

Bai'-Al-Inah Menurut Muamalat: Analisis Dari Perspektif Perisian Aplikasi

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Abstract

The concept of Bai 'Al-Inah is one kind of Islamic banking loan products adopted by several Islamic financial institutions in Malaysia. Bai 'Al-Inah terms and in the context of Islamic banking is selling to raise cash immediately (immediate cash-facility). However, it is a scheme application status is still disputed by the ulama' salaf among modern Muslim world. Research should be viewed from the aspect of both the extent to which differences of view and to what extent the adoption and implementation of these concepts are implemented according to the principles of Muamalah Fiqh. In this study, the author is looking at the performance in terms of technical (software Bai 'Al-Inah) that have been adopted so far by Islamic financial institutions in Malaysia. Selection of the concept of Bai' Al-Inah chosen for being the highest services offered by Islamic banking institutions and is the main service subscribed by the people of Malaysia. Although the Shariah Advisory Council of Central Bank of Malaysia (BNM) has been to try and make sure to constantly keep all that felt inappropriate to claim Muamalah Fiqh. However, this does not mean that Islamic financial institutions in Malaysia are now complete for the study authors on some of the existing terms and conditions in this service is still exist some practices that conflict with the claims Muamalah Fiqh. Finally, the paper work to see the constraints that exist and make recommendations and suggestions for improvement and the reference to be updated in the future for the development of Islamic banking in Malaysia in particular and the Muslim world in general.

Keywords: concept of Bai 'Al-Inah, differences of view, software Bai' Al-Inah

Abstrak

Konsep Bai' Al-Inah merupakan salah satu jenis produk pinjaman Perbankan Islam yang diamalkan oleh beberapa institusi kewangan Islam di Malaysia. Bai' Al-Inah dari segi syarak dan dalam konteks perbankan adalah jual beli untuk mendapatkan tunai dengan segera (immediate cash facility). Walau bagaimanapun ia merupakan satu skim yang status pemakaiannya masih dipertikaikan oleh kalangan ulama salaf dan moden di dunia Islam. Pengkajian perlu di lihat dari aspek sejauh mana kedua-dua perselisihan pandangan tersebut dan sejauh manakah pemakaian dan pelaksanaan konsep tersebut dilaksanakan mengikut perinsip dan lunas-lunas Fiqh Muamalah. Dalam kajian ini, penulis lebih melihat kepada pelaksanaan dari segi teknikal (perisian Bai' Al-Inah) yang sudah digunapakai selama ini oleh institusi kewangan Islam di Malaysia. Pemilihan konsep Bai' Al-Inah di pilih kerana menjadi perkhidmatan yang tertinggi di tawarkan oleh institusi perbankan Islam dan merupakan perkhidmatan utama di langgan oleh masyarakat Malaysia. Walaupun Majlis Penasihat Syariah Bank Negara Malaysia (BNM) telah berusaha dan memastikan untuk sentiasa mengemaskinikan segala amalan yang dirasa tidak bersesuaian dengan tuntutan Fiqh Muamalah. Namun demikian, ini bukan bererti institusi kewangan Islam di Malaysia sekarang telah sempurna kerana kajian penulis terhadap beberapa syarat dan terma yang wujud dalam perkhidmatan ini mendapati masih wujud beberapa amalan yang bercanggah dengan tuntutan Fiqh Muamalah. Akhir sekali, kertas kerja melihat kekangan yang wujud dan mengemukakan cadangan serta saranan sebagai penambahbaikan dan rujukan untuk dikemaskini di masa hadapan demi kemajuan Perbankan Islam di Malaysia khasnya dan dunia Islam amnya.

Kata kunci: Konsep Bai' Al-Inah, perselisihan pandangan, perisian Bai' Al-Inah

1.0 PENDAHULUAN

Menurut Fuad al-Omar & Mohamed Abdel Haq (1996) Bai' Al-Inah bermaksud perjanjian jual dan beli balik di mana seorang lelaki menjual barang dagangannya kepada orang lain dengan harga yang diketahui dan bayarannya diserahkan kepada penjual dalam tempoh tertentu samaada dengan pembayaran sekaligus atau bayaran ansuran yang telah ditentukan kemudian si penjual(asal) membeli barangan tersebut kembali dengan membayar sejumlah wang yang nilainya lebih rendah dari harga jualan asal sebelum sempurna pembayaran tadi.

Ia tidak dipanggil Al-Inah jika si penjual asal membeli barangan tadi dari pembeli dengan harga jualan pertama yang ditetapkan oleh penjual tadi dan tidak pula dengan harga yang lebih tinggi. Begitu juga, jika ketika berlaku pembelian (semula) tadi, terjadi pula peningkatan harga (dipasaran) sedangkan si penjual tadi benar-benar memerlukan barangan tersebut. Maka si penjual boleh membelinya semula dari pembeli asal dengan harga seperti harga jualannya kepada pembeli, atau dengan nilai yang lebih tinggi. Ini tidak mengapa kerana tidak ada syubhah (kesamaran) dalam masalah ini. Diberi nama Al-Inah kerana berasal dari perkataan 'Ain (barangan) disebabkan si pembeli mahu mendapatkan barangan yang diperlukannya iaitu wang.

Terdapat dua hukum bagi Bai' Al-Inah:

- (a) Apabila seseorang membeli dari orang lain suatu barangan dengan harga tertentu secara ansuran, dan si penjual mensyaratkan kepadanya untuk menjual (kembali) barang tersebut kepadanya dengan nilai yang lebih rendah dari harga jualan pertama.
 - Menurut kesepakatan ulama'. Jualbeli ini adalah haram kerana ia wujud unsur penipuan dan seperti disandarkan kepada hukum Syarie' bagi mengelak riba'.
- (b) Apabila sesuatu barangan itu dijual dengan harga ansuran dan setelah barang itu dipegang oleh si pembeli. Maka ia menawarkannya untuk dijual semula kepada penjual dengan imbuhan wang, maka si penjual asal membelinya semula dengan harga lebih murah daripada harga jualan asal.
 - Wujud perbezaan antara a) dan b) yang mana a) wujud syarat yang telah ditetapkan oleh penjual. Manakala b) tidak wujud syarat tertentu.

Sesungguhnya para fuqaha' telah berselisih pendapat terhadap bentuk yang kedua kerana di lihat tidak mengandungi apa-apa syarat.

2.0 LATAR BELAKANG MASALAH

Walaupun perkhidmatan perbankan telah lama wujud di negara-negara Islam namun mereka biasanya hanya terhad kepada pemegang amanah berasaskan pemindahan dana, penyimpanan dana atau produk perbankan konvensional (bukan Islam). Menurut Sudin Haron (1996), Radiah Abdul Kader (2001) sekitar tahun 1950-an, percubaan pertama dilaksanakan bagi perbankan Islam yang moden di Pakistan namun tidak berjaya. Namun pada tahun 1960-an, terdapat sebilangan kecil bank-bank yang ditubuhkan hanya untuk menawarkan produk perbankan Islam namun terhad. Bank-bank kecil ini telah berjaya dan menjadi model bagi usaha perkembangan seterusnya. Antara yang menonjol dan mengikut jejak langkah bank-bank ini adalah Perbadanan Wang Simpanan Bakal-bakal Haji (PWSBH) di Malaysia.

Pertambahan permintaan produk perbankan Islam di seluruh dunia adalah dari orang Islam dan bukan Islam yang mana mereka mencari-cari produk perbankan yang berdasarkan Syariah

sepenuhnya. Perbankan Islam Moden kesan dari hasil inisiatif di Pakistan pada tahun 1950-an dan usaha pertama yang berjaya adalah berlaku di Mesir dan Malaysia pada tahun 1960-an. (Robert Hunt, 2007)

Kajian oleh Universiti Islam Antarabangsa Malaysia (UIAM, 2008) mendapati industri kewangan Islam global memerlukan 2 juta pekerja mahir dalam bidang berkenaan berbanding 92,000 orang pada tahun 2007. Kejatuhan sistem kewangan konvensional yang berpaksikan kepada penghasilan wang yang tidak disandarkan kepada aset merupakan punca berlakunya keruntuhan kredit yang memberi impak kepada Krisis Kewangan Asia 1997 dan Krisis ekonomi 2008.

Permasalahan dari tenaga kerja mahir bagi sektor kewangan Islam mendorong pembangunan ICT bagi perisian aplikasi kewangan Islam. Secara tidak langsung, ini akan dapat membantu mengembangkan dan merencanakan industri kewangan Islam. Ini akan menaikkan nama Malaysia sebagai hub kewangan Islam di dunia. Pada masa kini terdapat beberapa syarikat sistem global yang terkemuka seperti core vendor, flex solutions, Misys, Infosys, Sistem Access, Tata Consultcy services, dan Temenos kini menawarkan perkhidmatan sokongan untuk perisian perbankan Islam.

Pada akhir tahun 2010, 19% daripada jumlah aset perbankan Malaysia telah dikelaskan sebagai Islam. Bank Negara Malaysia telah menetapkan sasaran peningkatan ini kepada 40% daripada jumlah aset perbankan menjelang tahun 2020. Menurut Bank Negara Malaysia (2006) Pada masa ini, banyak institusi kewangan yang menawarkan perkhidmatan perbankan Islam tetapi tidak menggunakan penyelesaian perbankan Islam yang sebenar. Ini pada asasnya bermakna bahawa sistem semasa mereka tidak termasuk semua ciri-ciri yang perlu di dalam melaksanakan perbankan Islam, dengan penggunaan manual yang masih dikehendaki secara optimum.

Oleh sebab itu, aset perbankan Islam akan mencakupi bahagian yang lebih besar daripada jumlah aset perbankan konvensional (al-Harran, Saad (Ed.)(1995). Maka mereka perlu untuk meningkatkan sistem operasi mereka supaya lebih efisien. Terdapat juga institusi kewangan konvensional yang terlibat dalam perbankan Islam dengan menawarkan perkhidmatan perbankan Islam melalui "Skim Perbankan Islam."

Pada masa ini, pasaran perisian perbankan Islam di Malaysia dibahagikan antara tiga syarikat, iaitu Silverlake, Infopro dan Microlink (Zainal Amin Ayub, Mohammad Azam Hussain, Nurretina Ahmad Shariff & Hassan Ali (2007)). Microlink mempunyai pasaran saham-saham terbesar syarikat Malaysia, dengan tujuh tapak yang dipasang di dalam dan luar negara di dalam Asia Tenggara. Sebanyak 80% daripada perniagaan Microlink Solutions datang dari perbankan Islam, syarikat itu memilih untuk menembusi pasaran Asia Tenggara pada tahun 1996 apabila perkembangan industri perbankan Islam masih di peringkat awal.

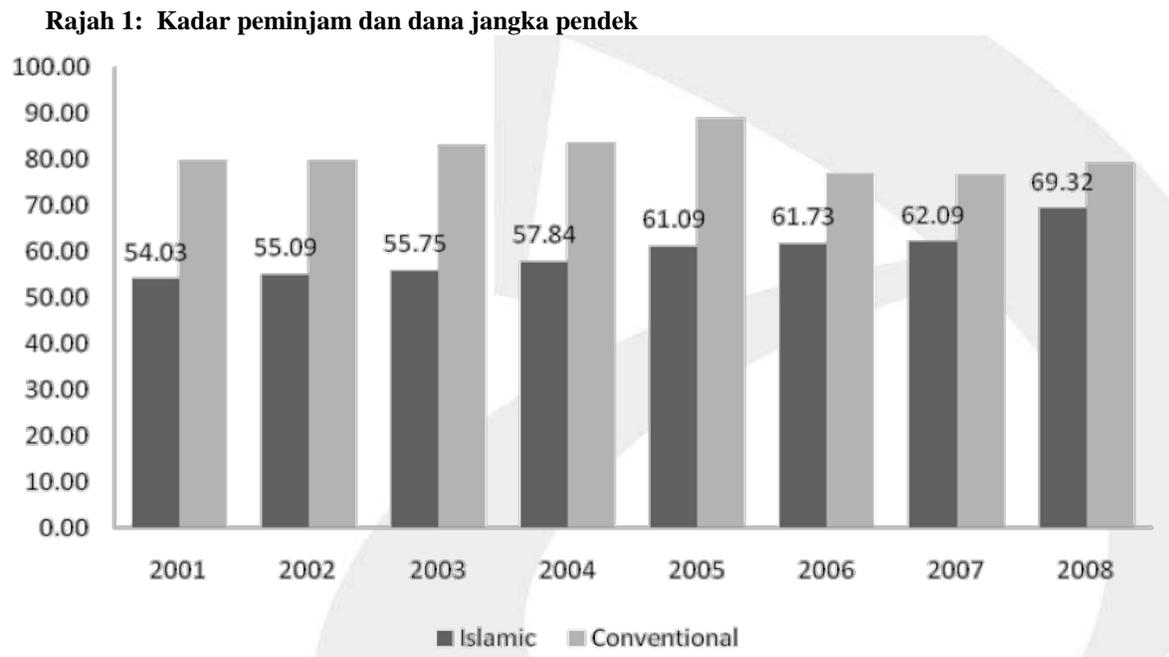
3.0 PENYATA MASALAH DAN CADANGAN PENYELESAIAN

Prof Saiful Azhar Rosly (2005) mendapati bahawa aset-aset yang terlibat di dalam urus niaga Bai 'Al-Inah digunakan sebagai objek rekaan untuk membuat keuntungan. Objek jualan (aset) hanya wujud untuk memenuhi keperluan kontrak untuk mendapatkan keuntungan melalui penjualan dan kontrak pembelian yang disifatkan sebagai dibenarkan di bawah prinsip-prinsip Islam. Malangnya, aset ini hanya memegang fungsi rekaan semata-mata kerana urus niaga itu hanya untuk membenarkan faedah (riba) dalam membuat pinjaman. Sistem perbankan Islam, sebagai contoh, menggunakan dolar AS sebagai aset untuk pembayaran pinjaman peribadi.

Oleh kerana terdapat lebih banyak bank-bank yang mematuhi syariah dibentuk dan bank-bank konvensional telah membuat keputusan untuk menawarkan produk perbankan Islam secara konfrehensif dan agresif. Maka syarikat pembekal perisian konvensional perlu menambah perisian aplikasi produk perbankan Islam untuk bersaing di kawasan-kawasan dengan lebih ramai penduduk Muslim. Tambahan pula wujud pasaran dan permintaan di bank-bank yang mematuhi Syariah di negara yang minoriti Islam. (Robert Hunt, 2007)

Akhirnya ini telah memaksa bank-bank antarabangsa seperti HSBC dan citibank untuk mengurangkan bilangan sistem konvensional yang digunakan di cawangan antarabangsa mereka. Bank-bank ini juga boleh di jangka di dalam mempertimbangkan perisian aplikasi produk perbankan Islam sebagai faktor menggantikan sistem konvensional. Walaupun wujud kos bagi menambah sistem perisian ini, namun permintaan dan pasaran industri perbankan Islam yang semakin berkembang memberi kesan positif di dalam perbelanjaan pembangunan sistem perisian produk perbankan Islam.

Forum Kewangan Islam yang di adakan di London,UK pada Januari 2010 menunjukkan peningkatan permintaan bagi peminjaman kredit dan dana jangka pendek bagi perbankan Islam. Seperti yang ditunjukkan di rajah 1



Sumber: Forum Kewangan Islam,London,UK,Januari 2009

Usaha yang diperlukan untuk menggabungkan sistem perisian perbankan Islam dalam sistem perbankan konvensional begitu ketara. Maka dicadangkan dan diperincikan syarikat pembangun sistem perisian perbankan Islam perlu mengatasi isu-isu yang akan wujud sepanjang pembangunan sistem perisianperbankan Islam.

Antaranya:

- (a) Perlu memahami tafsiran undang-undang Syariah yang berkaitan dengan perbankan Islam.
- (b) Keperluan di sesetengah negara yang menggunakan kalendar Islam Hijri (kalendar lunar Islam).

