

(١٩) - عن الزبير بن عبد الله قال: حدثتني جدتي، أن عثمان بن عفان كان لا يوقظ أحدا من أهله من الليل، إلا أن يجده يقظان فيدعوه، فيناوله وضوءه، وكان يصوم الدهر.

(٢٠) - فضائل الصحابة، أبو عبد الله أحمد بن محمد بن حنبل بن هلال بن أسد الشيباني (ت ٢٤١هـ) ص ٤٤٩-٤٥٩،

ج ١، المحقق: د. وصي الله محمد عباس، الناشر: مؤسسة الرسالة - بيروت، الطبعة: الأولى، ١٤٠٣ - ١٩٨٣ م.

(٢١) - صحيح الكتب التسعة وزوائده - موسوعة الشُّنن الصحيحة الهادية لأقوم سنن، هشام محمد صلاح الدين أبو خضرة، هشام محمد نصر مقداد، محمود السيد عثمان، ص ٩٠٨، أشرف على إخراجه وقدم له: د عبد المهدي عبد القادر (رئيس قسم الحديث بكلية أصول الدين جامعة الأزهر)

الناشر: مكتبة الإيمان للطباعة والنشر والتوزيع، الجيزة - مصر، الطبعة الثانية: ١٤٤٠ هـ - ٢٠١٩ م

(٢٢) - الإصابة في تمييز الصحابة، المرجع السابق، ص ٣٧٨، ج ٤.

أبي سفيان.^(٢٣) وعلى هذا فإنه قد أنجب من ثمانية امرأة ولم يرزق من سيدتنا أم كلثوم - بنت الرسول - مولودًا.

(٢٣) - الطبقات الكبير، محمد بن سعد بن منيع الزهري (ت ٢٣٠ هـ) ص ٥١-٥٢، ج ٣، المحقق: الدكتور علي محمد عمر، الناشر: مكتبة الخانجي، القاهرة - جمهورية مصر العربية، الطبعة: الأولى، ١٤٢١ هـ - ٢٠٠١ م.

المبحث الثاني: العنف ومقتل الخليفة عثمان رضي الله عنه

- مفهوم العنف:

والعنف في اللغة يعني ضد الرفق كما عند صاحب لسان العرب: عنف: العنف الخرق بالأمر وقلة الرفق به، وهو ضد الرفق. عنف به وعليه يعنف عنفا وعنافة وأعنفه وعنفه تعنيفا، وهو عنيف إذا لم يكن رفيقا في أمره. واعتنف الأمر: أخذه بعنف. وفي الحديث: إن الله تعالى يعطي على الرفق ما لا يعطي على العنف^(٢٤). والمشقة كما في العين: عنف: العنف: ضد الرفق. عنف يعنف عنفا فهو عنيف. وعنفته تعنيفا، ووجدت له عليك عنفا ومشقة^(٢٥). ويعني خلاف الرفق^(٢٦). وعند الجوهري: العنف: ضد الرفق. تقول منه: عنف عليه بالضم وعنف به أيضا. والعنيف: الذي ليس له رفق بركوب الخليل، والجمع عنف. واعتنفت الأمر، إذا أخذته بعنف^(٢٧). وعنفوان الشئ: أوله. يقال: هو في عنفوان شبابه^(٢٨). وعنفوان النبات: أوله^(٢٩).

فتنة مقتل عثمان رضي الله عنه:

مسوغات الخروج على الخليفة رضي الله عنه:

لقد نقلت كتب التاريخ أقوالاً كثيرةً فيما ساغ لمثيري الفتنة حيث الأقوال منها ما صح وما لم يصح وما اشتهر في المصادر والمراجع المتأخرة عن الحادثة دون إسناد أن الخارجين عليه سوغوا خروجهم بها عليه:

أولاً: عدم شهوده غزوة بدر: إن عدم شهوده البدر كان بإذن من النبي صلى الله عليه وآله وسلم إذ هو حينها مع ابنة النبي رقية رضي الله عنها وهي مريضة، وضرب له السهم وحصل على أجر البدر ولا يذكر ذلك مثلبةً لعثمان إلا ذوي القلوب الحاقدة فهذا السبب اتخذته الذين تولوا كبر الفتنة وروّجته .

(٢٤) - لسان العرب، محمد بن مكرم بن علي، أبو الفضل، جمال الدين ابن منظور الأنصاري الرويفي الإفريقي (ت ٧١١هـ)، ص ٢٥٧، ج ٩، الحواشي: لليازجي وجماعة من اللغويين، الناشر: دار صادر - بيروت، الطبعة: الثالثة - ١٤١٤ هـ.

(٢٥) - كتاب العين، أبو عبد الرحمن الخليل بن أحمد بن عمرو بن تميم الفراهيدي البصري (ت ١٧٠هـ)، ص ١٥٧، ج ٢، المحقق: د مهدي المخزومي، د إبراهيم السامرائي، الناشر: دار ومكتبة الهلال.

(٢٦) - معجم مقاييس اللغة، أحمد بن فارس بن زكرياء القزويني الرازي، أبو الحسين (ت ٣٩٥هـ)، ص ١٥٨، ج ٤، المحقق: عبد السلام محمد هارون، الناشر: دار الفكر، عام النشر: ١٣٩٩هـ - ١٩٧٩م.

(٢٧) - الصحاح تاج اللغة وصحاح العربية، أبو نصر إسماعيل بن حماد الجوهري الفارابي (ت ٣٩٣هـ)، ص ١٤٠٧، ج ٤، تحقيق: أحمد عبد الغفور عطار، الناشر: دار العلم للملايين - بيروت، الطبعة: الرابعة ١٤٠٧ هـ - ١٩٨٧ م.

(٢٨) - الصحاح تاج اللغة وصحاح العربية، المرجع السابق.

(٢٩) - كتاب العين، المرجع السابق.

ثانيا: توليه يوم أحد عن المعركة: وقد ذكر الله جل وعلا خبر فرار من فر، و عفوهم عنهم فقال: ﴿إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ ۖ مَا كَسَبُوا ۗ وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ۗ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ﴾^(٣٠) فبين الله تعالى أنه قد عفا عنه -رضي الله عنه- وعن جميع المتولين يوم أحد، فدخل فيهم من هو دون عثمان في الفضل والسابقة، فكيف لا يدخل هو مع فضله، وسابقيته، وكثرة حسناته وخيراته .

ثالثا: تخلفه عن بيعة الرضوان: بعد أن أرسل النبي صلى الله عليه وسلم عثمان رضي الله عنه إلى أهل مكة يفاوضهم، ويبين لهم هدف المسلمين من قدومهم، وأنه العمرة وليس القتال، فلما استبطأ النبي صلى الله عليه وسلم عثمان، وبلغه أن المشركين قد قتلوه، بايع أصحابه على قتال المشركين ثارا لعثمان رضي الله عنه، ونظرا لاحتمال عدم صدق الخبر بايع النبي صلى الله عليه وسلم بيده على اليد الأخرى عن عثمان رضي الله عنه، وقد بين الله جل وعلا فضل أصحاب هذه البيعة، في آيات عديدة، كما بينه أيضا الرسول صلى الله عليه وسلم فقال تعالى: ﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا﴾^(٣١) .