- (c) Ketidakselarasan dalam produk-produk yang dibenarkan di antara negara-negara dan wilayah.
- (d) Ketidakselarasan dalam bahasa Arab dan bahasa-bahasa yang berbeza di kalangan penduduk negara-negara Islam.
- (e) Permintaan untuk keupayaan produk baru sebagai produk perbankan yang ditakrif sebagai perkhidmatan yang mematuhi Syariah yang baru.
- (f) Penyertaan sistem perakaunan Islam yang terperinci diperlukan.

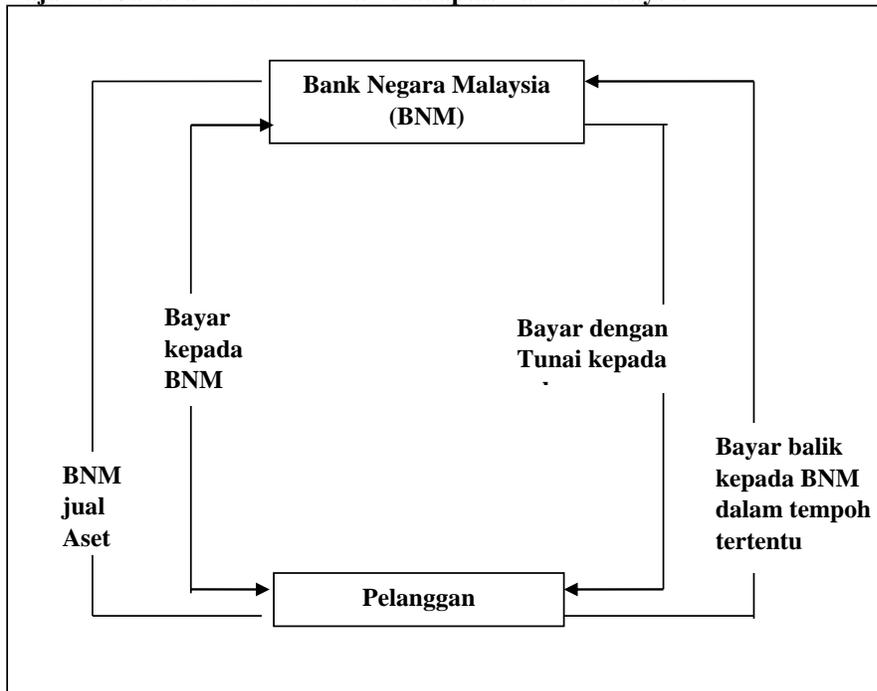
4.0 PENEMUAN DAN PERBINCANGAN

1.1.1 REKABENTUK BAI' AL-INAH DI MALAYSIA

Industri kewangan Islam di negara ini telah membangun dengan pesatnya. Sejak lima tahun yang lalu, sektor perbankan Islam di Malaysia telah mencatat pertumbuhan dua angka dengan kadar pertumbuhan tahunan purata sebanyak 20% dari segi aset (Dato' Muhammad bin Ibrahim (2009)). Pada suku kedua tahun 2009, bahagian aset perbankan Islam daripada jumlah aset sektor perbankan keseluruhan telah berkembang hingga mencapai 18.9% berbanding hanya 10.5% pada tahun 2004. Industri takaful juga mencatat prestasi yang membanggakan dengan kadar pertumbuhan tahunan purata sebanyak 25.1% dari segi caruman dalam tempoh yang sama. Jumlah caruman industri takaful juga mencatatkan penguasaan yang lebih besar dalam keseluruhan sektor insurans hingga mencapai 9.25% pada suku tahun kedua 2009. Malaysia juga kekal sebagai pasaran sukuk terbesar di dunia dengan mencakupi 62% daripada seluruh terbitan sukuk global. Sesungguhnya, pasaran modal, takaful dan perbankan Islam kita adalah antara yang termaju di dunia.

Bank Negara Malaysia (2006) telah meringkaskan cara Bai' Al-Inah yang diguna pakai di Malaysia, seperti yang ditunjukkan dalam Rajah 2. Ini digunakan oleh Bank Negara bagi pengeluaran Sijil Pelaburan Kerajaan (GIC).

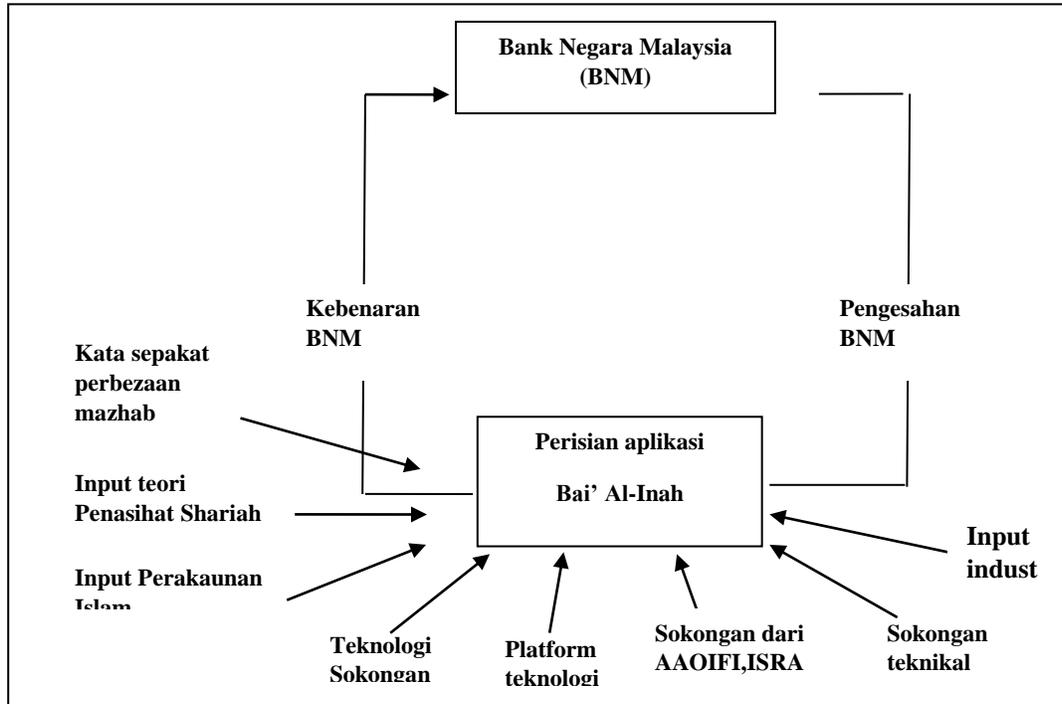
Rajah 2: Carta alir Bai' Al-Inah diadaptasikan di Malaysia



1.1.2 REKABENTUK PERISIAN APLIKASI BAI' AL-INAH

Pengkaji telah meringkaskan reka bentuk kerangka aplikasi perisian Bai' Al-Inah yang boleh diguna pakai di Malaysia, seperti yang ditunjukkan dalam Rajah 3.

Rajah 3: Kerangka perisian aplikasi Bai' Al-Inah



1.1.3 PANDANGAN ULAMA' BERKAITAN BAI'AL-INAH

4.1.1 Ulama' Mazhab As-Syafie'

Menurut ulama' mazhab As-Syafie' jualan itu dibenarkan kerana, dalam kata-kata Imam As-Syafie', kontrak adalah sah (Sahih) dengan bukti-bukti luaran bahawa mereka betul membuat kesimpulan: niat yang menyalahi undang-undang (niyya atau qasd) pihak-pihak adalah tak material, ia tidak membatalkan perbuatan mereka, melainkan jika dinyatakan dalam akta itu. Menurut Qadri (Ulama' dunia moden) Imam As-Syafie' digambarkan beliau dengan contoh ajaran berikut yang berkaitan dengan perkahwinan seorang lelaki yang bercadang untuk menyimpan isterinya hanya untuk masa yang singkat. Bahawa perkahwinan tersebut adalah sah manakala perkahwinan mut'ah adalah tidak sah (Batil). Ini menunjukkan Imam As-Syafie' yang dianggap bahawa niat pihak-pihak diambil kira hanya apabila niat yang tidak sah dan jelas disebut dalam kontrak.

Imam Syafie ada menyebut dalam kitabnya al-Umm seperti berikut:

“ Sekiranya pada anggapan kita tentang seseorang yang sedang berjual beli itu adalah haram sedangkan dia sendiri merasakan ia adalah halal, maka kita tidak boleh menghukum bahawa amalan baiknya sebelum ini telah dibatalkan (dianggap sia-sia) oleh Allah.”

Ibn Hazm menyatakan bahawa hukum asal jual beli adalah harus berdasarkan firman Allah:

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا

*“ Dan Allah telah menghalalkan jual beli dan mengharamkan riba” [Al-Baqarah : 275]
Maka, hukum bai' al-inah adalah harus kerana ia merupakan satu bentuk jual beli.*

Dalam meneliti masalah bai 'al-inah ini, menarik untuk diperhatikan adalah pendapat Ibnu Taimiyyah mengenai jualan (sales). Ibnu Taimiyyah membahagikan jualan kepada tiga bahagian:

1. Seseorang membeli barang dengan tujuan untuk dimakan. Tentu saja dalam hal ini undang-undang Islam membolehkannya.
2. Seseorang membeli barang dalam rangka untuk dijual kembali. Dalam hal ini pun Islam tidak melarangnya.
3. Seseorang membeli barang bukan untuk tujuan seperti kelompok pertama dan kedua, namun untuk mendapatkan wang. Kerana meminjam wang sangat sukar, ia perlu membeli barang dengan harga yang lebih tinggi dan akan selepas itu dijual kembali kepada pihak yang sama untuk mendapatkan wang tunai.

4.1.2 Ulama' Mazhab Maliki Dan Hambali

Mazhab Maliki dan ulama-ulama Hanbali berpendapat bahawa kontrak Al-Inah tidak sah kerana, menurut mereka motif pihak-pihak kepada kontrak itu menentukan kesahihan atau menyalahi undang-undang kontrak, dandalam penjualan di bawah pertimbangan motif pihak-pihak adalah salah di sisi undang-undang (Shariah), dan oleh itu, jualan adalah tidak sah kerana mereka merupakan penghalang undang-undang (Hilah) untuk mendapatkan pinjaman dengan faedah yang harus dielakkan di semua kos mengikut yang Shariah. Ibn Qayyim, seorang pengarang Imam Hanbali menyatakan bahawa niat mempengaruhi tindakan-tindakan undang-undang. Ini bermaksud akta undang-undang boleh sama tetapi keputusan akhir bergantung kepada niat. Ulama' Hanbali menyatakan bahawa jika penjual jus anggur tahu, sama ada beli secara tunai atau hutang. Bahawa pembeli berhasrat untuk menggunakan jus untuk membuat wain, maka kontrak itu adalah tidak sah.

Imam Maliki juga berpendapat untuk membatalkan penjualan mana- mana pihak yang berkontrak berhasrat untuk menggunakan barang itu bagi maksud yang menyalahi undang-undang (Shariah), seperti penjualan senjata kepada orang-orang yang sedang berperang atau penyamun. Maka terbatalah kontrak itu. Ia adalah tersurat pada pendapat ulama yang dinyatakan di atas bahawa niat yang perlu diambil kira berhubung dengan tindakan undang-undang. Islam tidak menyuruh Islam untuk menentukan objektif, dan kemudian menggunakan apa sahaja cara untuk mereka mencapai objektif itu. Sebaliknya, ia memberitahu mereka bahawa jika cara adalah betul, hujung akan menjaga diri mereka sendiri. Islam tidak mengajar kita untuk mengatasi riba' dengan bersaing dengan insitisi pengamal riba'.

5.0 IMPLIKASI KAJIAN

Krisis ekonomi yang melanda dunia baru-baru ini sekitar 2008 mempunyai kesan yang buruk kepada situasi semasa, terutama sistem konvensional. Tetapi kesan terhadap kewangan Islam adalah kecil berbanding dengan senario konvensional telah membuka mata banyak pihak untuk beralih kepada sistem kewangan yang berasaskan syariah itu. Ini menunjukkan bahawa permintaan untuk perisian kewangan Islam begitu meluas dalam pasaran industri kewangan Islam. Organisasi yang mementingkan pelanggan akan memanfaatkan pengetahuan mereka untuk kesenangan pelanggan. Bukan sahaja menjual dan mencari peluang, tetapi juga kepada pelanggan yang lebih baik dan mewujudkan pakej perkhidmatan yang direka untuk memenuhi keperluan populasi sasaran.

Dijangka dengan perubahan teknologi yang pesat, pelanggan-pelanggan akan membuat pilihan sendiri dengan berpindah ke organisasi yang lebih berupaya untuk menjangka dan memenuhi keperluan perkhidmatan individu. Mereka tidak akan menerima struktur yuran yang rumit atau kontrak dengan terma-terma dan syarat-syarat yang samar-samar tetapi sebaliknya akan menuntut ketelusan dalam semua urusan mereka dengan bank.

Menjelang tahun akan datang, teknologi akan menjadikan ia lebih mudah untuk pelanggan-pelanggan melakukan penyelidikan, perbandingan, membentuk dan memecahkan hubungan dengan institusi-institusi kewangan dan pada masa yang sama menuntut sokongan yang lebih besar dan kawalan ke atas urusan mereka. Satu kajian selidik baru-baru ini menunjukkan bahawa permintaan perkhidmatan 10 bank di Amerika Syarikat sudah jatuh sekitar 31 peratus. Ini dipercayai kerana bank tersebut bertindak lebih mementingkan keuntungan mereka daripada pelanggan mereka.

6.0 KESIMPULAN

Semoga usaha pengkaji ini dapat memberi sumbangan penyelidikan kepada industri perbankan Islam dan masyarakat Islam khususnya. Beberapa cadangan daripada kajian ini dikemukakan, antaranya adalah, satu modul aplikasi perisian untuk kewangan Islam – Peisian aplikasi Bai' Al-Inah diperakui dari segi hukum dan ketepatannya mengikut Syariah dari aspek fiqh dan Usul-Fiqh. Ia juga boleh diterimapakai oleh semua mazhab bukan hanya Mazhab Syafi'e malah 3 Mazhab yang lain. Masyarakat Islam menjadi titik tolak bagi menghindar dan mengelak masyarakat terdedah kepada riba', gharar (ketidakpastian) secara keseluruhan. Ini kerana produk perkhidmatan Bai' Al-Inah merupakan produk yang majoriti di langgan oleh pelanggan terutama masyarakat Islam.

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An Outline Of Educational System Developed In Muslim Bengal Under The Turko-Afghan Sultanate (1204-1576)

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Abstract

The first verse of the Holy Qur'an indicates that education is an integral part of Islam. Since then, educational development has been a parallel to the development of Muslim society. From the beginning of the Muslim conquest of Bengal by the Turks in the early 13th century, the society had also witnessed the rapid development of a new educational system. Before Islam in Bengal, The Buddhist and Brahmanic religious centres mainly served as educational centres. Cultivation of knowledge was instructed through the Sanskrit language and limited only to the upper classes people. But the scenario got a change under the Muslims both- Turko-Afghan Sultanate (1204-1576 A.D.) and the *Mughals* (1576-1757 A.D.). The period witnessed a rapid advancement in the educational field, which changed the traditional system. The Rulers patronized the spread of education considering it as their religious obligation. Besides *Sultans*, the *Sufis*, *Ulamas*, Nobles, Chieftains-all contributed in this regard. *Masjids* and *Madrasahs* mainly served as centre of Muslim education. In the *Masjids*, informal teaching was offered in all branches of Islamic studies, from elementary to the highest level. The *Imams* of the *Masjids* were acknowledged teachers of the community. *Madrasahs* were the most important institution, where formal education was instructed. *Maktabs* were used for primary education, which were organized either in the *Masjids* or private houses. *Majilises* were developed around individual scholars as higher educational centres such as the learning centre of *Shaikh Jalaluddin Tabrizi* at *Deotala*, *Shaikh Sharfuddin Abu Tawama* at *Sonargaon*, Dhaka etc. There was co-education at primary level, but the higher education for women was limited only to the higher & high-middle class families. Different branches of Islamic Sciences such as *Tafsir*, *Hadith*, *fiqh*-Jurisprudence, logic together with many diverse subjects such as natural sciences, mathematics, medicine, agriculture, astronomy, geography and Arabic & Persian languages and literature were taught in these institutions. To maintain these educational institutions, the rulers provided state patronage, granted rent-free lands as endowment. Thus, a very new and diversified educational system flourished in the society of Bengal under the Muslim rulers, which opened learning facilities for all the people, founding many educational institutions throughout the country. The paper is mainly aimed at discovering the nature and dimensions of educational system, which developed particularly during the Turko-Afghan Muslim Sultanate (1204-1576 A.D.) in Bengal and identify how the system can contribute to improve the present educational system of the country.

Keywords: Turko-Afghan Sultanate, Bengal, Educational development.

1.0 INTRODUCTION

“Recite in the name of your Lord who created (Surat-al-Alaq, v.1) - the first verse of the Holy Qur’an. The Prophet Muhammad said: “*The seeking of knowledge is obligatory for every Muslim- male or female,*” (At-Tirmidhi, Hadith 74) “*Allah makes the way to Paradise easy for him who treads the path in search of knowledge*” (Nawawi, Hadith 1381). Thus Islam gave importance to the acquiring, cultivating and imparting knowledge. Islam considered the cultivation of knowledge as a religious duty and so there is no separation of education from Islam. Educational development was a parallel to the development of Muslim society wherever and whenever it founded from the very early time of the Prophet Mohammad who founded *Suffah Madrasah*¹ at Medina and instructed his followers to contribute in imparting knowledge. The era of *Khulafa-al-Rashedin*² (632-661 A.D.) and the Umayyad period (661-750 A.D.) had also witnessed the development of education in Muslim society. The Abbasid period (750-1258 A.D.) was marked as the golden period of Muslim history for the development of different branches of education and science in the society centering Baghdad which left a remarkable contribution to world civilization. “*The general level of literacy was greater in the medieval Islamic lands than in Byzantium or Western Europe*” (Bloom & Blair, 2002) Armstrong writes, “*Muslim scholars made more scientific discoveries during this time than in the whole of previously recorded history*” (Armstrong, 2002). Contemporarily, the Muslim rule in Spain (711-1492 A.D.) had set another great example of such development in Europe. Cordova turned into an excellent learning centre under the Muslims, while the rest of Europe was almost in dark. “*For nearly eight centuries, under the Mohamedan rule, Spain set all Europe a shining example of a civilized and enlightened state... Art, literature and science prospered as they then prospered nowhere else in Europe. Mathematics, astronomy, botany, history, philosophy and jurisprudence were to be mastered in Spain, and Spain alone*” (Lane-Poole, 1988). This development paved the way for European renaissance. Gaston Wiet comments, “*People of the west should publicly express their gratitude to the scholars of the Abbasid period, who were known and appreciated in Europe during the middle ages*” (Wiet, 1971).

From the very beginning of the establishment of Muslim rule in Bengal (comprising modern Bangladesh and West Bengal of India), in the early 13th century by the Turkish race led by *Ikhtiaruddin Muhammad bin Bakhtiyar Khalji* defeating the then *Sena* king *Lakhman Sena* (Chowdhury, n.d.), which ultimately emerged as an independent Sultanate in Eastern India, the society had been witnessed the development of a new educational system. Many formal and informal educational centres established in different parts of Bengal targeting at different aged groups and classes of people with diverse curricula. This development occurred under both the Sultanate period (1204-1576 A.D.) and the Mughal Empire (1576-1757 A.D.). As most of the contemporary writings mainly focused on political and biographical issues, it is difficult to determine the exact educational system during the Muslim rule in Bengal. This paper aims at accumulating the information together with a view to discover the integrated system of education developed in Bengal under the Muslim rule particularly under the Turko-Afghan Sultanate (1204-1576 A.D.). It also attempts to identify some basic defectives of the present educational system of the country and how the past system can contribute in recovering these deficiencies.

2.0 EDUCATION IN PRE-MUSLIM BENGAL

To understand the educational development under the Muslim rule, it’s important to understand the educational condition before the advent of Islam in Bengal. It is indeed difficult to determine the system and nature of education that prevailed in pre-Islam Bengal due to the paucity of historical sources. The available materials give us only a generalized idea about the education in Bengal before Islam. ‘The

¹ Suffah was an attached residential educational center with the mosque of the Prophet. The students were known as ahl-al-Suffa. Abu Huraira, Mua’z bin Zabl were among the famous students of this center.

² Khulafa-al-Rashedin (632-661), the time of four pious caliph of Islam- Hazrat Abu Bakr (632-634), Hazrat Omar (634-644), Hazrat Othman (644-656) and Hazrat Ali (656-661).

Buddhist and Brahmanic religious centres practically served as educational centres. *Fa-Hien*³ stayed at *Tamralipti*⁴ for two years to study and copy various Buddhist manuscripts. Brahmanic and Buddhist learning had developed appreciably and become widespread when *Hiuen-Tsang*⁵ (7th century) visited *Kajangal*, *Pundravardhan*, *Kamarupa*, *Samatata*, *Tamralipti* and *Karnasuvarna*. He noticed more than 300 Buddhist *shramanas* in 6/7 *vihars* at *Kajangala*; more than 3000 *shramanas* in 20 *viharas* in *Pundravardhan*; more than 2000 *shramanas* in 30 *viharas* in *Samatata* and more than 2000 *shramanas* in the 10 *viharas* both at *Tamralipti* and *Karnasuvarna*’ (Islam, 2003, v-3, pp. – 444-445). ‘*Hiuen-Tsang*’s *guru* and vastly learned in all *shastras* and *sutras*, was the *mahacharya* (head teacher) at *Nalanda*, where more than 10000 *sramanas* resided to learn... All the Buddhist *vihars* and *sangharamas* in Bengal were centres for the cultivation of Buddhist learning. The curriculum also included various secular subjects such as grammar, philology, medicine, astronomy, music and arts, *Chaturveda*, *Sankhya*, *Mahayana shastras*, *yoga shastra etc...* Thus by the 6th-7th century Aryan language and learning primarily based on Brahmanic-Jaina-Buddhist religions had reached Bengal’ (Islam, 2003, v-3, pp. 445).

Immediate decades before the conquest by the Turkish Muslims, Bengal was passing with socio-political anarchy. *M.N. Roy* remarked that “*After the downfall of Buddhism, the country found itself in a worse state of economic ruin, political oppression, intellectual anarchy and spiritual chaos. Practically, the entire society was involved in that tragic process of decay and decomposition*” (Roy, 1981). Cultivation of knowledge was definitely limited to the upper classes people of the society (Islam, 2003, v-3, pp. 445) for example Brahmins, ministers, military officers, members of royal families etc. In course of time some socio-religious groups created under the strict caste system in Hindu society such as *Brahman*⁶, *Kshatriya*⁷, *Vaishya*⁸, and *Shudra*.⁹ There were about nearly hundred castes and sub-castes existed in the then Hindu society among which social interactions were prohibited. The lower classes of Hindus had no social rights; even they had no permission to enter into the city (Majumdar, 1976). The caste system was strictly observed in educational system (Bari, 1972) and the lower classes of Hindus were extremely out of educational facilities. ‘Different religious *shastras* were taught in the Hindu temples such as *Veda*, *Agama*, *Niti*, *Mimangsa*, *Vedanta*, *Shruti*, *Smriti* and *Purana*... It is difficult to know how these *shastras* were taught. It may be assumed that *Brahman* Pundits used to establish *Chatuspathis* in their own houses or in and around the temples and take students as many as they could manage, under their care. Students used to study one or more subjects under one teacher (*acharya*) and then move to others for other subjects’ (Islam, 2003, v-3, p. 445). Recitation and listening were the methods of education and the *Brahman* himself was meant by the school (Ullah, 1969). The Vedic learning, Mythological stories of Hinduism, Mathematics and Astrological learning were among the main subjects of education (Hoque, 1976). The site of religious centre like temple, houses of *Brahmans*, guest houses and even sometimes the shadowed space under a big tree used as a place of educational practice. *Tol* was the educational centre only for the sons of

³ Fa-Hien (337-422), Chinese Buddhist monk, pilgrim traveler, and author of one of the earliest Chinese accounts of India. *Record of Buddhistic Kingdoms, being an account by the Chinese Monk Fa-hien of his travels in India and Ceylon*; translated and edited by James Legge, (Oxford, 1886); *Travels of Fah-Hian and SungYun, Buddhist pilgrims from China to India*, translated by S. Beal. (1869).

⁴ Tamralipti was an ancient settlement located on the eastern coast near the confluence of the Bay of Bengal and River Ganga. It was one of the most important trade centers of India which had multidirectional links with different geographical regions of South Asia, frequented by traders, travelers and pilgrims.

⁵ Hiuen-Tsang (603-664), 7th century Buddhist pilgrim who left behind an account about India and Bengal. He translated 657 Sanskrit Buddhist works. His most important work is the *Xiyu Ji (His-yu Chi)*.

⁶ Brahman is the one supreme, universal Spirit that is the origin and support of the phenomenal universe. Brahman is sometimes referred to as the Godhead in Hinduism.

⁷ Kshatriya means warrior. It traditionally constituted the military and ruling elite of the Vedic-Hindu social system.

⁸ Vaishya comprises merchants, cattle-herders and artisans. The Vaisyas eventually became land-owners, money-lenders and influential traders.

⁹ Shudras are the servants and laborers of Hindu society. They can be said to form about 75 to 80 percent of the population of Hindus.

Brahmans and *Pathshala* was for the *Kshatriya* and *Vaishya*. No education for the *Shudra*. The medium of education was *Sanskrit* language, which was not the language of common people.

Summarizing the educational system in pre-Islam Bengal, *AM Chowdhury* writes “So it can be assumed with some amount of certainty that though we are not aware of institutionalized education there must have been a fairly large educated class who could produce those literatures. There must have been some predecessors of the *Tols* and *Pathshalas* of medieval age, where there were arrangements for education, if not for the common people, but definitely for the people belonging to the upper classes of the society. *Gurughras*, *Axramas* and Buddhist *Viharas* served as centres of education. That secular subjects were taught along with religious studies are clear from the books that have come down to us. But they do not, however, give us any indication about the system of education” (Islam, 2003, v-3, pp. 446).

3.0 EDUCATION IN THE MUSLIM PERIOD

As the cultivation of knowledge has been considered as an obligatory duty for the Muslims in Islam, as the educational development has been given priority in every Muslim society wherever it got sound footing, Bengal was not an exception from this tradition. With the Muslim conquest, the *Khalji* Turks also carried with them the traditional practice of education and the rich cultural heritage of their society to Bengal. ‘*Bakhtiyar Khalji* and his successor *Khalji Maliks* established *Masjids*, *Madrasahs* and *Khanqahs* (seats of religious divines) in the capital city *Lakhnawati* and other important administrative centres of their conquered territories’ (Siraj, 1881, p. 427). Gradually other parts of Bengal such as *Gaur*, *Pandua*, *Tabrizabad*, *Ghoraghat*, *Satgaon* and *Sonargaon* developed as urban settlements together with several educational centres. Muslim *Sultans* of Bengal encouraged impart of education from the very beginning, scholastic or elementary, to fulfil their religious obligations. All the elites in Muslim society- the *Sufis*, *Ulamas*, Nobles, Officials, Chieftains, Philanthropists and well-to-do persons paid their enthusiastic contribution in spreading education. ‘*It is said to have been the practice of the Musalman land proprietors to entertain teachers at their own private cost for the benefit of the children of the poor in the neighbourhood, and it was a rare thing to find an opulent farmer or head of a village who had not a teacher in his employment for that purpose*’ (Long, 1868, p. 40). With the patronization of the Muslim rulers and positive support from the surroundings, many centres developed in different places of Bengal where education was cultivated such as *Masjid*, *Madrasah*, *Maktab*, *khanqah*, *Majilis* etc. To maintain these educational institutions, the rulers provided scholarships and granted tax-free lands as endowments. As the education was closely related with religious studies, the Hindus and the Muslims developed separate educational structure on the basis of their religious traditions. The curricula included many diverse courses together with religious education. In most of the Muslim educational institutions, education was provided freely with lodging-boarding facilities. Here we tried to sketch out a picture of educational system developed in Muslim Bengal under the Turko-Afghan Sultanate (1204-1576 A.D.).

4.0 EDUCATIONAL INSTITUTIONS

After the Muslim conquest of Bengal, gradually different types of centres developed in different places of Bengal. The earliest centre was *Masjid*, which was primarily a centre of prayer. *Maktab* was developed as primary educational centre. The formal educational institution was *Madrasah*. *Majilis*, *Khanqah* were developed as centre of divinity around Sufi-saints, which in course of time turned into higher educational centres.

4.1 Masjid (Mosque)

The educational system in Muslim Bengal developed following the tradition of central Islamic lands as most of the rulers and officials were immigrants from the then Muslim world. From the early days of Islam, *Masjid* has been considered as the nerve centre of civil life of the Muslim society. Besides being a place of prayer, *Masjid* was also a learning centre, where teaching was offered in all branches

of Islamic studies, from elementary stage to the highest level to the different aged groups. The most learned personalities of the respective communities were selected as *Imams* of the *Masjids*. With the expansion of Islamic territories, *Masjid* retained the function of education along with its original purpose as place of prayers.

After the foundation of Muslim rule in Bengal, *Masjids* developed as the nerve centres of the society. In every administrative centre and other important places where there was a sizable Muslim population, the *Sultans* and their officers or wealthy persons constructed *Masjids*. The *Imams* of the *Masjids* were acknowledged teachers who were considered able to teach inhabitants of the locality. They sometimes had to instruct the prayer-offering people how to perform prayers, or sometimes teach the children about the primary teachings of Islam or the correct recitation of the Holy Qura'n. The education practiced in the *Masjids* was mainly related to Islamic learning and instructed through informal ways. Thus, *Masjids* functioned as informal learning centres. There were hundreds of *Masjids* constructed throughout Bengal. 'Of some 200 inscriptions so far discovered more than 100 relate to the construction of mosques' (Ali, 2003, pp. 627-628). Of these the most remarkable one is *Adina Masjid* of *Pandua* of *Maldah* district of West Bengal, built by *Sultan Sikandar Shah* in 1375 having a dimension of 507.5 feet north to south and 285.5 feet east to west with an enclosed open court (Ali, 2003, p. 888). *Khan Jahan's Masjid* at *Bagerhat* of Bangladesh is another notable example popularly known as *Shatgumbad* (sixty tombs) *Masjid*, one of the most impressive Muslim monuments in Indian subcontinent, built by *Khan al-Azam Ulugh Khan Jahan*, who conquered the greater part of southern Bengal during *Sultan Nasiruddin Mahmud Shah* (1435-59 A.D.) (Islam, 2003, v-9, p. 246). Among other notable *Masjids* *Zafar Khan Ghazi's Masjid* (1298), at *Tribeni, Hughli* district of West Bengal, *Baba Adam Masjid* (1483 A.D.) at *Rampal, Munshiganj, Gopalganj Masjid* in *Dinajpur* (1460 A.D.), *Darasbari Masjid* (1479 A.D.) in *Gaur* built by *Sultan Yusuf Shah, Masjidbari Masjid* (1471-1472 A.D.) at *Mirzaganj of Patuakhali*, built by *Khan Muazzam Aziyal Khan, Chota Sona Masjid* in *Gaur* built by *Wali Muhammad*, a high official in the court of *Sultan Alauddin Husain Shah* (1494-1519 A.D.), *Boro Sona Masjid* (1526 A.D.) in *Gaur* built by *Nusrat Shah, Bagha Masjid* (1523-24 A.D.) of *Rajshahi*, built by *Sultan Nusrat Shah* (1519-32 A.D.), *Kusumba Masjid* (1558-59 A.D.) of *Rajshahi, Bangladesh* etc. (Islam, 2003, v-7, pp. 81-90). Educational practice in the *Masjids* is also evident from its architectural features. In every *Masjid*, besides having a central prayer room, there were also other attached rooms which were mainly used for educational practice. There were also rooms for the scholars and learners together with ablution and other logistic facilities. Because of these facilities, many scholars used to establish their educational circles around the *Masjids*. Thus, an educational practice and education friendly environment developed in and around the *Masjids* in Bengal during the Turko-Afghan Sultanate.