مقتل عثمان رضي الله عنه:

كان مقتله يوم الجمعة كما حكى ذلك محمد بن سعد بن المنيع الزهري "قالوا لما قتل عثمان، رحمه الله، يوم الجمعة لثمانى عشرة ليلة مضت من ذى الحجة سنة خمس وثلاثين ويبيع لعلي بن أبي طالب، رحمه الله، بالمدينة، الغد من يوم قتل عثمان، بالخلافة.." ^(٣٢) وقد أرسلت القتلة أكثر من ثلاثة نفر منهم في دار عثمان رضي الله عنه لقتله كما حكى سيف بن عمر الأسدي، وكلما دخل رجل منهم عليه يكلمهم عثمان ويعظمهم فيخرجوا من الدار ويفارقوهم. وأقبل عبد الله بن سلام حتى قام على باب الدارينهاهم عن قتله -عثمان- وقال: يا قوم لا تسلوا سيف الله عليكم فوالله إن سلتموه لا تغمدوه ويلكم إن سلطانكم اليوم يقوم بالدرة فإن قتلتموه لا يقيم إلا بالسيف ويلكم إن مدينتكم محفوفة بملائكة الله والله لئن قتلتموه لتتركها فقالوا: يا بن اليهودية وما أنت وهذا فرجع عنهم. قالوا: وكان آخر من دخل عليه

(٣٠) - سورة آل عمران، الآية ١٥٥ .

(٣١) - سورة الفتح، الآية ١٨ .

(٣٢) - فتنة مقتل عثمان بن عفان رضي الله عنه، محمد بن عبد الله بن عبد القادر غبان الصبحي، ص ٧٠-٨١، ج ١، الناشر: عمادة البحث العلمي بالجامعة الإسلامية، المدينة المنورة، المملكة العربية السعودية، الطبعة: الثانية، ٢٠٠٣/هـ-٢٠٠٣ م.

(٣٣) - الطبقات الكبير، محمد بن سعد بن منيع الزهري (ت ٢٣٠ هـ) ص ٢٩، ج ٣، المحقق: الدكتور علي محمد عمر،

الناشر: مكتبة الخانجي، القاهرة - جمهورية مصر العربية، الطبعة: الأولى، ١٤٢١ هـ - ٢٠٠١ م

ممن رجع إلى القوم محمد بن أبي بكر فقال له عثمان: ويلك! أعلى الله تغضب؟ هل لي إليك جرم إلا حقه أخذته منك فنكل ورجع، وأخيراً أدخلوا عليه شقيين فكانا من شهد الخليفة على يدهم الخبيثة..^(٣٤)

المبحث الثالث: الآثار السيئة للعنف في الفتنة

لقد خلّف العنف في الفتنة (فتنة مقتل الخليفة عثمان) أسوأ أثر على هذه الأمة ولم يقف إلى اليوم فمن هذه الآثار ما يلي:

(١) قتل الخليفة الراشد صهر النبي صلى الله عليه وآله وسلم: ولقد بين الرسول ما سيلقيه سيدنا عثمان رضي الله عنه من المصائب والبلاء في حديث رواه أبو موسى الأشعري رضي الله عنه أن النبي صلى الله عليه وآله وسلم أمره أن يبشر عثمان بالجنة على بلوى تكون.^(٣٥)

(٢) قتل الأبرياء من الصحابة وكبار التابعين: ويذكر ابن حبان أنه قتل يوم مقتل عثمان من قريش عبد الله بن وهب بن زمعة الأسدي، وعبد الله ابن عبد الرحمن بن العوام، والمغيرة بن الأحنس بن شريق الثقفي، وقتل معهم غلام لعثمان أسود- أربعة أنفس.^(٣٦)

(٣) حصول الفتنة بين المسلمين، وتفرّق الكلمة، وانشقاق الصف: إن مقتل الخليفة عثمان - رضي الله عنه- قد فتح أبواب الفتنة على مصاريعها، فبعد أن بويع علي -رضي الله عنه- بالخلافة خشي رؤوس الفتنة من اتفاق كلمة المسلمين عليهم، فعمدوا إلى إبقاء الفتنة مشتعلة؛ ليشغلوا الناس عنهم، وانحاز كثير منهم إلى جيش علي رضي الله عنه، مستخفين بين الناس، وكانوا كلما سعى الصحابة للصلح أوقعوا الفتنة، وأضرموا نيران الحرب، حتى وقعت معركة الجمل، ثم معركة صفين، والتي قتل فيها أعداد كبيرة من المسلمين.

(٤) الإيدان بقرب انتهاء عهد الخلافة الراشدة: فإنّ من أهم ما يميز به نظام الخلافة أنه يقوم على الشورى واختيار أفضل الأمة لهذا المنصب، وكان مقتل عثمان -رضي الله عنه- مؤذناً بقرب انتهاء نظام الخلافة، وهذا ما حصل بعد زمن يسير، فقد تولى الحكم عليّ رضي الله عنه، ثم تولاهما بعد استشهاده ابنه الحسن رضي الله عنه، ومكث في الحكم بضعة أشهر،

(٣٤) - الفتنة ووقعة الجمل، سيف بن عمر الأسدي التميمي (ت ٢٠٠هـ)، ص ٧٢-٧٣، المحقق: أحمد راتب عرموش، الناشر: دار النفائس، الطبعة: السابعة ١٤١٣هـ/١٩٩٣ م.

(٣٥) - صحيح مسلم، أبو الحسين مسلم بن حجاج القشيري النيسابوري (ت ٢٠٦-٢٦١) ص ٦٩٣، ترقيم وترتيب الشيخ محمد فؤاد عبد الباقي، دار ابن حزم- القاهرة، الطبعة الأولى، السنة: ١٤٣٠هـ- ٢٠١٠ م.

(٣٦) - السيرة النبوية وأخبار الخلفاء، محمد بن حبان بن أحمد بن حبان بن معاذ بن مَعْبَد، التميمي، أبو حاتم، الدارمي، البُسْتِي (ت ٣٥٤هـ)، ص ٥٢٠، ج ٢، صحّحه، وعلق عليه الحافظ السيد عزيز بك وجماعة من العلماء، الناشر: الكتب الثقافية - بيروت، الطبعة: الثالثة ١٤١٧ هـ.

ثم تنازل معاوية -رضي الله عنه- منهياً صراعاً طويلاً بين المسلمين، فوقع كما أخبر النبي صلى الله عليه وسلم، حيث قال في الحسن رضي الله عنه: "إن ابني هذا سيد، ولعل الله أن يصلح به بين فئتين من المسلمين".^(٣٧)

وبانقضاء خلافة الحسن -رضي الله عنه- ينتهي عصر الخلافة الراشدة الذي حدده النبي صلى الله عليه وسلم، حيث قال: "الخلافة في أمتي ثلاثون سنة، ثم ملكا بعد ذلك"،^(٣٨) وأصبح نظام الحكم بعد معاوية -رضي الله عنه- ملكاً متوارثاً في بني أمية.