4.2 *Maktab* or Primary Educational Centre

Primary education was an immediate and important concern of the Muslim society as the Muslim children needed education to understand instructions of Islam and observe religious duties accordingly. *Maktabas* developed in the Muslim society of Bengal as the primary educational centres with a view to remove illiteracy by educating Muslim children. These were mainly concerned with the fundamentals of Islamic practices together with some basic education. The *Maktabas* were primarily originated with the *Masjids* and sometimes organized either in a house attached to the *Masjid* (Rawlison, 1937), or in a private house of respective locality. These were established either by wealthy individuals of the respective locality, *Sufi-Alims*, or by joint efforts of the inhabitants being supported by the state endowments as well as of individuals. The then historical evidences support the idea of widespread existence of *Maktabas* throughout the region and their effectiveness in promoting primary education in the society. *Mukundaram* states '*Maktabas* were also set up where Muslim children taught by *Makhdums* (teachers)' (Mukundaram, 1914). Education Commission of 1885 observed the spread up of *Maktabas* wherever the Muslims predominated in numbers (RBPCEC, 1886). 'There were 1,00,000 primary schools (*Maktabas*) in Bengal and Bihar, the population of which was estimated at 40,000,000, so that there would be a village school (*Maktab*) for more than three hundred school going boys

between the age of 5 and 12' (Long, 1868, pp. 18-19). This number referred us to the fact that how much widely primary educational facilities developed in Bengal. A *Masjid* is seldom found in the village area without a *Maktab*. Apart from the general *Maktabs*, there was another kind of special *Maktab* for memorizing the Holy Qura'n known as '*Hifzkhana*'. The wealthy persons often used to maintain private teachers in their houses for educating their own children in a better domestic environment. Adam states "There are many private Mohammedan schools (*Maktabs*) begun and conducted by individuals of studious habits who have made the cultivation of letters the chief occupation of their lives, and by whom the profession of learning is followed, not merely as a means of livelihood, but as a meritorious work productive of moral and religious benefit to themselves and their fellow creatures" (Long, 1868, p. 29). Thus, primary educational facilities widely expanded in the society during the Turko-Afghan sultanate rule, which remarkably contributed to remove illiteracy from the society of Bengal.

4.3 Madrasah or School/College

Besides *Masjid* and *Maktab*, the most important educational institution developed in the Muslim society was the *Madrasah*. A good number of *Madrasahs* were set up in the cities and important places by the Muslim rulers, nobles and philanthropic persons, the most notable example is *Nizamiya Madrasah* of Baghdad founded by *Nizam-al-Mulk* in 1065 A.D.. 'After the Muslim conquest of Bengal, *Bakhtiyar Khalji* and his successor *Khalji Maliks* established *Masjids*, *Madrasahs* and *Khanqah* (seats of religious divines) in the capital city *Lakhnauti* and other important administrative centres of their conquered territories' (Siraj, 1881, p. 427). So *Lakhnauti* became the earliest learning centre, which gradually extended throughout the region. *Madrasahs* were primarily established by an individual scholar-*Sufi-Alim*, and having congenial atmosphere and enthusiastic support from the local inhabitants, ruling elite, officials, wealthy individuals, philanthropic persons, they gradually turned into big institutions. Hundreds of students flocked into these *Madrasahs* not only from various localities of Bengal, but also from other parts of Indian subcontinent and even from different parts of the then Muslim world. Many historical-literary and epigraphic evidences provide us the information that there were many *Madrasahs* in different parts of Bengal, though it is difficult to identify definitely because of long lapse of time. *Ghiyath-al-Din Iwaz Khalji*, a lieutenant of *Bakhtiyar Khalji*, built a superb *Masjid*, a *Madrasah* and a caravanserai at *Lakhnauti* soon after his accession (Law, 1916, p. 106). *Darasbari*¹⁰ at Gaura comprising a large *Masjid*, gallery-cum-lecture hall, was a big *Madrasah* with *Jami masjid*. The discovered inscription of the reign of *Shams al-Din Yusuf Shah* (1474-1481 A.D.) from the debris of *Darasbari*¹¹ supports that a *Jami Masjid* was erected in 1479 A.D.. A few yards away on the east side of the *Masjid* another structural site was discovered which could be used as *Madrasah* building on the evidence of another inscription discovered from its debris of the time of *Sultan Ala al-Din Husain Shah* (1493-1519 A.D.), which records the construction of *Madrasah* in 1502 A.D. (JASB, 1979-81). It may be presumed that *Shams al-Din Yusuf Shah* started constructing a *Jami' Masjid* and *Madrasah* in *Darasbari*, the *Jami' Masjid* was completed in 1479 A.D., while the *Madrasah* building was finally completed in the reign of *Ala' al-Din Husayn Shah* in 1502-04 A.D. (Yaqub Ali, 1985, P. 423). The inscription begins with the well-known *hadith* 'Search after knowledge, even if it be in China' and states that the *Madrasah* was established 'for the teaching of the sciences of religion and for instruction in the principles which lead to certainty' (Ali, 2003A, p. 830). It indicates it was a higher educational institution. The name *Darasbari* (college compound/Madrasah) itself testifies that there was a good arrangement for education. *Dar al-Khayrat* (the house of benevolence) was another *Madrasah*, built at *Triveni* in *Hoogly* district of West Bengal. From the discovered inscription, it may be said that the *Madrasah* was founded by *Qadi Nasir Muhammad* in 1298 during the reign of *Sultan Rukn al-Din Kay-ka'us* (1291-1301 A.D.), which continued to flourish afterwards. It was rebuilt by *Khan Jahan Zafar Khan* in 1313 during the reign of *Shams al-Din Firuz Shah* (1301-

¹⁰ Darasbari, a locality in the suburb of Gaur is now situated in Shibganj of Rajshahi of Bangladesh.

¹¹ The epigraph is now preserved in the Indian National Museum, Calcutta. For details see A.H. Dani, *Bibliography of the Muslim Inscriptions of Bengal*, Asiatic Society of Pakistan Dacca, 1960, p. 31.

1322 A.D.) (Ali, 2003B, p. 832). The *Navagrama* inscriptions¹² support the idea of having an academy of learning together with a *Masjid*, a *Madrasah* in the *Khittah Simlabad*¹³ during the reign of *Sultan Nasir al-Din Mahmud Shah* (1442-1459 A.D.) (Yaqub Ali, 1985, P. 423). It may be presumed from the inscription that the *Madrasah* was founded by *Ulugh Rahim Khan*, the head of *Khittah Simlabad*. Another epigraph discovered in a little *Masjid*, of *Englishbazar* police station in *Malda* district, of the reign of *Ala al-Din Husain Shah* dated with 1502 A.D., testifies the erection of a *Madrasah* by the order of *Sultan* (Dani, 1958), though the location of this *Madrasah* could not be identified because of unclear inscription. *Westmacott* and *Blochmann* opined that the *Madrasah* may belonged to one of *Gaur* (Blochmann, 1968), while *Stapleton* favoured that the *Madrasah* either of *Darasbari* or *Belbari* (Stapleton, 1930). *Ghiyath al-Din Azam Shah* (1392-1410 A.D.), a famous *Sultan* of Bengal founded *Madrasahs* at the two holy cities of *Makkah* and *Medina* (Karim, 1987). The *Madrasah* provided with advanced learning on different branches of Islamic sciences specially *Ilm-al-Fiqh* or Islamic jurisprudence. This information supports us to realize how much the *Sultans* of Bengal patronized education wherever it was at home or abroad. *Ala al-Din Husain Shah* received his fame for establishing a good number of *Madrasahs* throughout the region. From the above description we may conclude that *Madrasahs* were set up in almost all the administrative centres and important localities of Bengal as the official educational institution during the Turko-Afghan sultanate period by the Muslim rulers, their subordinates, administrative officials, wealthy individuals or *Sufi-Alims*.

4.4 Majilis or Academy/Semin`ary

Besides *Madrasah*, another kind of learning centre grew up in different important places of Bengal, which was known as *Majilis*. *Abu al-Fadl* said, “All civilized nation have schools for the education of their youth, but Hindustan is particularly famous for its seminaries” (Law, 1916, p. 161). The *Majilises* developed around distinguished individual scholars in response to the desire of inquisitive students for higher learning. They provided higher educational facilities in different branches of Islamic studies such as *-Tafsir, Hadith, Fiqh*, literature and even various branches of natural sciences. With the growth of *Majilises*, a remarkable number of scholars migrated from different parts of the then Islamic world into Bengal; most of them worked in the *Majilises* and devoted themselves in spreading higher education in Bengal. They were generally held at private premises. Here are some examples of *Majilis* developed in Bengal:-

4.5 TABRIZABAD

The learning centre of *Shaikh Jalaluddin Tabrizi* at *Deotala* of *Pandua* was one of the earliest *Majilises*. The site of his academic centre acquired the designation of *Tabrizabad* after his name. *Shaikh Tabrizi* originally came from *Tabriz* of *Persia* and settled down at *Deotala*, most probably in the beginning of 13th century (Karim, 1985, pp. 123-128). He devoted fully to the spread of education and with the support of contemporary rulers particularly of *Rukn al-Din Barbak Shah* (1459-1474 A.D.), *Nasir al-Din Nusrat Shah* (1519-1531 A.D.) and *Sulaiman Karrani* (1566-1572 A.D.), he constructed one ‘*Jami*’-university and two other *Masjids* there (Ali, 2003C, p. 833). His circle gradually extended towards *Pandua*. Several old buildings there indicate that a *Masjid*, two *Chillakhana*s (seminar buildings), a *Tanurkhana* (Kitchen) and a *Bhandarkhana* (storehouse) were set up by *Shaikh Tabrizi*. These architectural remains lead us to think that the centre was largely facilitated with the boarding-lodging facilities for the scholars and learners. The centre was supported by several personal and government endowments including of *Bais Hazari* estate (twenty-two thousand *bighas* of landed property) by the government.

¹² Navagrama is now a village in Tarash of Pabna. The epigraphs with ID No. 3171, are now preserved in the Varendra Research Museum, Rajshahi. It has been first published in the Journal of the Varendra Research Museum, Vol. 6.

¹³ Khittah Simlabad. Generally the term khittah is applied to an administrative zone with a city fortified with ramparts and walls. Khittah Simlabad comprised with northern Pabna, south-western Bogra and south-eastern Rajshahi.

4.5.1 SONARGAON

Another important learning centre was founded at *Sonargaon*, near to Dhaka city by *Shaikh Sharf al-Din Abu Tawama*, who travelled from Bukhara to Delhi during the time of *Sultan Ghiyath al-Din Balban* (1266-1286 A.D.) and then to Bengal accompanying his pupil *Sharf al-Din Yahya Maneri* from Bihar in the early 80s of 13th century (Ali, 2003D, p. 834). *Shaikh Abu Tawama* was a highly learned personality who accomplished in diverse branches of education including Religious studies, Chemistry, Natural science etc. He built up an academy at Sonargaon, which soon earned its fame as an excellent centre of higher education. The students from all over the subcontinent and other parts of the world flocked to this institution to receive higher studies in different branches of Islamic learning such as *Tafsir*, *Hadith*, *Fiqh* as well as many diverse subjects such as Logic, Mathematics, Chemistry, Medical science, Language etc. Religious and secular sciences were taught in this great educational seminary. *Shaikh Sharf al-Din Yahya Maneri* was one of his prominent students, who married to the daughter of *Shaikh Abu Tawama* and established a similar centre at *Maner* of Bihar. *Shaikh Abu Tawama* was buried in Sonargaon, near to his centre. He wrote a famous book on Sufism '*Maqamat*' (Karim, 1985, pp. 96-102). The institution continued to be a great centre of learning for long after his death. It produced illustrious scholars like *Sharf al-Din Yahya Maneri* and a good number of scholars came here such as *Shaikh Alaul Haque*, *Shaikh Anwar*, *Shaikh Rafi al-Din*, *Shaikh Zahid*. Thus, this *Majilis* played an important role in spreading education in East Bengal during the successive period of Bengal Sultanate.

4.5.2 PANDUA

Another seminar together with a hospital organized by *Shaikh Ala-al-Haque* at *Pandua*, an important trading and learning centre of medieval Bengal. *Shaikh Ala-al-Haque* devoted to the promotion of education & cultural pursuits there by establishing seminary, which was extensively supported with the boarding-lodging and hospital facilities for the scholars and learners. After the death of *Shaikh Ala-al-Haque* in 1398 A.D., *Shaikh Nur Qutb al-Alam*, his son and student continued to run the centre. Many contemporary *Sultans* such as *Shams al-Din Ilyas Shah*, *Jalal al-Din Muhammad Shah*, *Rukn al-Din Barbak Shah*, *Shams al-Din Yusuf Shah* and *Jalal al-Din Fath Shah* patronized the scholars and learning activities there. To support the centre, *Sultan Ala al-Din Husain Shah* endowed 42 villages, *Sultan Nasir al-Din Mahmud Shah* built a *Masjid* there in 1490-91, while Mughal prince *Shah Shuja* granted rent-free land. Famous students of this academy were *Mir Syeed Ashraf Jahangir*, who came from central Asia, *Shaikh Nasir al-Din*, *Shaikh Hussain Dhukarposh*, *Husam al-Din of Manikpur*, *Shams al-Din of Ajmer*, *Shaikh Kaku of Lahore* (Ali, 2003E, pp. 836-837). Thus, it turned into a centre of spiritual and cultural activities of medieval Bengal.

4.5.3 MAHISANTOSH

Shaikh Taqi al-Din Arabi founded a *Majilis* at *Mahisun* (Rahim, 1963), identified as *Mahisantosh*¹⁴ of present Rajshahi district most probably in the mid of 13th century (Yaqub Ali, 1984). *Yahya Maneri* (d. 1291), the father of the renowned scholar *Shaikh Sharaf al-Din Maneri* is reported to have received education under *Mawlana Taqi al-Din Arabi* at *Mahisun* (Maneri, 2010). Considering the importance of its geo-economic location, *Sultan Rukn al-Din Barbak Shah* (1459-1474 A.D.) established a mint there (Karim, 1960). Some architectural structures including a *Masjid*, city ramparts, and tombs are witnessing to its being an important trade and educational centre in medieval Bengal.

4.5.4 GANGARAMPUR

Another important academy was founded at *Gangarampur*, Dinajpur by *Shaikh Ata* in the early Sultanate period of Bengal. The centre received patronage and support from several *Sultans*. *Sultan Sikandar Shah* built a domed structure there in 1363 A.D., *Sultan Jalal al-Din Fath Shah* reconstructed a stone building there in 1482 A.D., *Sultan Shams al-Din Muzaffar Shah* constructed a *Masjid* there, *Sultan Ala al-Din Husain Shah* constructed another *Masjid* in 1512 A.D.. All the inscriptions

¹⁴ *Mahisantosh* is about 75 miles distant from *Rajshahi* city to the north.

mentioned *Shaikh Ata* with great respect as ‘*Shaikh al-Mashaikh, Qutb al-Aulia, Siraj al-Haq wa al-Shar*’ etc (Ali, 2003F, pp. 835-836).

4.5.5 BAGHA

Another important learning centre of *Husain Shahi* period was founded by *Shah Muazzam Danishmand* known as *Shah Daula* at Bagha, Rajshahi (Ahmad, 1960, p. 212). *Sultan Nasir al-Din Nusrat Shah* (1519-1531 A.D.) erected a *Jami Masjid* there in 1523-24 A.D. (Ahmad, 1960, p. 214), and centering this *Masjid*, a learning centre was developed. From the accounts of *Abdul Latif* it is known that *Hawda Mian* ran a learning centre in a mud-built house (Sarkar, 1928). *Hawda Mian* is possibly a corrupt form of the original name of *Hamid Danishmand*, son of *Shah Muazzam Danishmand*. Mughal emperor *Shah Jahan* made an endowment of 42 villages to this centre during his time. William Adam in his report marked that ‘The *Madrasah* at Kushba, Bagha is an endowed institution of long-standing’ (Long, 1868, p. 112). Thus the institution continued to flourish through generations.