(٥) ظهور الخوارج: إن ظهور نشأة الفرقة الخوارج بدأت بالخروج على الخليفة عثمان رضي الله عنه، ويقول ابن كثير في أحداث مقتل عثمان رضي الله عنه: وجاء الخوارج فأخذوا مال بيت المال وكان فيه شيء كثير جداً،^(٣٩) لكن هؤلاء كانوا مجرد بغاة هدفهم قتل عثمان -رضي الله عنه- وأخذ المال؛ لذلك لم يشكلوا فرقة مستقلة لها أفكارها وعقائدها واتجاهها السياسي كما حصل بعد ذلك.

لكن كان لهؤلاء أثر في مجريات الأمور بين علي ومعاوية رضي الله عنهما، حيث ظهر من رفض التحكيم ورأى أنه مخالف للقرآن، وقوي هذا الرأي وكسب له أنصاراً أعلنوا في النهاية العصيان والخروج، بل كفروا بالخليفة علياً رضي الله عنه، وكل من قيل ورضي بالتحكيم؛ لأن هؤلاء في زعمهم خالفوا أمر الله في المضي بالقتال مع معاوية -رضي الله عنه- حتى النهاية يريدون الأمر بقتال الفئة الباغية الوارد في قوله تعالى: ﴿وَلِنَطَائِفَتَانِ مِنَ الْمُؤْمِنِينَ أَفْتَلَوْا فَاصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقْتُلُوا الَّتِي تَبَغَى حَتَّى تَفِئَ إِلَى أَمْرِ اللَّهِ فَإِنَّ فَتَاءَهُمَا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسَطُوهَا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾؛^(٤٠) حتى يحق الله الحق ويبطل الباطل! وقبول التحكيم هو: تحكيم للرجال في دين الله! وقد رفع هؤلاء شعار: لا حكم إلا لله.

وقد قوي أمر هؤلاء الخوارج حتى أصبحوا يشكلون خطراً على الأمة، فانصرفت جهود علي -رضي الله عنه- لاستصلاحهم بالحجة أولاً، ثم بالقوة حين لم تُجدِ الحجة، ودخل معهم في

(٣٧) - فضائل الصحابة، أبو عبد الله أحمد بن محمد بن حنبل بن هلال بن أسد الشيباني (ت ٢٤١هـ) ص ٧٦٨، ج ٢،

المحقق: د. وصي الله محمد عباس، الناشر: مؤسسة الرسالة - بيروت، الطبعة: الأولى، ١٤٠٣ - ١٩٨٣ م

(٣٨) - السيرة النبوية (من البداية والنهاية لابن كثير)، أبو الفداء إسماعيل بن عمر بن كثير القرشي الدمشقي (ت ٧٧٤هـ)، ص ٦٢٤، ج ٤، تحقيق: مصطفى عبد الواحد، الناشر: دار المعرفة للطباعة والنشر والتوزيع بيروت - لبنان

، عام النشر: ١٣٩٥ هـ - ١٩٧٦ م.

(٣٩) - البداية والنهاية، أبو الفداء إسماعيل بن عمر بن كثير القرشي البصري ثم الدمشقي (ت ٧٧٤هـ)، ص ١٨٩، ج ٧،

الناشر: دار الفكر، عام النشر: ١٤٠٧ هـ - ١٩٨٦ م.

(٤٠) - سورة الحجرات، الآية ٩.

حروب طويلة أضعفت من جيّتهم، ثم تأمروا للتخلص منه ومن معاوية وعمرو بن العاص رضي الله عنهم أجمعين، ولكن خطتهم لم تنجح إلا في قتل علي رضي الله عنه. ولم يضع مقتل علي -رضي الله عنه- حداً للفتنة المستعرة، بل ازداد خطر الخوارج وصاروا يمثلون شوكة في جنب الدولة الأموية، يهددون أمنها وأمن المسلمين.

(١) ظهور فكر التشيع: وأما فكر التشيع في بادئ أمر الفتنة التي وقعت -الفتنة- بعد مقتل عثمان -رضي الله عنه- يعني مناصرة علي -رضي الله عنه- والوقوف إلى جانبه ليأخذ حقه في الخلافة، وأن من نازعه فيها فهو مخطئ يجب رده إلى الصواب ولو بالقوة، لكن الأمر لم يقف عند هذا الحد، بل تجاوزه إلى تفضيل عليّ على أبي بكر وعمر وسائر الصحابة رضي الله عنهم، ثم بدأ التشيع بعد ذلك يظهر كطائفة ذات أفكار وآراء اعتقادية، ووجدت أفكار ابن سبأ الغالية فرصة للتغلغل بين هؤلاء المؤيدين، لاسيما بعد استشهاد علي رضي الله عنه، وما حصل لأله من بعده، ثم بدأ الانحراف يزداد شيئاً فشيئاً، حتى وصل الأمر إلى سب الصحابة وتكفيرهم والتبرؤ منهم، ثم تأليه علي رضي الله عنه!

ثم لم يقف أمر الافتراق عند هاتين الفرقتين، بل سرعان ما تحولت المواقف العاطفية والسياسية إلى تيارات فكرية، ثم عقائدية، وبدأت الفرق بالظهور، فظهرت القدرية والمرجئة والجهمية والمعتزلة وغيرهم.

(٢) تعطل الجهاد وتوقف الفتوحات الإسلامية: بمقتل عثمان -رضي الله عنه- توقفت الفتوحات الإسلامية، بل تراجع في بعض الأماكن، واستمرت كذلك إلى بداية عهد معاوية رضي الله عنه؛ حيث استقرت أحوال المسلمين؛ فعاودت الفتوحات نشاطها، وانطلقت شرقاً وغرباً وشمالاً وجنوباً.

الخاتمة:

الحمد لله الذي بنعمته تتم الصالحات والصلاة والسلام الأتمان الأكملان على رسول الله وعلى آله وصحبه ومن تبعهم بإحسان إلى يوم الدين .

فهذا ما تيسر لي الله جمعه في بيان خطورة العنف ومشانعه في الأمور وحقيقة ما حدث بين الخليفة الراشد عثمان وقتلته وما خلفه العنف من أسوأ آثار على هذه الأمة وأنه المفتاح الذي به فتحت الفتن والجرح ولم تقف الدماء تسفخ من يوم الدار ولا تزال إلى يوم القيامة. فنسأل الله السلامة والعافية وأن يجعل خير أعمالنا خواتمها وأيامنا يوم لقاءه ورزقنا الشهادة عند الموت لتكون الجنة متقلبنا ومثوانا . وتوصلت الدراسة إلى بعض النتائج وأوصت بالآتي:

النتائج والتوصيات:

- (١) أن العنف سبب المعاناة في الحياة، وأن الرفق زينة .
- (٢) أن السائغ لقتل الخليفة ليس إلا الكره والحقد في قلوب القتلة .
- (٣) أن العنف والتشدد أُلطخ الباغاة بدم صهر الرسول رضي الله عنه
- (٤) من سيئ أثره أذهب بأنفاس نفيسة ورجال أبرياء من الصالحين
- (٥) توصي هذه الورقة من اطلع عليها بتقوى الله عزوجل، والتبرؤ من العنف والقسوة .
- (٦) وتوصي كذلك تصحيح ما جاءت به من خطأ أو زلة .

المراجع:

القرآن الكريم .

سير أعلام النبلاء، شمس الدين أبو عبد الله محمد بن أحمد بن عثمان بن قَايْمَاز الذهبي (المتوفى: ٧٤٨هـ)، ص- ١٥١، ج سيرة الخلفاء الراشدين، المحقق: مجموعة من المحققين بإشراف الشيخ شعيب الأرنؤوط، الناشر: مؤسسة الرسالة، الطبعة: الثالثة، ١٤٠٥ هـ / ١٩٨٥ م.

فتنة مقتل عثمان بن عفان رضي الله عنه، دز محمد بن عبد الله الغبان عضو هيئة التدريس في قسم التاريخ في الجامعة الإسلامية، ص ٣٥، ج ١، المملكة العربية السعودية وزارة التعليم العالي - الجامعة الإسلامية بالمدينة المنورة عمادة البحث العلمي.

الإصابة في تمييز الصحابة، أبو الفضل أحمد بن علي بن محمد بن أحمد بن حجر العسقلاني (ت ٨٥٢هـ)، ص ٣٧٧، ج ٤، تحقيق: عادل أحمد عبد الموجود وعلى محمد معوض، الناشر: دار الكتب العلمية - بيروت، الطبعة: الأولى - ١٤١٥ هـ

تاريخ الخلفاء الراشدين الفتوحات والإنجازات السياسية، د محمد سهيل طقوش، ص ٣٦٥، الناشر: دار النفائس، الطبعة: الأولى ١٤٢٤هـ-٢٠٠٣ م.

الطبقات الكبير، محمد بن سعد بن منيع الزهري (ت ٢٣٠ هـ) ص ٥١، ج ٣، المحقق: الدكتور علي محمد عمر، الناشر: مكتبة الخانجي، القاهرة - جمهورية مصر العربية، الطبعة: الأولى، ١٤٢١ هـ - ٢٠٠١ م.

فضائل الصحابة، أبو عبد الله أحمد بن محمد بن حنبل بن هلال بن أسد الشيباني (ت ٢٤١ هـ) ص ٤٤٩-٤٥٩، ج ١، المحقق: د. وصي الله محمد عباس، الناشر: مؤسسة الرسالة - بيروت، الطبعة: الأولى، ١٤٠٣ - ١٩٨٣ م.

صحيح الكتب التسعة وزوائده - موسوعة السنن الصحيحة الهادية لأقوم سنن، هشام محمد صلاح الدين أبو خضرة، هشام محمد نصر مقداد، محمود السيد عثمان، ص ٩٠٨، أشرف على إخراجها وقدم له: د عبد المهدي عبد القادر (رئيس قسم الحديث بكلية أصول الدين جامعة الأزهر) الناشر: مكتبة الإيمان للطباعة والنشر والتوزيع، الجيزة - مصر، الطبعة الثانية: ١٤٤٠ هـ - ٢٠١٩ م.

الطبقات الكبير، محمد بن سعد بن منيع الزهري (ت ٢٣٠ هـ) ص ٥١ - ٥٢، ج ٣، المحقق: الدكتور علي محمد عمر، الناشر: مكتبة الخانجي، القاهرة - جمهورية مصر العربية، الطبعة: الأولى، ١٤٢١ هـ - ٢٠٠١ م.

لسان العرب، محمد بن مكرم بن علي، أبو الفضل، جمال الدين ابن منظور الأنصاري الرويفي الإفريقي (ت ٧١١ هـ)، ص ٢٥٧، ج ٩، الحواشي: لليازجي وجماعة من اللغويين، الناشر: دار صادر - بيروت، الطبعة: الثالثة - ١٤١٤ هـ

كتاب العين، أبو عبد الرحمن الخليل بن أحمد بن عمرو بن تميم الفراهيدي البصري (ت ١٧٠ هـ)، ص ١٥٧، ج ٢، المحقق: د مهدي المخزومي، د إبراهيم السامرائي، الناشر: دار ومكتبة الهلال.

معجم مقاييس اللغة، أحمد بن فارس بن زكرياء القزويني الرازي، أبو الحسين (ت ٣٩٥ هـ)، ص ١٥٨، ج ٤، المحقق: عبد السلام محمد هارون، الناشر: دار الفكر، عام النشر: ١٣٩٩ هـ - ١٩٧٩ م.

الصحاح تاج اللغة وصحاح العربية، أبو نصر إسماعيل بن حماد الجوهري الفارابي (ت ٣٩٣ هـ)، ص ١٤٠٧، ج ٤، تحقيق: أحمد عبد الغفور عطار، الناشر: دار العلم للملايين - بيروت، الطبعة: الرابعة ١٤٠٧ هـ - ١٩٨٧ م.

فتنة مقتل عثمان بن عفان رضي الله عنه، محمد بن عبد الله بن عبد القادر غبان الصبيحي، ص ٧٠-٨١، ج ١، الناشر: عمادة البحث العلمي بالجامعة الإسلامية، المدينة المنورة، المملكة العربية السعودية، الطبعة: الثانية، ١٤٢٤ هـ / ٢٠٠٣ م.

الطبقات الكبير، محمد بن سعد بن منيع الزهري (ت ٢٣٠ هـ) ص ٢٩، ج ٣، المحقق: الدكتور علي محمد عمر، الناشر: مكتبة الخانجي، القاهرة - جمهورية مصر العربية، الطبعة: الأولى، ١٤٢١ هـ - ٢٠٠١ م

الفتنة ووقعة الجمل، سيف بن عمر الأسدي التميمي (ت ٢٠٠ هـ)، ص ٧٢-٧٣، المحقق: أحمد راتب عرموش، الناشر: دار النفائس، الطبعة: السابعة ١٤١٣ هـ / ١٩٩٣ م.

صحيح مسلم، أبو الحسين مسلم بن حجاج القشيري النيسابوري (ت ٢٠٦-٢٦١) ص ٦٩٣،
ترقيم وترتيب الشيخ محمد فؤاد عبد الباقي، دار ابن حزم- القاهرة، الطبعة الأولى،
السنة: ١٤٣٠هـ- ٢٠١٠م.

السيرة النبوية وأخبار الخلفاء، محمد بن حبان بن أحمد بن حبان بن معاذ بن مَعْبِدَ،
التميمي، أبو حاتم، الدارمي، البُستي (ت ٣٥٤هـ)، ص ٥٢٠، ج ٢، صحَّحه، وعلق عليه
الحافظ السيد عزيز بك وجماعة من العلماء، الناشر: الكتب الثقافية - بيروت،
الطبعة: الثالثة - ١٤١٧ هـ.

فضائل الصحابة، أبو عبد الله أحمد بن محمد بن حنبل بن هلال بن أسد الشيباني (ت
٢٤١هـ) ص ٧٦٨، ج ٢، المحقق: د. وصي الله محمد عباس، الناشر: مؤسسة الرسالة
- بيروت، الطبعة: الأولى، ١٤٠٣ - ١٩٨٣م.