5.0 CONTENT AND CURRICULA OF EDUCATION

It is difficult to determine the content and course-curricula of education in the institutions developed in Muslim Bengal due to the shortage of information; rather we can only sketch an outline. The *Maktabs* were the primary educational centres for the Muslim children. The content of primary education included all the basic courses of Islamic studies and practices such as correct recitation of the Holy Qur’an, principles relating to ablution, five prayers (*Salat*), fasting (*Ramadhan*), Pilgrimage (*hajj*), *zakat*, basic teachings from the Holy Qur’an, *Hadith* and *Fiqh*. Along with these subjects, the elements of Arabic, Persian and Bangla languages, some basic education on diverse subjects such as arithmetic, history, mathematics, geography etc. were also taught to the students in the *Maktabs*. As the Muslim children are instructed to start observing prayers at the age of seven (Dawud, 1952), it is assumed that they had to start primary education at the age of five. Generally, *Imams* of the *Masjids* were entitled with the responsibility of teaching the children in the *Maktabs*. After completing primary education in the *Maktabs*, The students would proceed to the *Madrasah*.

The *Madrasahs* were institutions of secondary and higher secondary level education and the *Majilises* were the institutions used for higher education. Different branches of Islamic Sciences, such as *Tafsir* (Exegesis), *Hadith* (Traditions of the Prophet), *Fiqh* (Islamic law), *Usul-al-Fiqh* (Principles of Islamic law), *Tasawwuf* (Mysticism), *Adab* (Literature), *Nahu* (Grammar), *Kalam* (Scholasticism), *Mantiq* (Logic) and etc (Nizami, 1961) were mainly taught in the *Madrasah* and *Majilis*. Important *Tafsir* books, collection of *Hadith* like those of *Bukhari* and *Muslim*, important books on *Fiqh* were necessarily used in those institutions. Development of Islamic scripts such as transcribing the *Sahih al-Bukhari* by *Muhammad b. Yazdan Bakhsh* in 1503 (Karim, 1985A), writing *Nam-i-Haq* a work on *Fiqh* supposed to be written by *Sharaf al-Din Abu Tawamah* or by some of his disciples (Karim, 1985, pp. 76-79), support the idea of incorporating *Hadith* and *Fiqh* studies into the courses of study at higher levels. Learning Arabic as the language of the Holy Qur’an and Persian as the court language (Mallick, 1961, p. 153) had been given importance in the courses of study even from the primary to higher level. They learnt Persian books *Panjnama*, *Gulistan*, *Amadnama*, *Bostan*, *Yusuf-Zuleikha*, *Sikandarnama*, *Bahar Danish* and Arabic books *Mizan*, *Munshaib*, *Sarf Mir*, *Miat Amil*, *Sarh-i-Miat Ami* and others (Long, 1868, pp. 113-116). The chief aim was to attain such proficiency in the Persian language as might enable them to earn their livelihood (Long, 1868, p. 29). Analytical study of the Holy Qur’an, *Hadith Fiqh* and *Usul-al-Fiqh* formed the principal courses of the advanced studies in the *Majilises*. Besides these, diverse subjects such as natural sciences, logic, mathematics, medicine, arithmetic, agriculture, astronomy, home-economics, geography, alchemy, geometry (*hindasa*), history and others were also taught in the higher educational centres. Though of later period, *Abu al-Fadl*’s statement supports the idea. He writes, “*Every boy ought to read books on morals, arithmetic, agriculture, mensuration, geometry, astronomy, anatomy, physiognomy, household matters, rules of governmental, medicine, logic, higher mathematics, science and history, all of which may gradually be acquired*”

(Al-Fadl, 1873). ‘Works of *Euclid* on geometry, and of *Ptolemy* on astronomy, in translation, and those of *Ibn-Sina* and *Ibn-Rushd* on medicine were used as textbooks’ (Long, 1868, p. 161). Intensive course on Arabic & Persian language and literature were also taught in these institutions for advanced learners. Observing the beautiful writing on the inscription slabs and transcribing books, we may assume that the penmanship was taught in the higher learning centre. Courses were designed to suit the needs of students. They were not required to study every subject. Academic activities were informal. The courses of studies and general policies were determined by their respective teachers and heads known as *Mudir*, *Mudarris*, *Muallim*, *Ustadh*, *Shaikhs*, *Muhaddith*, *Mufasssir*, *Faqih* etc.

6.0 WOMEN EDUCATION

There was co-education for both the boys and girls at primary level in the *Maktabas*. But in the *Madrasah* and *Majilis*, there was no arrangement for co-education or separate education for the women. The aristocratic Muslim families used to establish private educational arrangements for the women of their families. Thus, the higher education for women was limited to the aristocratic, royal, higher and high-middle class families only. Sometimes, the teachers used to go to the private houses and teach the girls individually. So the number of educated women was limited.

7.0 HINDU EDUCATION

As the education was closely related to religion, it developed in Muslim and Hindu societies separately. With the positive development of educational system in Muslim society, a change also came into the Hindu society. Prior to Islam, learning was limited to the *Brahmans* and higher classes people of Hindu society, but the masses had no access into the educational centres. Gradually *Pathshala*, which developed as primary educational centre in Hindu society, made open for the boys and girls of Hindu society irrespective of caste system. Mainly the wealthy persons of Hindu society and the ruling classes patronized these centres. Adam mentioned the number of *Pathshalas* of some districts: Midnapore 548, Murshidabad 62, Birbhum 407, Burdwan 629, and Dinajpur 119 (Long, 1868, pp. 153-156). Together with the Hindu religious education, Sanskrit and Bangla languages were also taught there. Adam states ‘the students were taught *Saraswati Bandana* or salutation to the goddess of learning, the rhyming arithmetical rules of *Subhankara*, the *Cowrie* Table, the Numeration Table, the *Katha* Table, the rules of arithmetic, agriculture, commerce, letter writing, the *Ramayana*, the *Manasamangala* etc. were included’ (Long, 1868, p. 97).

For higher education, *Tole* was developed in the Hindus society, where learning was practiced only through the *Sanskrit* language. It was affordable only for the higher class’s people of Hindu society such as *Brahman* and *Kshatriya*. Hindu religious teaching was the core of study together with some diverse courses such as history, philosophy, astronomy etc. *Nabadvip* was the principal centre of education for the Hindus. Among other important Hindu educational centres, *Saptagram*, *Sylhet*, and Chittagong were well known, where students and religious devotees gathered to satisfy their educational and spiritual needs (Islam, 2003, v-3, pp. 446). As Persian was the state language, Many Hindus also received education together with the Muslims in Arabic and Persian schools to qualify themselves for different governmental positions. According to Adam’s report, ‘of the some 193 Arabic and Persian schools which he traced in *Murshidabad*, *Burdwan* and *Birbhum* districts, there were a total of 786 Muslim boys and 784 Hindu boys (Long, 1868, p. 33). Of the five districts of Bengal and Bihar, there were 215 Muslim teachers and 14 Hindu teachers in the Persian-Arabic schools of that area. But the Hindu scholars numbered 2096 as against Muslim scholars of these schools ((Mallick, 1961, pp. 153, 164).

8.0 CHARACTERISTICS OF EDUCATIONAL SYSTEM

From the above description, it can be said that the educational practice developed in Muslim Bengal through informal ways. We may summarize the major characteristics of that educational system as below:-

- Education was provided freely and it was free from all kinds of fees.
- There was no discrimination based on caste and creed in providing educational facility.
- Lodging-boarding-medical facilities together with educational materials including books-papers and even clothing were also provided freely to the learners.
- Though there was no separate department of education in the state administration, promotion of learning was considered an important duty of the state.
- The state generously used to assign the income of *Waqf*-endowments, tax-free land, scholarships for the scholars, for the maintenance of educational institutions. Higher learning centres were, in all fairness, financed by the Muslim rulers of Bengal.
- The rulers, high officials, scholars, wealthy individuals enthusiastically used to contribute in the educational activities by private charity, endowments and other logistic supports.
- The Institutions established for the specific purpose of strengthening the Islamic learning. Also it served as the centre of higher education comprising various subjects.
- The syllabus-curricula, recommended books for study, class schedule, examination and evaluation process, publication of result are determined by the respective teachers and heads.
- Teachers and students could move freely from one institution to another freely according to their needs.
- Generally the students used to sit around the teacher on the floor. The environment was very intimate and learning friendly. The students had to obey the instruction of teacher strictly.
- On successful completion of higher study, the students were honoured with giving Sanad-certificate.

9.0 CONCLUSION

The above study gives us a picture of the education system developed in Bengal during the Turko-Afghan Sultanate. Following the teachings of Islam, construction, maintenance and patronage of learning and educational institution regarded as one of the greatest virtuous deeds. The *Sultans*, Officials, the *Sufis*, *Ulamas*, Nobles, Chieftains, and well-to-do individuals paid their enthusiastic contribution in support of education. The royal court of the *Sultans* had become the meeting places of scholars, who were also granted handsome allowances. For example *Minhaj-i-Siraj*, the great historian, received patronage from *Malik Izz-ud-Din*, the governor of *Lakhnauti*, *Shams-ud-Din Dabir* and *Qazi Asir*, two great poets patronized by *Bughra Khan*, The Independent Ruler of Bengal, Poet *Ibrahim Qawwam*, *Zahid-ud-Din*, *Mansur Siraji*, *Yusuf bin Hamid*, *Syeed Husain*, the physician *Shahab-ud-Din* received the patronage of *Sultan Rukunuddin Barbak Shah*, famous *Muhaddith Muhammad bin yazdan* was patronized by *Ala-ud-Din Hussein Shah*, Poet *Shah Muhammad Sagir*, writer of '*Yusuf Zulaikha*' received patronage of *Sultan Gias-ud-Din Mahmud Shah* (Karim, 1985, pp. 62-92). Sometimes scholars from other countries were invited to come and settle in Bengal, who left remarkable contribution in the field of scholarly development (Karim, 1985, pp. 93-114). Thus almost all the *Sultans* of Bengal, from beginning to the end of the period, paid due attention towards educational and scholarly development in Bengal. Finding this positive atmosphere, the learned personalities established many learning centres in different towns, cities and important localities of Bengal. Though the educational system was informal, but the syllabus and courses followed in those institutions testify that the study was not limited to Islamic religious studies, rather it included many diverse subjects to meet the demand of the contemporary society. Speaking about the education during the Muslim rule, W.W. Hunter writes, "*They possessed a system of education ... which was capable of affording a high degree of intellectual training and polish, was founded on principles not wholly*

unsound, though presented in an antiquated form, and which was infinitely superior to any other system of education then existing in India, a system which secured to them an intellectual as well as a material supremacy” (Hunter, 1872). We, therefore, undoubtedly conclude that a very moderate educational system developed in Bengal during the times of Turko-Afghan Sultanate in Bengal (1204-1576 A.D.).

This developed system and policy obviously can contribute to improve the present educational system of the country, while it has been facing several challenges. The present educational system is seriously lagging behind in moral development of the learners, mainly because of disintegration with religious teachings, while the past system developed combining together religious and general courses, which successfully produced morally developed citizens for the country. The present system makes the learners and teachers bounded by hundreds of rules and obligations, which seriously loses enthusiasm in learning and teaching. Without enthusiasm, no learning or teaching can properly be successful. During Muslim rule, the teachers and students enjoyed freedom of movement from one class to another, from one teacher to another, and even from one institution to another to learn and teach on their choice. It developed a very enthusiastic environment, which is essential for any educational journey. Student-teacher relation was very intimate, while the present system has been failed in developing an intimate student-teacher relation, which is one of the fundamental element for any good educational policy. Thus, there are many learnings and instructions, which can remarkable contribute to make the present educational system successful and effective one in creating morally developed and patriotic citizens for the country.

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The Influence Of Abbasid Empire and Community Needs in The Development of Ḥadīth Literature and Islamic Prophetology

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Abstract

At the time of Abbasid Empire, the Caliph's court seems to give serious attention in safeguarding the prophethood of Muḥammad and supporting the development of ḥadīth literature. Not only had the Muslims scholar, his own Caliph also produced a work on Islamic Prophetology. Caliph al-Ma'mūn (d. 218/833) has been documented as one of the Abbasid Caliph that produced a work known as *Risāla fī A'lām al-Nubuwwa*. In fact, the Abbasid ruler were also identified as participating in ḥadīth discourse and praising for the ḥadīth colloquy. This actions clearly exhibit the court's patronage of ḥadīth discourse. In his account, Ibn al-Sam'ānī records that al-Mansūr (d. 158/775), al-Rashīd (d. 193/809) and al-Ma'mūn (d. 218/833) were among the Abbasid Caliphate's supporters who extolled the ḥadīth colloquium. This study aims to explore the Abbasid's court and community influence on the development of ḥadīth discourse and Islamic Prophetology. The study is qualitative in nature, in which the researcher employed both critical and analytical analysis on Islamic sources related to the subject. It is indeed an arduous task to sift the enormous amount of Islamic sources, thus, this study is focuses on works produced within the ninth century as its parameter of study. The study in its finding confirms that the Abbasid court appears as playing significant role to safeguarding the prophethood of Muḥammad and expanding ḥadīth literature. The study also ascertains salient evidences bearing witnesses to Muslim and non-Muslim encounters concerning the prophethood of Muḥammad that contribute to the development of Islamic discourse on the subject.

Keywords: Abbasid, ḥadīth literature, Islamic prophetology, Muhammad's prophethood

1.0 THE INTERMITTENT DEVELOPMENT OF ḤADĪTH LITERATURE

According to scholars of Islam, ḥadīth literature had its inception during the lifetime of the Prophet himself, as ḥadīth materials were circulated widely at the time (Arjomand, 2009; Berg 2006; Abbott, 1967; Brown, 2009; Azami, 1978). The fact that ḥadīth was originated and written in the life time of the Prophet has been a long and heated debate. Weil (1895), Sprenger (1851), Goldziher (1971), Schacht (1982), Juynboll (1983), Wansbrough (1978, 2004), Cook (1883, 2004), Crone (1979) and others clearly demonstrate their scepticism on this. In contrast, Abbot (1967), Sezgin (1991), Azami (1978), and Motzki (2005) contend that there was an active literary enterprise during the Prophet's lifetime. To conclude that the massive collections of ḥadīth are products of forgery is unconvincing. The Constitution of Medina, that purported to be produced during the Prophet's life, is one of the examples of accepted ḥadīth even by the sceptics such as Crone.

Muslim traditions recorded that the ḥadīth was incepted as the result of encouragement from the Prophet himself, largely at his insistence for the personal need to maintain a record of the ḥadīth (Brown, 2009), and for wider social (Arjomand, 2009), political (El-Cheikh, 1999; Weil, 1895), and educational purposes. Even though at the early period, the Prophet prohibited his companion from recording his saying to avoid confusion with the Qur'ān, later, he was reported as approving and encouraging it. All of these factors contributed to the development of ḥadīth literature in the early Islamic period. The death of the Prophet did not hinder or reduce the growth of this kind of knowledge; rather it was spread rapidly by his own companions through the rapid expansion of Islamic territory.

The development and pace of its progress did, however, experience a downturn during the reign of 'Umar I, due mainly to his concern regarding a potential confusion between the Qur'ān and ḥadīth. As Abbott asserts, 'Umar obviously feared that the Muslim community could have been confused between the Qur'ān and ḥadīth, both in their written forms and in memory. Furthermore, the apparently somewhat zealous activity of learning and transmitting Ḥadīth was deemed a potential distraction to a Muslim from learning the Qur'ān itself. For that reason, Umar, through his delegate, prohibited or limited Muslims from focusing too much upon the ḥadīth (Abbott, 1967). By the Umayyad period, the pace of the ḥadīth's development quickened, and a period of growth ensued, during which Sezgin and A'zamī catalogued an immense list of ḥadīth works, which confirmed an expansion in the production of ḥadīth material within this period (A'zamī, 1978). According to Motzki and Maloush, Goldziher proposes that political disputes and religious innovations and impulses were contributory factors in the proliferation of ḥadīth literature (Motzki, 2005; Maloush, 2000).

Later on, during the period of the Abbasid Empire, the landscape of ḥadīth discourse expanded exponentially. Based on the inventory supplied by Sezgin, the authors who produced works related to the science of ḥadīth in the third/ninth century were clearly outnumbered the authors of Qur'ānic field. Based on Sezgin's account, 91 ḥadīth works apparently were produced in the ninth century, compared with 20 Qur'ānic works (Sezgin, 1991): One can only imagine how excessive the demands of a community wishing to acquire ḥadīth scripture rather than the works related to pure Qur'ānic sciences.

2.0 THEOLOGICAL DISCOURSE AND ITS SETTING

At the time of Abbasid realm, Islam have spread rapidly to the region of Roman and Persian territories, swiftly reaching communities that embraced different belief systems. Christianity and Judaism were rooted deeply in these multicultural societies (Samir, 2011). It was to be expected that each religion will definitely believe that they are the conveyer of the ultimate truth, and accepting others' religions implies compromising the truth of their religion. The situation becomes more intricate when religion is substantiated as an official emblem of a political constitution. Defending religion and its dignity could be considered as a legitimate task of each individual citizen. Islam was not accepted

from this well-recognised phenomenon. The contact between Muslim conquerors and the residents of subdued provinces created the grounds for each religious party to launch a defensive mode. Each religious authority endeavoured to serve their religion in their own best interests. One of the earliest religious reactions records alarm at the advance of the Arabs and its religious motivation. This is engraved in the Greek apologetic work entitled *Doctrina Jacobi* (Hoyland, 1997; 2000). Purportedly composed in 12/634, two years after the death of Muḥammad, this document did not avoid discussing the veracity of his prophethood. The author outlined the characteristic of the true prophet in a dialogue form, recording the view of a man who is well versed in scripture, saying that: “He is false, for the prophet does not come armed with the sword” (Hoyland, 1997; 2000).

These reactions, made consistently over several centuries, were engendered due to the lack of evidence of Muḥammad’s prophethood. According to Camilla Adang, two major arguments against Muḥammad’s prophethood were identified, as levelled by opponents of Muslims, questioning the veracity of his mission. The first concerned the absence of previous scripture’s testimony on the prophethood of Muḥammad. The second argument seems similar to Muḥammad’s Meccan contemporary reflection: his mission was not corroborated by any miracle (Adang, 1996). Muslims were not passive in their response to safeguard the dignity of the Prophet and of Islam. Probably one of the earliest texts demonstrating the theological response from the Muslim side is the letter of Abū al-Rabī’ Muḥammad ibn al-Layth (d. c.203/819), which he wrote for al-Rashīd to the Byzantine emperor Constantine. Based on Barbara Roggema’s analysis (Roggema, 2015), this compilation of letters was not only defending Muḥammad’s prophethood; it worked as a multifunctional device, revealing the shortcomings of Christianity, reminding the Byzantines of a duty to pay tribute, and explaining theological issues from the Islamic point of view. In defence of Muḥammad’s prophethood, several quotations from the Bible were adduced (Ibn al-Layth, 2006) to convince the reader that he fulfilled biblical prediction. This methods has been clearly utilised by Ibn Rabban (Azmi, 2016; 2017). As well as, more than a few evidentiary miracles were recorded in these letters; such as his ability to envisage future events; he was bestowed with skills to communicate with trees, animals and other parts of nature; and a small portion of food sufficed to feed a group through his blessing (Ibn al-Layth, 2006).

It is because of this challenging reaction from the non-Muslim world to the Islamic mission, that a specific pattern of literature has come into being. M.J. Kister suggests that the advance of Muslim penetration to the territories of those possessing ancient cultural and religious creeds, and equipped with a rich lore of prophetic beliefs and stories, contributes to the emergence of literature concerning the miracles of the Prophet (*ḥadīth and dalā’il*) (Kister, 1983). Kister (1983) proposes that the letter sent by Harūn al-Rashīd (d. 193/809) to the Byzantine emperor should be regarded as evidence to confirm the cause of the appearance of this particular literature (Kister, 1983). The letter, however, contains a general sketch of arguments in defending Muslim beliefs before these were developed systematically by later Muslim scholars.

Like Kister, Sidney Griffith delves into more details exploring the Christian response to the claims of Islamic prophethood. His reading identified the *mutakallimūn* of the Muslim community within the period of Abbasid, as the community who started to develop an apologetic line of argument in defence of the truth of the prophethood of Muḥammad (Griffith, 2008). These arguments of *mutakallimūn*, fortifying the veracity of Muḥammad’s prophethood, were compiled in works known as *Dalā’il al-Nubuwwa* (proofs of prophethood). Kister refers to two others names that this literature was familiar with, *Amārāt al-Nubuwwa* (signs of prophethood) and *A’lām al-Nubuwwa* (indications of prophethood) (Thomas, 2015). In general this literature was designed to provide a considerable range of evidence utilised by Muslims to prove the prophethood of Muḥammad. The work was padded with verses from the Quran, prophetic traditions, logical reasoning, biblical references and practical arguments exemplifying the characteristics of a true prophet. In the next section, we will discuss in

more detail the nature of this literature before exploring the references in this work to the Quran and Muḥammad.

3.0 ABBASID INVOLVEMENT IN ḤADĪTH AND PROPHETOLOGY DISCOURSE

Perceived as a religious government (Melchert, 1996; Ibrahim, 1994), Duderija (2009) points out that an innovative Abbasid doctrinal policy also seems to have had an impact upon the burgeoning production of a systematic collection of ḥadīth. Within the early period of the Abbasid dynasty, a policy towards *Zanādiqa* and the doctrine of ‘the Qur’ān is created’, are amongst the popular socio-religious policy gazetted by the Abbasid’s Caliph.

Before al-Shāfi‘ī composed his work preventing the prophethood in Islam, Abū Khaldā had already been sent by the Abbasid Caliph al-Rāshid as a delegate of the Muslim court to explain to the Indian’s ruler about Islam and the prophethood (Ibn al-Murtadhā, 1961). Even though it is unclear whether Indian ruler (or rulers) at that period were practising Brahminical thought, the readiness of the Abbasid court to send their man indicates a strong bond between the Court and its scholars in defending Islam and its creed. It is clear that, apart from the support from Muslim higher authority, the external challenges from non-Muslims contribute considerably to the development of systematic arguments in the later work of ḥadīth and *dalā’il*.

The Abbasid court seems to give serious attention to safeguarding the prophethood of Muḥammad. Not only did the Muslims scholars have their own *dalā’il*, the Caliph himself also produced a book of *dalā’il*. According to Ibn al-Nadīm, Caliph al-Ma’mūn wrote a *dalā’il* book known as *Risāla fī A’lām al-Nubuwwa* (Ibn al-Nadīm, 1970; Thomas, 2015). Even though this book is not extant at present and not much information can be found regarding this work, it can be assumed that the work has motivated *Mu’tazilite* scholars, the official advisors of the Caliph’s court, to produce a similar genre of literature. It is not unusual to see that most *Mu’tazilite* prominent scholars have produced something about prophethood in the *dalā’il* framework. This includes such works as Bishr Ibn al-Mu’tamir (d. 210/825) in his *Kitāb al-Hujja fī Ithbāt al-Nabī ‘alayhi l-salām* (The Proof in Vindication of the Prophet), Abū Ishāq al-Nazzām (d. 836/845) in his *Kitāb ithbāt al-rusul* (Confirmation of messengers), Abū Huzayl al-‘Allāf (d. 225/840-850) in his *Kitāb fī al-Nubuwwa* (Book on Prophethood), Abū Bakr Ibn Shahīb with his *Kitāb fī al-Nubuwwa*, and Abū ‘Uthmān al-Jāhiz (d. 244/869) in his *Kitāb al-Hujja fī Tathbūt al-Nubuwwa* (The Evidence on Confirmation of Prophethood).

Furthermore, the zeal of the Abbasid Caliph’s participation in ḥadīth discourse, and praise for the ḥadīth colloquy, clearly exhibits the court’s patronage of this celebrated activity. In his account, Ibn al-Sam‘ānī records that al-Manṣūr (d. 158/775), al-Rashīd (d. 193/809) and al-Ma’mūn (d. 218/833) were among the Abbasid Caliphate’s supporters who extolled the ḥadīth colloquium (Ibn al-Sam‘ānī, 1981). The involvement of the Caliph in ḥadīth sessions therefore clearly have an impact to the swift expansion of ḥadīth discourse.

4.0 COMMUNITY AND ITS INFLUENCE

Another factor that influence the rapid development of ḥadīth literature is the convention of ‘*al-rihla*’. As Guillaume (2004) describes it, the phenomenon of “searches after knowledge” (*talab al-‘ilm* or *al-rihla*); all consequently contributed to the development of ḥadīth literature. In his studies, Guillaume (2004) proposes that this intellectual phenomenon became widespread in the Muslim community within this period. If before this, the ḥadīth was only limited to the practice of certain provinces, with this new phenomenon, the ḥadīth becoming part of research, collected and spread by scholars due to their religious motivation. The journey to pursue knowledge was highly regarded as an act of piety in

which certain ḥadīth clearly honour this sacred journey, as the reward is the same as for those who participate in *jihād* (Guillaume, 1966).

5.0 LEGAL FACTOR

Beside ‘*al-rihla*’, the enthusiastic intellectual discourses on Islamic legal issues apparently playing a significant role. The emergence and blossoming of *muṣannaf*, *musnad* and *sunan* within this period is a clear indicator of a healthy development of ḥadīth discourse. The rapid emergence of *Muṣannaf* and *Sunan* (both are types of ḥadīth collection that cover principally discussions on legal topics) is one of the indications that legal discourse played a significant role in the development of ḥadīth. The scholars are however disputed on the earliest types of ḥadīth literature. Robson (2014), Siddiqi (1994), in their analysis, confirm that the *musnad* (the compilation of ḥadīth according to the name of the Prophet’s companion) was the earliest type of systematic ḥadīth collection, and were produced during this period. Brown, however, contends that the *muṣannaf* (the collection of ḥadīth according the topic) was the first organized collection of ḥadīth literature (Brown, 2009). It seems very likely that the *muṣannaf* actually preceded the *musnad*. The *Muṣannaf* of Ma‘mar (d. 153/770), Mālik (d. 179/795), Ibn Mubārak (d. 181/797) and Ibn Wahb (d. 197/812) had been completed prior to the emergence of popular *musnad* such as the work of al-Shāfi‘ī (d. 204/819), al-Ṭayyālīsī (d. 204/819), Ibn Abī Shayba (d. 235/849) and Aḥmad (d. 241/855).

6.0 THE REFLECTION OF COMMUNITY’S NEED

Whichever branch of ḥadīth literature to be appeared first, either *musnad* or *muṣannaf*, both together comprise an exemplary phenomenon of an active and vigorous ḥadīth discourse and a reflection on the needs of the Muslim community. In the *muṣannaf*, works are arranged in topical order, and focus principally on Islamic legal discourse in the form of a compendium. They indicate the requirement for the Muslim community to aspire to Muḥammad’s divine model and stipulations in every single aspect of an individual Muslim’s life. Organized in subject order, the *muṣannaf* provides a convenient access for Muslims requiring an answer to a legal or ritual inquiry. Yet since some of the early *muṣannaf* did not provide a complete *isnād* (a record of the ḥadīth transmitter) such as *Muwattā’* of Mālik (Brown, 2009), there arose a confusion between the content of ḥadīth with the companion’s opinion on legal issues, such as *Muṣannaf* of Abd al-Razzaq (‘Ajīn, 2008), and at the same time, the number of apparently fabricated ḥadīth increasing (Abū Zahw, 1378H). As a result, the *musnad* was invented in order to solve the above-mentioned conundrums.

Providing a full list of ḥadīth transmitters (*isnād*) and restricting their work to preserving only the Prophet’s *sunna*, the *musnad* appears as a perfect solution to the then current demand. However, another problem now arises. Because of the *musnad* was organised according to companions’ name and being a vast receptacle of ḥadīth tradition (for example, the *Musnad of Ibn Hanbal* contained 27,000 ḥadīth), there arose further difficulty to the reader to find a ḥadīth in the case of one specific legal issue. For this reason, Muslim scholars initiated yet another branch of ḥadīth literature in response to the community’s growing needs. They begin to compose the *sunan*, a work designed to compile authentic ḥadīth (i.e. *Ṣaḥīḥ of al-Bukhārī* and *Ṣaḥīḥ Muslim* and *Sunan Sitta* (Goldziher, 1971; Abū Zahw, 1378H)), which were arranged by topic. As a result, this form of work became the most effective means of serving the Muslim community’s need for guidance. The production of *muṣannaf*, *musnad* and *sunan* in the ninth century undoubtedly exhibits the healthy aspects of the intellectual development of ḥadīth literature in this period.

7.0 ḤADĪTH DISCOURSE IN REACTION TO COMMUNITY'S NEED

While we may observe the literary nature of Qur'ānic discussion of this century, the ḥadīth and *dalā'il* have a different setting of discourse. It is evident that the focus of the scholars of ḥadīth is a concentration on the legal and ethical discourses specifically. The ḥadīth work of this century clearly tried to accommodate the needs of Muslims concerning how to practice an ideal way of life, based on the prophetic model. Every single aspect of life is presented in considerable detail in the works of ḥadīth. It is regarded as a divine aspiration that a Muslim should implement the prophetic method in his or her personal life. The works of ḥadīth within this period are self-evidently a reflection of the spiritual needs of Muslims. The taxonomy and nomenclature of works of ḥadīth in the order of *muṣannaf*, *musnad* and *sunan* are the result of an endeavour of scholarship intended to ease the Muslim community's access to the works of ḥadīth.

Furthermore, scholars of ḥadīth have also produced booklets of discourse concerning legal or ethical discussions arranged around a specific theme. Aḥmad ibn Ḥanbal, for example, composed a booklet on the law of drinking alcohol entitled *al-Ushriba* (The Drinks). Besides this work, he also produced a specific work of ethical discourse known as *al-Zuhd* (Asceticism). The same topic was also redacted by Abū Dāwūd in his *al-Zuhd*. Al-Bukhārī, on the other hand, composed *al-Adab al-Mufrad*, while Ibn Abī Shayba wrote *al-Adab*, both works being guidance on good manners and appropriate etiquette in relationships. In the same vein, Al-Ḥusayn ibn Ḥarb's (246) discourse on conduct and good manners is entitled *al-Birr wa al-Ṣila* (The Kinds and Relationship), while al-Burjulānī (238/852) produced a work on benevolence entitled *al-Karm wa al-Judd* (Generosity and Honour). In the same period, Ibrāhīm al-Ḥarbī (285/898) compiles ḥadīth concerning entertaining guest entitled *Ikrām al-Ḍayf* (Entertaining the Guest).

Even though engulfed in legal and ethical discussion, works of ḥadīth are not silent in delivering information about the Prophet's early life. In fact the ḥadīth works are accounts of the Prophet's life arranged in a customary legal order. And since ḥadīth works focus on legal and ethical points of view, the historical element of the Prophet's life seems clouded in and overwhelmed by discussions of legal and ethical matters.

The massive production and emphasis of ḥadīth works on legal and ethical issues indicates the scholars' Herculean effort in responding to Muslim need for guidance on specific issues. Some topical works give us an informative indication of the social condition of Muslims in this particular period. This includes, for example, the work of Aḥmad on drinking alcohol (in his *al-Ushriba*), 'Abd al-Malik ibn Ḥabīb's compilation of ḥadīth concerning women's conduct (in his *Adab al-Nisā* - The Manner of Women), and numerous works on the law of land and properties, including, for example the ḥadīth works of Yahyā Ibn Adam (203/818) on *al-Kharāj* (Land tax) and *al-Amwāl* (The Properties) of al-Qāsim ibn Salām (224/838).

This is a clear case of recorded educational communication between scholars and ordinary people. The immense volume of works and emphasises on moral and ethical issues implies that the social condition of the early Muslim community of that period was keen for guidance on ethics, personal morality, conduct and law. It is no wonder, therefore, that we should find that the *sīra* authors have adapted their style, tenor and emphasis in composing the biography of the Prophet to suit the community's changing needs.