السيرة النبوية (من البداية والنهاية لابن كثير)، أبو الفداء إسماعيل بن عمر بن كثير القرشي
الدمشقي (ت ٧٧٤هـ)، ص ٦٢٤، ج ٤، تحقيق: مصطفى عبد الواحد، الناشر: دار
المعرفة للطباعة والنشر والتوزيع بيروت - لبنان، عام النشر: ١٣٩٥ هـ - ١٩٧٦ م.

البداية والنهاية، أبو الفداء إسماعيل بن عمر بن كثير القرشي البصري ثم الدمشقي (ت
٧٧٤هـ)، ص ١٨٩، ج ٧، الناشر: دار الفكر، عام النشر: ١٤٠٧ هـ - ١٩٨٦ م.

الهدى الإسلامى فى رعاىة حقوق الزوج من أجل إصلاح الأسرة فى مكافحة العنف الأسرى

إعداد:

مرىم على محمد

و

حفصة على غوند

قسم الدراسات التربىة والإسلامىة باللغة العربىة، كلىة شىخ شاغارى صكتو

المقدمة

إن الحمد لله نحمده ونستعینه ونستغفره ونعوذ بالله من شرور أنفسنا وسيئات أعمالنا، من يهده الله فلا مضل له ومن أضله الله فلا هادى له ونشهد أن لا إله إلا الله وحده لا شريك له وأن محمداً عبده ورسوله. أرسله بالهدى ودين الحق ليظهره على الدين كله ولو كره الكافرون، ولو كره المشركون. وقد اهتم القرآن الكريم كثيراً برعاىة حقوق أفراد الأسرة بحيث أنه وزع الواجبات والحقوق بما يناسب كل أفراد الأسرة. قال تعالى: (أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللطيف الخبير) ^(١) وأول ما اهتم به القرآن الكريم هو رعاىة حقوق الزوجين، ويرى أن الله تعالى ألزم الزوجين بواجبات تجاه الآخر وهذه الواجبات تضمن حياة زوجية سعيدة وأعطى الله تعالى للزوج حق القيام عليها أو بالأحرى واجب القيام عليها ويشمل البحث فى القوامة – حق التعدد على أن يكون على يعدل بينهما وحق الطلاق وحق الرجعة وحق الميراث وحق المعاشرة بالمعروف وحق الإستمتاع وحرمة المصاهرة إعتماداً على الآيات والأحاديث النبوية وأيضاً توجد الإشارة إلى بعض الآداب للنكاح فى الإسلام وأهميتها فى الحياة الزوجية إذا أقيمت بها.

رعاىة حقوق الزوج

حقوق الزوج على زوجته

قد ضمن الإسلام لكل من الزوج والزوجة حقوقه لكي تكون الحياة الزوجية حياة سعيدة ليس فيها فوضى ولا تنافس فى النفوذ. وهذا مما يدل على تمام هذا الدين الذى لم يهمل جانباً صغيراً أو كبيراً فى حياة الإنسان إلا وضع له ضوابط سامية ليرتقى إليها الإنسان. ومن حق الزوج على زوجته حق القيام عليها وإنى كان حقاً فهو أيضاً مسؤولة كبيرة وهو ثابت فى قوله عز وجل (الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ) ^(٢)

^(١) - الملك: ١٤.

١ - النساء: ٣٤.

وقد ذكر العلماء ا في تفسير قوله تعالى (بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ...) إن قوله تعالى: الرَّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ كقوله تعالى: (وَلِلرِّجَالِ عَلَى النِّسَاءِ دَرَجَةٌ). ولما كان القوامه بيده أعطى الله تعالى للرجل حق تأديب زوجته إذا نشزت على ثلاثة مراحل في قوله سبحانه وتعالى: (وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا) (٣)

وفيما ورد عن حق الزوج على زوجته في حق القيام عليها ما جاء عن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "كلكم راع وكلكم مسئول عن رعيته، والأمير راع، والرجل راع على أهل بيته"، متفق عليه. (٤) وحتى في صوم التطوع لا يجوز لها إلا إذا أذن لها زوجها وقد ورد حديث يدل على هذا. وهو عن أبي هريرة رضي الله عنه أيضا أن رسول الله صلى الله عليه وسلم قال: "لا يحل لإمرأة أن تصوم وزوجها شاهد إلا بإذنه، ولا تأذن في بيته إلا بإذنه". (٥)

ولقيام الرجل على زوجته أثرا في إصلاح الأسرة، لا شك في ذلك لأن القائم على المرأة لا بد أن يكون قائماً لمصالحها ولا بد أن يكون قائماً لأولادها وخادمها، وإذا استطاع الرجل أن يقوم بمصالح هؤلاء فالأسرة إذا تكون صالحة بإذن الله لكونها تحت مشرف واحد وعظيم لأنه هو الذي سيقوم بكل الأمور البيئية والشئون الخارجية كذلك مثل المعيشة والحماية والدفاع عن أفراد الأسرة وتعليمهم وأمور دينهم ودنياهم، ولا بد أن يكون جادا لما هو قائم له ولا بد أن يكون قريبا وصابرا ومتحملا للمصائب، والأثر الذي أتكلم فيه هو استطاعته في تحمل المسؤولية في البيت والخارج. والقيام بما أوجبه الله تعالى من أداء حقوق زوجته وأولاده، فكقائم أيضا إصلاح أحوال أسرته فعندئذ أقول أن قيام الرجال على النساء له أثره في إصلاح الأسرة وإلا فلا ينبغي أن يكون قائما كسلانا وغير مهتم بأحوال أسرته لأن مثله لا يؤثر في إصلاح أسرته. وقال تعالى: (وَلِلرِّجَالِ عَلَى النِّسَاءِ دَرَجَةٌ) (٦)

٢- قد ذكرت هذا بالتفصيل في قوامه الرجال على مؤسسة الزوجية راجع الفصل الأول المبحث الثاني المطلب الرابع. (٤) - رياض الصالحين: الإمام أبو زكريا يحيى بن شرف النووي الدمشقي ١٦٧٦-٦٣١ تحقيق: شعيب الأرنؤوط، الناشر: محمد كارخانته تجارت كتب آرام باع كل تشي ص ١٦٦

(٥) - انظر: فتح القدير الجامع بين فني الرواية والدراية من علم التفسير: لمحمد بن علي الشوكاني (المتوفى ١٢٥٠ هـ) تحقيق سعيد محمد اللحام المكتبة التجارية مصطفى أحمد باز، مكة المكرمة ص ١٦٥.