8.0 NON MUSLIM COMMUNITIES AND ISLAMIC PROPHETOLOGY

The expansion of Muslim territory and non-Muslim communities' reactions to the denials of the prophethood of Muḥammad created an impact on the development of Islamic Prophecy. Vigorous refutations from non-Muslim community, specifically the Jews, Christians, Brahmins and the

philosophers (Stroumsa, 1985) (the *Falāsifah*) urged Muslims to develop a solid mechanism in defence of the status of their beloved prophet. Already in the early eighth century, the challenge against Muḥammad's prophethood had been expressed by John of Damascus (d.105/724) in his *De Haeresibus* (Hoyland, 2000; Stroumsa, 1985), repeating the claim of Muḥammad's being a false prophet, as was stated earlier by the author of *Doctrinae Jacobi*. Not only familiar with the Quran and ḥadīth, it has been said that John was also involved in the debate at the Caliph's court in the Caliph's presence (Hitti, 2002).

It is hard to confirm, however, whether this work has had a significant effect on the development of prophetological discourse, since there is no clear indication of a Muslim response to his challenge. However, the argument posed consistently by the non-Muslim not in agreement with the prophethood of Muḥammad, undoubtedly played a role in shaping the development of Islamic prophetology. The diplomatic dialogue that occurred around 163/780 – 168/785, between Timothy I (207/823) and al-Mahdī (d.168/785) was another instance of discussion concerning Islam and the status of the Prophet (Hoyland, 2000). The earliest Muslim response to the polemical encounters between Muslim and non-Muslims was recorded in the letter of Abū al-Rabī' Muḥammad ibn al-Layth (d. c.203 /819) which he wrote on behalf of al-Rashīd (d.193 /809) to the Byzantine emperor Constantine in 179/796 (Roggema, 2015). Even though the letter was not specifically or explicitly identified by the author as a work discussing about the prophethood of Muhammad, the letter was presented in the framework of the literary and structural conventions of *dalā'il* literature, providing evidence to prove beyond doubt the prophethood of Muḥammad apart from other religious topics.

Later in 213/829, Theodore Abū Qurrā' (d. c.214 /830), a Melkite Bishop of Harran reinforced established notions of the characteristics of a 'true' prophet. These included, the question of miracles and other theological discourse, in the debate, which occurred in the presence of Caliph al-Mā'mūn (Bertaina, 2015). Purportedly written in 214/830, Abd al-Masīḥ ibn Ishāq al-Kindī, composed an *apologia* to his Muslim friend, Abd Allāh b. Ismā'īl al-Hāshimī, who invited him to embrace Islam (Troupeau, 2015). Al-Kindi replied to the invitation with rigorous and challenging response, which comprised, in part, a refutation of some of al-Hāshimī's arguments, and a further explanation and clarification of the theological issues raised by al-Hāshimī. The particular ways in which al-Kindī employed the Bible, the Quran, the ḥadīth and rational reasoning imply his expert knowledge in this subject. The systematic arguments he utilised within the structure of argument in his letter suggest that the conventions employed in dialectical debates concerning theological issues between Muslim and Christian had already become established in this period.

9.0 CONCLUSION

The study in its finding confirms that reflection on Muslim community's need and the persistent disputation from non-Muslim communities arguing against the veracity of Muḥammad's prophethood, have undoubtedly served to contribute to the steady growth of prophetological discourse. Furthermore, the study also finds that the Abbasid court appears as playing significant role and contributing serious attention to safeguarding the prophethood of Muḥammad and expanding ḥadīth literature. Not only did the Muslim scholars have their own works regarding prophetology, the Caliph of Abbasid himself appears as produced a book of on the prophethood of Muhammad.

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Pemikiran dan Sumbangan Fethullah Gulen Dalam Dialog Antara Agama

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Abstract

The correlation between religion, race, and culture lead to the establishment of human civilisation. Peoples from different background were able to have mutual understanding and develop harmonious society. Primarily, spiritual practices empower this civilisation and create perfect soul. A distinguished scholar named Fethullah Gulen is a leading scholar of his own theories in inter-religious dialogue local and international context. This article aims to discuss on the ideas of Fethullah Gulen especially relates to the interfaith dialogue. This is a qualitative research where it applies literature review as its method and design. The outcome of this research is the thought of Fethullah Gulen in inter-religious dialogue influenced by Said al-Nursi (the leaders of the Turkish-Islamic thinker). The approach of Said and Fethullah highlights element of tolerance and mutual dialogue. Fethullah Gulen movement appears to be more active through education using distinctive mediums of ideas.

Keywords: interreligious dialogue, Fethullah Gulen, religious tolerance, Gulen movement, religious pluralism

Abstrak

Peradaban umat manusia terbina dengan wujudnya interaksi dalam aspek agama, bangsa dan budaya. Melalui interaksi yang berlangsung, masyarakat dari pelbagai latar belakang akan dapat saling mengenali seterusnya membina persefahaman dalam membangunkan sebuah masyarakat yang harmoni. Asasnya adalah daripada jiwa yang suci yang terhasil dari amalan kerohanian. Berpasak daripada ini, Fethullah Gulen merupakan sarjana yang terkehadapan dari sudut pemikirannya dalam dialog antara agama dalam konteks lokal dan global. Justeru, artikel ini akan membincangkan pemikiran Fethullah Gulen dalam dialog antara agama. Metode kajian adalah bersifat kualitatif melalui kajian kepustakaan dan pendekatan sejarah. Kajian mendapati, pemikiran Fethullah Gulen dalam dialog antara agama sebahagian besarnya terkesan daripada pemikiran tokoh pemikir Islam Turki, Said al-Nursi dalam menekankan pendekatan toleransi dan dialog. Selain itu, pendekatan Gulen khususnya melalui pergerakan Gulen dilihat lebih aktif dalam mengembangkan ideanya menerusi pendidikan dalam pelbagai medium.

Kata kunci: Dialog antara agama, Fethullah Gulen, toleransi agama, Gerakan Gulen, pluralisme agama.

1.0 PENDAHULUAN

Fethullah Gulen atau nama sebenarnya Hodjaefendi Fethullah Gülen dilahirkan pada 27 April 1941 in Erzurum, Turki. Beliau merupakan tokoh sarjana Islam Moderat Turki yang terkenal dengan gagasan toleransi dalam dialog antara agama, sama ada dalam konteks lokal dan global. Selain bergelar sarjana Islam, Fethullah Gulen turut digelar sebagai penulis, penyair, pemimpin pembangkang, aktivis pendidikan, aktivis keamanan, serta tokoh ilmuwan Islam agung. Ketokohan dan pengaruh beliau menjadi pencetus kepada pergerakan masyarakat sivil dunia yang dikenali sebagai Pergerakan Gulen atau *Hizmet*. Pergerakan ini menjadi proksi kepada idealisme Gulen untuk memberi sumbangan dalam aspek pendidikan, dialog, keamanan, keadilan sosial dan keharmonian. Dalam aspek pendidikan, pengaruh beliau signifikan menerusi penubuhan 140 sekolah di Amerika Syarikat secara persendirian yang mencatatkan jumlah pelajar mencecah 45 ribu. Manakala dalam aspek penulisan, Gulen telah menulis sebanyak 83 buah buku; iaitu 66 di dalam Bahasa Turki dan 17 dalam Bahasa Inggeris. Pelbagai isu yang dibincangkan Gulen dalam penulisannya termasuklah sosiologi, politik, agama, seni, sains dan sukan.

Di atas ketokohan, pengaruh serta sumbangannya, Gulen selama tujuh tahun berturut-turut (2009 – 2015) disenaraikan dalam kalangan 500 tokoh Islam yang paling berpengaruh di dunia (*The World's 500 Most Influential Muslims*) (Schleifer, 2015). Menurut Salih Yucel (2010), warta berita global terkenal *The Economist* turut menyenaraikan Gulen sebagai individu yang paling berpengaruh dalam dunia sarjana Islam, selain dari *Foreign Policy* yang meletakkannya kalangan 100 intelektual awam. Gulen merupakan pendakwah, pemikir dan pendidik yang dianggap sebagai penyambung legasi gerakan al-Nursi sehingga pengaruhnya menjadi fenomena dalam konteks global. Justeru, dalam kalangan sarjana seperti Douglas Pratt, Salih Yucel, Pim Valkenberg, Efrat E. Aviv Mucabit Bilici, dan Tugrul Keskin bersepakat bahawa pemikiran Gulen dipengaruhi dengan pemikiran Said al-Nursi antaranya melalui karyanya *Risalah al-Nur*. Selain itu, beberapa tokoh yang dilihat memberi kesan kepada pemikiran Gulen adalah Alvarli Muhammad Lutfi yang merupakan seorang ahli sufi; Mehmet Akif, seorang penyair kebangsaan; Necip Fazil, seorang intelektual dan penyair; dan Muhammed Hamdi Yazir, ahli tafsir Quran. Menurut Ozdalga, tradisi pemikiran Islam Sunni Ortodoks, tradisi Sufi Naqsyabandi dan *Nurculuk* (Gerakan Nur) telah membentuk pemikiran Gulen (Salih Yucel, 2010).

Kemasyhuran dan pengaruhnya di Turki telah menjadi pencetus kepada pergerakan sosial sekaligus merubah landskap politik Islam di Turki. Antara tumpuan utama Gulen adalah mereformasi masyarakat dengan memperuntukkan masa selama beberapa tahun membudayakan program dialog antara agama melalui sepuluh Institut Antara Agama di Eropah dan Amerika Syarikat. Kewujudan institusi ini membantu untuk meningkatkan hubungan yang lebih baik antara penganut agama. Selain itu, Gulen terlibat dalam mengetuai beberapa siri sosial yang berorientasikan kepada filantropi. Dalam mesej filantropi, Gulen selalu menekankan '*selagi mana tidak ada kekurangan dalam dunia ini, maka tiada siapa yang berhak untuk berada dalam kebuluran.*'

Bahkan Gulen mempunyai hospital, televisyen, stesen radio, akhbar (*Zaman* dan *Today's Zaman*) dan bank (*Asya Finans*) peribadi yang berkonsepkan kebajikan. Keintelektualan Gulen diiktiraf sebagai tokoh pemikir dan penulis mewakili Gerakan Gulen. Gerakan ini juga signifikan peranannya sebagai medium dalam membina jaringan serta pengaruh terhadap umat Islam di seluruh dunia. Pengaruh yang dibina sebagai tindak balas dalam berhadapan terhadap modenisasi Islam dan hubungannya dengan idea dari Barat. Sebagai pengiktirafan, Belgium's Catholic University of Leuven telah menggagaskan 'Kerusi Fethullah Gulen' untuk kajian akademik (The Royal Islamic Strategic Studies Centre, 2015).

Sejarah perjuangan pasti ada pasang surutnya, begitu juga dengan Gulen. Pada Mac 1972 selepas kudeta di Turki, Gulen antara figura agama pernah ditangkap dan ditahan selama empat bulan

atas tuduhan menghasut masyarakat di kota Iskandariyun (beliau membaca doa yang tidak formal), beserta dengan tahanan komunis yang lain, bagi menunjukkan kepada masyarakat bahawa pihak tentera tidak berkecuali menentang pihak lawan sama ada kalangan komunis atau tidak (Günter Seufert, 2014).

Penahanan tersebut tidak menjejaskan jiwa keserjanaan Gulen dalam meneruskan baktinya kepada masyarakat. Pasca pembebasannya, beliau meneruskan aktiviti mengajar sehingga berlakunya kudeta kedua pada tahun 1980, dia telah bersara. Atas dasar kasih kepada Gulen, kalangan pengikut dan pendokong beliau mengambil langkah untuk menyambung legasi pemikirannya dalam bentuk yang lebih efektif melalui penubuhan Gerakan Gulen; yang dinamakan oleh golongan berhaluan kiri Turki sebagai *Fethullahcilar*, sementara golongan tradisional dan konservatif memanggilnya sebagai *Nurcu* (Gerakan Cahaya). Meskipun demikian, Gulen tidak pernah bersetuju terhadap penggunaan namanya kerana ia seolah-olah menafikan sumbangan pihak lain kepada gerakan tersebut (Salih Yucel, 2010). Gerakan Gulen telah melebarkan pengaruhnya dengan pesat melalui penubuhan ratusan institut pendidikan dan dialog di seluruh dunia.

Selain itu, Gulen turut berhadapan dengan pelbagai versi kritikan untuk mengekang pengaruhnya melalui banyak buku dan artikel daripada versi Turki mahupun Inggeris (Barat). Daripada versi Turki beliau dituduh sebagai agen CIA, Zionis, boneka Amerika, penasihat rahsia kepada Pope dan *Trojan Horse* Barat yang cuba untuk mengkristiankan Islam atau memudahkan eksploitasi kuasa Barat kepada dunia Islam melalui ajaran beliau. Manakala daripada versi Inggeris beliau dipotretkan sebagai anti-Semitik, anti-Barat, cuba untuk mengislamkan Kristian, Khalifah Othman baru dan Khomeini kedua yang cuba untuk menubuhkan khalifah Islam di dunia (Dogan Koc, 2011). Meskipun berhadapan dengan ‘pembunuhan karakter’, ia langsung tidak menjejaskan kewibawaan keserjanaan Gulen sebagai tokoh yang berpengaruh dalam masyarakat. Selain syarahan, pengaruh Gulen terus memberi inspirasi kepada dunia Islam secara global untuk terus komited dalam mengejar matlamat keamanan, dialog dan nilai kemanusiaan merentasi seluruh peradaban sekali gus dapat menawarkan hujah yang mapan dalam menghadapi banyak andaian negatif terhadap umat Islam (Trudy D. Conway, 2014).

Komitmen Gulen dalam mereformasi masyarakat begitu tinggi sehingga beliau lebih mengutamakan tugasnya melebihi kepentingan dirinya. Hal ini menyebabkan beliau tidak mempunyai masa untuk memikirkan hal mendirikan rumah tangga, meskipun kerap disarankan oleh ibu dan rakan akrabnya untuk berkahwin. Setiap kali bila ditanya tentang perkahwinan, Gulen akan menjawab: “*Kesengsaraan yang dialami oleh umat Islam adalah terlalu dahsyat, justeru aku tiada masa untuk berfikir tentang diriku*” (Salih Yucel, 2010).

2.0 LATAR BELAKANG PENDIDIKAN

Di peringkat awal usia, Gulen tidak melalui pendidikan formal. Ini kerana di kampungnya ketika itu masih belum wujud pusat pendidikan. Justeru, ibu bapa beliaulah yang menjadi gurunya, sebelum beliau bertemu dengan beberapa tokoh guru yang hebat. Gulen mula belajar solat seawal usia empat tahun dan tidak pernah meninggalkan solat semenjak usia itu. Gulen merupakan seorang yang gemar membaca buku dan menghafaz al-Quran. Setiap kali ada waktu lapang terutamanya setelah selesai membantu menyelesaikan kerja-kerja rumah, beliau akan belajar. Peranan bapa Gulen sebagai Imam di kampung Alvar juga banyak membantunya menguasai bahasa Arab dan pembacaan al-Quran dengan baik sebelum beliau berguru dengan Hacı Sidki Efendi dalam Ilmu Qiraat.

Dalam aspek spiritual, pengetahuan gnostik, dan praktikal agama, Gulen dibimbing oleh Muhammad Lutfi, manakala dalam pengajian Bahasa Arab, Gulen mendapat pendidikan daripada Sadi Efendi. Gulen belajar al-Quran dengan Qari Hacı Sidqi Efendi, dan pada usia 7 tahun beliau

berjaya menghafaz keseluruhan al-Quran. Erol Nazim Gulay (2007), dalam kajian kedoktorannya mendapati kebanyakan guru Gulen adalah kalangan pengamal dan pendokong pemikiran tasawuf daripada Jalaluddin al-Rumi. Ini juga menjadi titik tolak kepada kecenderungan Gulen dalam menguasai pemikiran tokoh tasawuf seperti al-Ghazali dan Ibn al-‘Arabi. Pada tahun 1950-an, Gulen mula mempelajari teori-teori moden sosial dan sains fizikal. Gulen kemudiannya menyambung pengajiannya dalam metodologi Hadis sehingga beliau berjaya menghafaz hadis yang autentik daripada keenam-enam *Sunan Sittah*. Minat Gulen dalam mendalami pelbagai disiplin ilmu pengetahuan tidak pernah kendur, justeru beliau turut mendalami ilmu retorik, falsafah, sejarah Islam, teologi, dan fiqh. Dalam fasa pembinaan kefahaman terhadap prinsip asas sains moden, Gulen mengkaji karya-karya klasik falsafah moden daripada Aristotle, Marcus, Descartes, Kant, Camus, dan Sartre. Pengalaman Gulen dalam menimba ilmu pengetahuan sangat komprehensif kerana beliau menuntut pelbagai disiplin ilmu dengan guru yang berbeza pada suatu masa.