١- البقرة: ٢٢٨

٢- النساء: ٣٤

ومن الحقوق المهمة في حياة الزوجية حق طاعة الزوجة لزوجها حتى تنشأ الأسرة على صورة هيئة مستقيمة وتماسك كأنها عقدة لا يستطيع الشيطان أن يفككها بإذن الله. وقال جل شأؤه في هذه المسألة.... (فالصالحات قانتات حا فظات للغيب بما حفظ الله...)^(٧)

وفي قوله تعالى: قانتات" ذكر ابن كثير أن ابن عباس وغير واحد قال يعني مطيعات لأزواجين". وقوله عز وجل: "حافظات للغيب" ذكر ابن كثير أن السدي وغيره قالوا" أي تحفظ زوجها في غيبته في نفسها وماله".^(٨) ومن ما ورد في حق طاعة المرأة لزوجها. وفي حديث أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لو كنت أمرا أحدا أن يسجد لأحد لأمرت المرأة أن تسجد لزوجها"^(٩) رواه الترمذي وقال: حديث حسن صحيح. وقال تعالى: "بِمَا حَفِظَ اللَّهُ قَالَ ابْن كَثِيرُ أَيِ الْمَحْفُوظِ مِنْ حَفِظِهِ اللَّهُ.

وقال صلى الله عليه وسلم بالنسبة لحق الزوج على زوجته "حق الزوج على المرأة أن لا تهجر فراشه وأن تبر قسمه وأن تطيع أمره وألا تخرج إلا بإذنه وأن لا تدخل عليه من يكره. وفي حق طاعة الزوجة لزوجها: عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم إذا دعا الرجل امرأته إلى فراشه فلم تأتة فبات غضبان عليها لعنتها الملائكة حتى تصبح متفق عليه.^(١٠) وأخبر صلى الله عليه وسلم عن امرأة مطيعة لزوجها "عن أم سلمة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم أيما امرأة ماتت، وزوجها عنها راض دخلت الجنة" رواه الترمذي وقال حديث حسن.^(١١)

وذكر صاحب "حقوق الأسرة" أن طاعة الزوجة لزوجها هو كل ما يتعلق بحياتهما الزوجية، وأما الأمور التي تتعلق بأموال الزوجة ليس للزوج حق أن يتدخل في الشؤون المالية لزوجته لأنها صاحبة التصرف فيه "مادامت بالغة رشيدة أي تتمتع باهلية الأداء الكاملة"^(١٢) وطاعة الزوجة لزوجها غاية الأهمية ولها أثر كبير في إصلاح الأسرة لأن طاعة الزوجة لزوجها من أهم ما بنى لأجله الحياة الزوجية وإذا فقدت الطاعة ضاعت الأسرة بكاملها ولتفككت وفقدت الأسرة كيانها.

تري الباحثتان أنه إذا اطاعت الزوجة زوجها حفظت بذلك كيان الأسرة لأنها ينبغي أن تكون لأولادها أما مثالية وبها يقتدون، وإذا عصت يعصون معها وإذا أطاعت كذلك أطاعوا

(٨) - تفسير القرآن العظيم لإمام الحافظ عماد الدين أبو الفداء إسماعيل بن كثير القرشي الدمشقي (المتوفى ٧٧٤ هـ)

مكتبة حقانية بيشاور باكستان ١

٢- رياض الصالحين: ص ١٦٦

(١٠) - رياض الصالحين: ص ١٦٥

(١١) - رياض الصالحين: ص ١٦٦.

(١٢) - حقوق الأسرة في الفقه الإسلامي الدكتور يوسف قاسم، دار النهضة العربية ١٤٠٧ هـ ١٩٨٧ مطبعة جامعة

القاهرة والكتاب الجامعي ص ٢١٥

ومعها وأعطوا لأبيهم الحقوق التي أعطاهم لهم وعندئذ يكون البيت جنة قبل جنة الآخرة، وبالطاعة يحصل السكن والإستقرار في البيت وتتحقق المودة بين أعضاء الأسرة وتظل في أمان واطمئنان الذي ولأجل هذا كونت الأسرة لقوله تعالى: (وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ) (١٣) ومن حقوق الزوج على زوجته أن تقر في بيته قال الله تعالى (وَقَرْنَ فِي بُيُوتِكُنَّ..). (١٤) وقال صاحب "حقوق الأسرة" أن حق القرار في البيت من الحقوق الثابتة للزوج على زوجته بمجرد عقد الزواج أن تقر في بيت زوجها الذي أعده حتى يكون سكنا لهما، ومستقرا لحياتهما الزوجية بحيث تشرف الزوجة على بيتها من جانب النظافة والترتيب والتنظيم. والزوج يقوم بالإتفاق وكل ما يتعلق بذلك من متطلبات الحياة. (١٥)

يقول إن قرار المرأة في بيتها هو الحكم الشرعي عموماً وهذا الحكم لكل امرأة سواء امرأة متزوجة أم غير متزوجة، فلا تخرج من بيتها إلا لضرورة تدعو إلى هذا الخروج". (١٦) وذكر أن الأمور التي يجوز للمرأة أن تخرج لأجلها كزيارة والديها، وقال إن العلماء ذكروا أن للمرأة أن تزور والديها كل جمعة، وتزور محارمها في كل عام مرة واحدة. وإذا مرض أحد والديها ولا يوجد من يقوم بتمريضه أو بتمريضها، فواجب عليها أن تقوم بهذا وحرمة على الزوج أن لا يمنعها من أداء هذا الواجب" وقال حتى لو لم يكن والدها مسلماً. (١٧) وذكر شروط خروجها وهي وهي أن تكون مستترة متحجبة.

"تسير في المواضع الحالية، دون الشوارع والأسواق. وأضاف محترزة عن أن يسمع الغريب صوتها أو يعرفها بشخصها، لا تتعرف إلى صديق بعلمها في حاجاتها. بل تنكر على من يظن أنه يعرفها أو تعرفه". (١٨)

ومن حقوق الزوج على زوجته حق التعدد بشرط أن يعدل بينهما أو بينهن وقال الله سبحانه وتعالى في ذلك: [فَأَنكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا] (١٩)

(١٣) - الروم : ٢١ .

(١٤) - الأحزاب : ٣٣ .

(١٥) - وقد ذكرت أقوال المفسرين فيها .

(١٦) - انظر : حقوق الأسرة في الفقه الإسلام : ص ٢١٥ .

(١٧) - نفس المرجع : ص ٢١٦ .

(١٨) - نفس المرجع : ص ٢١٧ .

(١٩) - النساء : ٣ .

وقال الإمام الشوكاني في معنى قوله تعالى: (فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعًا) لينكح كل فرد منكم ما طاب له من النساء اثنتين اثنتين، وثلاثا ثلاثا، وأربعا أربعا، وقال هو ما تقتضيه لغة العرب قال أن الآية تدل على خلاف ما استدلوا بها عليها. قال أن ما يؤيد هذا القول قوله تعالى: (فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً وَيُرَى أَنْ يُكُونَ أَوْلَىٰ مَا يَسْتَدِلُّ بِهِ عَلَىٰ تَحْرِيمِ الزِّيَادَةِ عَلَىٰ أَرْبَعِ نِسْوَةٍ بِالْسُنَّةِ لَيْسَ بِالْقُرْآنِ).^(٢٠)

وذكر ابن كثير ما قاله ابن عباس وجمهور العلماء بأن ما قاله سبحانه وتعالى في قوله (مَثْنَى وَثُلَاثَ وَرُبَاعًا) مقام امتنان وإباحة" وقالوا إن لو كان الجمع بين أكثر من أربع نسوة جائزا لذكره الله تعالى.^(٢١)

وقال: وفي الآية منع زيادة الإنسان على الواحدة لمن لا يعدل.^(٢٢) وقوله تعالى: (أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ) قال ابن كثير فمن خاف على عدم العدل فليقتصر على زوجة واحدة أو الجواري السراري فإن القسم بينهن غير واجب ولكنه مستحب قال فمن قسم بينهن فحسن ومن لم يفعل فلا جناح عليه.^(٢٣)

قال الإمام الشوكاني المراد به أن ينكحن بطريق الملك ليس بطريق النكاح.^(٢٤) وفي قوله سبحانه وتعالى " ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا " قال الإمام الشوكاني أي: ذلك أقرب إلى ألا تعولوا أي تجوروا من عال الرجل يعول: إذا مال وجار "^(٢٥)

وأرى أن الله سبحانه وتعالى منذ بداية ذكره التعدد ذكر معه العدل وذكر أيضا تعالى أن الرجال لا يستطيعون العدل بين النساء ولو حرصوا على ذلك وقيد العلماء الأمور التي يستطيع الإنسان أن يعدل فيها استنباطا من الأحاديث النبوية، وحذر الله سبحانه وتعالى الإنسان من الميل أي كل الميل في قوله سبحانه وتعالى (فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ هذا كله إشارة إلى إهتمام الله تعالى بهذا العدل المذكور.

(٢٠) - انظر: فتح القدير مع تحقيق الدكتور عبد الرحمن عميرة ولجنة التحقيق والرجن العالي، دار الوفاء الصعبة الأولى: ٦٣٢/١.

(٢١) - انظر: نفس المرجع: ٦٣٣/١.

(٢٢) - انظر نفس المرجع: ٦٣٣/١، وذكر أن قراءة بالرفع على أنه مبتدأ وخبره محذوف ذكر أن الكساني قال: "أي فواحدة تقنع، وذكر أنه قيل: فواحدة فيها كفاية" قال يجوز أن تكون الواحدة على تفرع بالرفع أي أن يكون خبر ومبتدأ محذوف". أي فالمقنع واحدة" انظر فتح القدير: ٦٣٣/١.

(٢٣) - انظر تفسير القرآن العظيم: ٤٦١/١، أيضا فتح القدير: ٦٣٣/١، قوله تعالى أما ما ملكت أيماكم معطوف على "واحدة" انظر: فتح القدير.

(٢٤) - فتح القدير: ٦٣٣/١.

(٢٥) - نفس المرجع: ٦٣٣/١.

والرجال حق الطلاق لقوله سبحانه وتعالى: {فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ} (٢٦) (فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ) [(٢٧) وقال تعالى : [وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَّغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ] (٢٨)

وقال سبحانه وتعالى في آية أخرى: [وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَّغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ] (٢٩)

وللرجال حق الرجعة إذا حصل الطلاق بينهما لقوله تعالى: (وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا) (٣٠)

قال ابن كثير في تفسير هذا الجزء من الآية أي وزوجها الذي طلقها أحق بردها ما دامت في عدتها إذا كان مراده الإصلاح والخير وهذا في الرجعات... (٣١)

ومن حق الزوج على زوجته حق الميراث في قوله سبحانه وتعالى: [وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ] (٣٢).

الحقوق المشتركة بين الزوجين:

ومن الحقوق المشتركة بين الزوجين هو حق العشرة بالمعروف وقال جل شأنه: (وَلَهُنَّ مِثْلُ الَّذِي عَلَّمَنَّهُنَّ بِالْمَعْرُوفِ). (٣٣)

ومن الحقوق التي يشتركان فيها الزوجان:

حق العشرة بالمعروف وهو قوله تبارك وتعالى: (وَلَهُنَّ مِثْلُ الَّذِي عَلَّمَنَّهُنَّ بِالْمَعْرُوفِ). (٣٤)

قال الإمام الشوكاني في تفسير الآية: أي "لهن من حقوق الزوجية على الرجال بمثل ما للرجال عليهن، فيحسن عشرتها بما هو معروف من عادة الناس أنهم يفعلونه لنسائهم، وهي

(٢٦) - البقرة : ٢٣٠ ، وقد سبق شرح هذه الآية في موضعها في السكون الاستقراري في الحياة الزوجية".

(٢٧) - البقرة : ٢٣٠ .

(٢٨) - البقرة : ٢٣١ . سبق شرح الآية.

(٢٩) - البقرة : ٢٣٢ .

(٣٠) - البقرة : ٢٢٨ .

(٣١) - تفسير القرآن العظيم : ١/٢٧٨ .

(٣٢) - النساء : ١٢ .

(٣٣) - البقرة : ٢٢٨ .

(٣٤) - البقرة : ٢٢٨ .

كذلك تحسن عشرة زوجها مما هو معروف من عادة النساء أنهن يفعلنه من طاعة وتزين وتحب ونحو ذلك".^(٣٥)

ولكلا الزوجين حق الإستمتاع بالأخر لقوله تعالى: (هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ).^(٣٦)

وذكر الله تعالى آداب النكاح في الآيات متعددة

قال تعالى: ﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى فَأَعْتَزِلُوا النَّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ الْمُتَّوِّبِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ٢٢٢﴾^(٣٧) وقال أيضا: (نساء كم حرث لكم فأتوا حرثكم أنى شئتم).^(٣٨) ولفظ

الحرث يفيد أن الإباحة لم تقع إلا في الفرج الذي هو القبل، إذ هو مزرع الذرية كما أن الحرث مزرع النبات، فقد شبه ما يلقي في أرحامهن من النطف التي منها النسل بما يلقي في الأرض من البذور التي منها النبات بجامع أن كل واحد منهما مادة لما يحصل منه، وهذه الجملة بيان للجملة الأولى يعني قول الله تعالى: فأتوهن من حيث أمركم الله". وقد أخرج ابن جرير عن ابن عباس في قوله فأتوهن من حيث أمركم الله" قال يعني أن يأتيهما طاهرا غير حائض. وأخرج عبد بن حميد عن قتادة وغيره.^(٣٩)

ولا تباشروهن وأنتم عاكفون في المساجد:

فابن أبي حاتم روى عن ابن مسعود ومحمد بن كعب ومجاهد وعطاء والحسن والقتادة والضحاك والسدي والربيع بن أنس ومقاتل قالوا: "لا يقرها وهو معتكف" والذي حكى عن هؤلاء هو الأمر متفق عليه عند العلماء.

الملاحظ:

وقد وردت آيات عديدة التي تدل على آداب المباشرة الزوجية. وقال تعالى: ﴿نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْى شِئْتُمْ وَقَدِّمُوا لِأَنْفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوَةٌ وَبَشِّرِ الْمُؤْمِنِينَ ٢٢٣﴾^(٤٠)

فيما ثبت عن النبي صلى الله عليه وسلم في كيفية المباشرة عن ابن عباس رضي الله عنه قال: جاء عمر بن الخطاب إلى رسول الله صلى الله عليه وسلم فقال: يا رسول الله (صلى الله عليه وسلم هلكت قال وما الذي أهلكت؟ قال حولت رحلي الليلة، فلم يرد عليه، فأوحى إلى

(٣٥) - فتح القدير للشوكاني: ١/٣٦٠.

(٣٦) - البقرة: ١٨٧.

(٣٧) - البقرة: ٢٢٢.

(٣٨) - فتح القدير: ١/٢٢٦.

(٣٩) - نفس المرجع: ١/٢٢٦.

(٤٠) - البقرة: ٢٢٣.

رسول الله صلى الله عليه وسلم هذه الآية " نَسَاؤُكُمْ حَرَّتْ لَكُمْ فَأَتُوا حَزَنَتَكُمْ أَنَّى شِئْتُمْ " يقول:
أقبل وأدبر، واتق الدبر والحیضة " (٤١)

(وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَدَىٰ فَأَعْتَرِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ).
(٤٢) وأخبر الله تعالى متى لا يحل لهم المباشرة: (فَاعْتَرِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهَرْنَ). (٤٣) وأيضا حظر المباشرة في أيام الإعتكاف في قوله سبحانه وتعالى: (وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ). (٤٤) وقد جعل الله تعالى المباشرة من محظورات الحج في قوله سبحانه وتعالى: (فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ...). (٤٥) وقد أخبر الله تعالى الأوقات التي أبيض لهم المباشرة: (فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ). (٤٦)

وقال تعالى: (أَجَلٌ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَلْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ..). (٤٧) وقال الله تعالى في آداب النكاح: (... وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ...). (٤٨)

ومن الآداب التي جاءت في النكاح هو الطهر وقد وردت الأحاديث التي تحت على الغسل بعد النكاح (الجماع). عن عائشة رضي الله عنها قالت: "كان رسول الله صلى الله عليه وسلم إذا أراد أن يأكل أو ينام وهو جنب غسل فرجه، وتوضأ وضوءه للصلاة". (٤٩) وما ورد عن النبي صلى الله عليه وسلم في التيمم للجنب بدلا من الوضوء. وقد سمح بالتيمم بدلا من الوضوء في بعض الأحيان لحديث عائشة: "كان رسول الله صلى الله عليه وسلم إذا أجنب فأراد أن ينام توضأ أو تيمم". (٥٠) وفيما جاء من حديث النبي صلى الله عليه وسلم من آداب النكاح: أنه يحرم نشر

(٤١) - آداب الزفاف: ص ٣١.

(٤٢) - البقرة: ٢٢٢.

(٤٣) - البقرة: ٢٢٢.

(٤٤) - البقرة: ١٨٧.

(٤٥) - البقرة: ١٩٧.

(٤٦) - البقرة: ٢٢٢.

(٤٧) - البقرة: ١٨٧.

(٤٨) - المائدة: ٦.

(٤٩) - آداب الزفاف: ص ٤١.

(٥٠) - انظر: آداب الزفاف: ص ٤٥-٤٦.

أسرار الإستمتاع، وهو قوله صلى الله عليه وسلم: "إن من أشر الناس عند الله منزلة يوم القيامة الرجل يفضي إلى امرأته وتفضي إليه، ثم ينشر سرها".^(٥١)

وما جاء في رخصة التطهر قال تبارك وتعالى: (أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ).^(٥٢)

ومن الحقوق المشتركة بين الزوجين هي حرمة المصاهرة:

قال صاحب فقه السنة أي أن الزوجة تحرم على أباء الزوج، وأجداده، وأبناءه، وفروع أبناء كما يحرم هو على أمهاتها وبناتها، وفروع أبنائها وبناتها".^(٥٣) ومنها أيضا "ثبوت" نسب الولد من الزوج صاحب الفراش".^(٥٤) ولكل منهما حق الوراثة تجاه الآخر لقوله سبحانه وتعالى: (لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبْنَا لِلنِّسَاءِ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَا) ^(٥٥) وقال تعالى في تفصيل الميراث (وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرِّبْعَ مِمَّا تَرَكَنَّ مِنْ بَعْدٍ وَصِيَّةٍ يُوَصِّينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثَّمَنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدٍ وَصِيَّةٍ تَوْصُونَ بِهَا أَوْ دَيْنٍ).^(٥٦) قال ابن كثير أي "كل له جزء على عمله بحسب ما عمل إن خيرا فخير، وإن شرا فشر" قال أن هذا ما قاله ابن جرير ومثل ما قاله قتادة أيضا.^(٥٧) وذكر أنه قيل "المراد بذلك في الميراث أي كل يرث بحسبه".^(٥٨)

الخاتمة

ومن الجوانب التي راعها القرآن الكريم جوانب حقوق لأفراد الأسرة وأثر ذلك على إصلاح الأسرة بما يناسب كل أفراد الأسرة. ومن حق الزوج على زوجته مثلا أن تطيعه وحق العشرة بالمعروف، وحق الاستمتاع، وحق الميراث. وأثر ذلك في إصلاح الأسرة هو أنه إذا أدت هذه الحقوق كما أمر الله تعالى بها تجاه الآخر تحققت السعادة الزوجية في الحياة البشرية.

^(٥١) - انظر: آداب الرفاق: ص ٧٠.

^(٥٢) - المائدة: ٦.

^(٥٣) - السيد السابق: فقه السنة: ص ١٥٤.

^(٥٤) - نفس المرجع والصفحة.

^(٥٥) - النساء: ٣٢.

^(٥٦) - النساء: ١٢.

^(٥٧) - انظر: فتح القدير: ١/٦٩٣.

^(٥٨) - رواه الترمذي عن ابن عباس انظر: تفسير القرآن العظيم لابن كثير: ١/٥٠٠. أيضا ذكر أنه قول ابن عباس انظر

فتح القدير للشوكاني: ١/٦٩٣.

المصادر والمراجع

القرآن الكريم

تفسير القرآن العظيم لإمام الحافظ عماد الدين أبو الفداء إسماعيل بن كثير القرشي
الدمشقي (المتوفى ٧٧٤هـ) مكتبة حقانية بيشاور باكستان.

فتح القدير الجامع بين فني الرواية والدراية من علم التفسير: لمحمد بن علي الشوكاني (المتوفى
١٢٥٠هـ) تحقيق سعيد محمد لحام المكتبة التجارية مصطفى أحمد باز، مكة المكرمة.

فتح القدير مع تحقيق الدكتور عبد الرحمن عميرة ولجنة التحقيق والرجن العالمي، دار الوفاء
الصعبة الأولى.

رياض الصالحين: الإمام أبو زكريا يحيى بن شرف النووي دمشقي ١٦٧٦-٦٣١ تحقيق: شعيب
الأرنؤوط، الناشر: محمد كارخانه تجارت كتب آرام باع كل تشي.

حقوق الأسرة في الفقه الإسلامي الدكتور يوسف قاسم، دار النهضة العربية ١٤٠٧ هـ ١٩٨٧
مطبعة جامعة القاهرة والكتاب الجامعي.