Beliau berjaya menamatkan pengajiannya di peringkat madrasah dalam tempoh masa yang singkat. Dalam bentuk pendidikan formal, Gulen pernah melanjutkan pengajiannya di peringkat diploma dan melepasi peperiksaan tersebut dengan jayanya. Gulen juga pernah mengambil peperiksaan untuk mendapat tauliah sebagai pengkhotbah pada tahun 1959, dan ironinya karier beliau sebagai pengkhotbah bagi pihak kerajaan bermula seawal tahun 1953 (Bulent Aras dan Omer Caha, 2000). Beliau lulus dalam peperiksaan yang dikendalikan oleh Jabatan Urusan Agama (*Diyanet İşleri Başkanlığı*) Turki, sehingga berjaya mendapat tauliah sebagai pengkhotbah. Manakala pada tahun 1958, beliau kemudiannya bertugas di masjid di Edirne. Seterusnya beliau ditukarkan ke Izmir, dan di sanalah bermulanya kumpulan yang sebelum itu dikenali sebagai komuniti Izmir. Salih Yucel (2010) ketika melakukan pemerhatian selama lapan hari terhadap Gulen, berpeluang bertemu dengan pelajar dan rakan karib Gulen, termasuklah Professor Suat Yildirim, mantan dekan Fakulti Ketuhanan di Sakarya. Perihal peribadi Gulen dikongsikan oleh Yildirim:

“Aku mengenali Gulen ketika dia mula menjadi imam di Edirne pada awal tahun 1959. Dia sangat tinggi intelek dan minat belajar. Dia membaca karya klasik Timur dan Barat. Inilah bagaimana Gulen memerihalkan dirinya sekali gus membezakan dengan imam semasa dan pemimpin agama. Dengan memperuntukkan jumlah yang lebih besar daripada gajinya, dia membeli buku-buku dan jurnal, membacanya, dan kemudian memberikan kepada orang lain untuk membacanya. Beliau akan menghabiskan sebahagian besar masanya pada setiap hari di perpustakaan Edirne untuk membaca buku-buku sejarah lama. Gaya kehidupan beliau sangat zuhud, di mana beliau hanya makan dalam kuantiti yang sedikit, tidur dalam beberapa jam, selebihnya banyak menghabiskan masa sehariannya dalam melakukan ibadah. Antara pencetus kepada titik tolak perubahan dalam hidupnya adalah ketika beliau bertemu dengan salah seorang daripada pelajar Said Nursi (1877-1960) yang memandunya untuk membaca Risalah al-Nur. Lantaran daripada itu, Gulen terinspirasi daripada pengalaman kerohanian Nursi di samping gagasan ‘Peraturan Emas’ (Golden Rules) yang digagaskannya untuk memberi khidmat kepada manusia. Justeru beliau mengimplementasikan gagasan tersebut sebagai suatu prinsip dalam Hizmet untuk berkhidmat kepada masyarakat. Matlamat utama Gulen adalah untuk mendidik generasi muda daripada sains sekular dan agama untuk menyelesaikan masalah kejahilan yang dapat menghalang mereka daripada terkena penyakit rohani.”

Sikap Gulen turut dikongsi oleh Dr. Ismail Buyukcelebi, rakan Gulen selama hampir empat puluh tahun:

“Aku telah berkawan dengan Gulen sejak sekolah menengah. Gulen pernah mengajar di Izmir mengajar rakan-rakan aku yang lain ketika berada di Sekolah Agama Kestane Pazari Quran. Dia bukan sahaja mengajar kami, bahkan turut menjadi mentor kami. Dia sanggup untuk tinggal dalam stor bersebelahan dengan bangunan sekolah. Kehidupannya sangat sederhana dan dia banyak menghabiskan sebahagian besar daripada gajinya untuk perbelanjaan pelajar yang miskin. Masa beliau banyak dihabiskan dengan melakukan ibadah

dan pengajian serta mengelak daripada aktiviti yang tidak bermanfaat atau berbaur politik. Gulen bukan sahaja berucap di masjid, bahkan di tempat-tempat lain seperti kedai kopi, universiti dan institusi-institusi yang lain. Tidak seperti pendakwah lain, ucapan Gulen memberi penekanan kepada sains dan agama, masalah sosial, dan nilai keintelektualan. Ucapan beliau banyak memberi inspirasi di samping pendekatan yang intelek menarik minat ramai pelajar universiti, komuniti ahli perniagaan kelas pertengahan, dan jemaah masjid. Gulen menggunakan pengaruhnya untuk menggalakkan orang persendirian untuk membuka asrama, kolej persediaan, sekolah terbuka, media dan syarikat penerbitan dan pusat-pusat pembangunan masyarakat.”

Kesungguhan dan kewibawaan Gulen dalam kariernya sebagai guru sehingga digelar oleh pengikutnya sebagai *hocaefendi* yang merujuk kepada guru terhormat. Dalam setiap syarahannya, Gulen suka membincangkan topik al-Quran dan Sains kontemporari, perspektif Islam terhadap Darwinisme serta keadilan sosial dalam Islam. Penguasaan beliau terhadap sumber ilmu dari Islam dan falsafah Barat membolehkan beliau melakukan perbincangan dengan baik dan senang untuk diterima mana-mana pihak. Di media televisyen, Gulen tidak ketinggalan untuk muncul di kaca TV sebagai penceramah. Bahkan bukunya sering menjadi jualan terbaik di Turki (Bulent Aras & Omer Caha, 2000).

Berdasarkan latar belakang pengalaman dan pendidikan Gulen yang dibentuk daripada disiplin ilmu dan persekitaran yang berbeza menjadikan beliau seorang tokoh pemikir dan intelektual Islam yang kritis. Sebelum beliau terjun ke dalam ilmu sains moden dan falsafah, Gulen terlebih dahulu membina jati dirinya dengan menguasai ilmu-ilmu agama. Justeru dalam berhadapan dengan gelombang modenisasi Islam, beliau dapat menghadapinya dengan hujah dan perbincangan yang baik, selaras dengan penguasaan beliau dalam ilmu agama dan sains moden. Hal ini disebabkan kekuatan spiritual Gulen yang menjadi sumber kepadanya untuk menguasai dan memahami pelbagai disiplin ilmu. Selain itu, sifatnya yang begitu cintakan ilmu pengetahuan dan penuntut ilmu terserlah, walau di mana sahaja beliau mengajar.

3.0 PEMIKIRAN DALAM DIALOG ANTARA AGAMA

Pemikiran Gulen tentang dialog antara agama dapat disoroti dalam beberapa karyanya, antaranya *Dialogue Is a Must* (2003), *Jews and Christians in the Qur'an* (2003) *Turkish Experience of Muslim-Christian Dialogue: Past and Present* (2004), *Tolerance and Dialogue in the Perspective of the Qur'an and Sunna* (2006), *Love, Compassion, Tolerance, and Forgiving: The Pillars of Dialogue* (2006), *How to Interact with Followers of Other Religions* (2006), *Islam's Ecumenical Call for Dialogue* (2006), *Dialogue with the People of the Book (Jews and Christians)* (2006) dan *Towards a Globalization of Love & Tolerance* (2012). Pemikiran Gulen dalam dialog antara agama bertitik tolak daripada *worldview* beliau terhadap signifikannya agama dalam kehidupan masyarakat dan dunia. Menurut Gulen (2003), dunia kontemporari menyaksikan berlakunya pelbagai peristiwa sama ada peperangan, isu pencemaran dan bencana alam, serta keruntuhan nilai moral manusia. Hal ini telah menginisiatifkan beliau kepada usaha-usaha untuk menghadapinya dengan mesej keamanan, keadilan, toleransi, dialog dan pemulihan serta pembinaan semula sistem ekologi. Pada masa sama, cabaran untuk meruntuhkan peradaban manusia sentiasa wujud, umpamanya dengan penghasilan senjata pemusnah, pelambakan bahan pornografi melalui media massa dan sebagainya. Punca kepada ketidakseimbangan; antara manusia dengan alam semula jadi, antara gender lelaki dan wanita, menurut Gulen adalah kerana dunia pada hari ini yang dikuasai oleh golongan materialis yang membataskan fungsi agama dalam kehidupan.

Fungsi agama adalah mengharmonikan kontradiksi antara suatu elemen yang dilihat sebagai suatu yang eksklusif; sama ada agama-sains, kehidupan semasa dan akan datang, fitrah Ketuhanan, material-spiritual, dan spiritual-jasad. Agama mampu untuk membangunkan suatu sistem pertahanan bagi menghadapi kerosakan yang disebabkan oleh sains materialis, dengan menempatkan semula

sains pada posisi yang betul seterusnya menamatkan antara konflik yang berpanjangan kalangan bangsa dan masyarakat. Fitrah sains yang seharusnya dilihat sebagai wadah untuk membawa manusia kepada tuhan malangnya menjadi punca kepada ketidakpercayaan kepada Tuhan. Masalah ketidakpercayaan dan jauh dari Tuhan inilah yang menjadi barah kepada masyarakat Barat. Mendepani cabaran yang berlaku ini, Gulen menekankan kepada pembudayaan dialog antara agama, dan dalam konteks Barat adalah dialog dengan penganut Kristian yang merupakan agama yang paling dominan (Gulen, 2003).

Matlamat dialog antara agama-agama dunia menurut Gulen bukanlah sekadar untuk menghapuskan elemen materialisme sains dan pendekatannya yang bahaya, kerana ia merupakan tuntutan agama. Sama ada daripada Yahudi, Kristian, Islam, Hindu, Buddha serta agama-agama lain, asas sumber yang diterima adalah sama, justeru kesemuanya mempunyai matlamat yang sama. Gulen berpegang kepada semua Nabi dan kitab wahyu dihantar kepada setiap individu yang berbeza sepanjang sejarah manusia dan ia merupakan prinsip yang penting pada seorang Muslim. Justeru Muslim yang sebenar adalah yang mengikuti Ibrahim, Musa, Daud, Isa dan para Nabi yang lain.

Perbincangan antara penganut agama memerlukan kepada mengiktiraf konsep ketauhidan sebagai asas kesatuan agama yang merupakan rahmat daripada Tuhan. Justeru agama merupakan sistem kepercayaan yang membawa semua bangsa, dan kepercayaan, satu jalan kepada persaudaraan. Mesej cinta, hormat, toleransi, kemaafan, rahmat, hak asasi manusia, keamanan, persaudaraan, dan kebebasan dimuliakan oleh agama bahkan telah dibawa dan menjadi keutamaan daripada Musa, Isa dan Muhammad, Buddha, Zarathustra, Lao-Tzu, Conficius, dan para utusan agama Hindu (Gulen, 2003).

Hal ini turut berpasak daripada tradisi kenabian yang dicatatkan dalam Hadis bahawa Isa akan kembali apabila dunia ini akan berakhir. Tujuan kembalinya Isa adalah untuk mengembalikan nilai-nilai kasih sayang, keamanan, persaudaraan, kemaafan, pemurah, belas kasihan, dan penyucian rohani sebagaimana suatu masa dahulu pada zaman baginda. Pengutusan Isa kepada bangsa Yahudi juga secara langsung menunjukkan bahawa para Nabi daripada bangsa tersebut turut menekankan tentang nilai-nilai kebaikan sejagat. Justeru, ia menjadi titik pertemuan dan usaha ini perlu diteruskan dengan membudayakan dialog antara Islam, Kristian dan Yahudi (Gulen, 2003).

Terdapat banyak titik penting dalam dialog antara penganut Islam, Kristian dan Yahudi. Sebagaimana yang pernah diutarakan oleh Michael Wyschogrod, seorang profesor falsafah dari Amerika, wujudnya banyak teori dan elemen akidah yang boleh mendekatkan antara Muslim dan Yahudi sebagaimana dekatnya hubungan antara Kristian dan Yahudi. Bahkan secara teoritikal dan praktikal, sejarah dunia Islam merekodkan hubungan yang baik dalam berhadapan dengan bangsa Yahudi. Dikatakan hampir tiadanya diskriminasi, tiada Holocaust, penafian kepada asas hak kemanusiaan, atau genosid. Malah ketika bangsa Yahudi dalam pembuangan daripada Andalusia, mereka diberikan suaka oleh kerajaan Uthmaniyyah (Gulen, 2003).

3.1 Toleransi dan Dialog Antara Agama

Gulen (2012) dalam makalahnya *Tolerance and Dialogue in the Perspective of the Qur'an and Sunna* menjelaskan, al-Quran sentiasa menekankan sikap memaafkan dan toleransi sebagai prinsip utama, selaras dengan sifat golongan ibad al-Rahman (hamba kepada Yang Maha Pemurah). Karakter golongan *‘ibād al-Rahmān* dijelaskan dalam al-Quran;

“Dan hamba-hamba (Allah) Ar-Rahman (yang diredai-Nya), ialah mereka yang berjalan di bumi dengan sopan santun dan apabila orang-orang yang berkelakuan kurang adab, hadapkan kata-kata kepada mereka, mereka menjawab dengan perkataan yang selamat dari perkara yang tidak diingini” (Surah al-Furqan 25: 63)

“Dan mereka (yang diredai Allah itu ialah orang-orang) yang tidak menghadiri tempat-tempat melakukan perkara-perkara yang dilarang dan apabila mereka bertembung dengan sesuatu yang sia-sia, mereka melaluinya dengan cara membersihkan diri daripadanya.” (Surah al-Furqan 25: 72)

“Dan apabila mereka mendengar perkataan yang sia-sia, mereka berpaling daripadanya sambil berkata: Bagi kami amal kami dan bagi kamu pula amal kamu; selamat tinggallah kamu; kami tidak ingin berdamping dengan orang-orang yang jahil.” (Surah al-Qasas 28: 55)

Antara input umum daripada ayat ini adalah golongan *‘ibād al-Rahmān* ketika berhadapan dengan ucapan golongan yang kurang beradab dan jahil mereka tidak membalasnya melainkan dengan cara yang paling baik. Golongan ini tidak bertindak menurut kemahuan nafsunya sendiri. Watak yang berjaya adalah yang bersifat toleransi dan lemah lembut, sebagaimana ketika Allah s.w.t. mengutus Nabi Musa dan Nabi Harun kepada Firaun, sekalipun Firaun mengakui dirinya sebagai Tuhan, Allah s.w.t. tetap memerintahkan seruan kepadanya dalam nada yang sabar dan lemah lembut. Hal yang sama ditonjolkan oleh Nabi Muhammad s.a.w. terhadap musuhnya.

Umpamanya ketika pembukaan kota Mekah, Nabi Muhammad s.a.w. memberikan jaminan kepada mereka yang berlindung dalam rumah Abu Sufyan, walhal Abu Sufyan sebelum itu merupakan individu yang paling tinggi permusuhannya kepada Islam dan banyak menzalimi Nabi dan umat Islam. Manakala kalangan penganut agama yang berbeza juga Islam mengajar untuk berdialog dan bersikap toleran lebih-lebih lagi kepada Ahli Kitab sebagaimana dalam Firman Allah yang bermaksud:

“Katakanlah (wahai Muhammad): Wahai Ahli Kitab, marilah kepada satu Kalimah yang bersamaan antara kami dengan kamu, iaitu kita semua tidak menyembah melainkan Allah dan kita tidak sekutukan dengan-Nya sesuatu jua pun dan jangan pula sebahagian dari kita mengambil akan sebahagian yang lain untuk dijadikan orang-orang yang dipuja dan didewadewakan selain dari Allah. Kemudian jika mereka (Ahli Kitab itu) berpaling (enggan menerimanya) maka katakanlah kepada mereka: Saksikanlah kamu bahawa sesungguhnya kami adalah orang-orang Islam.” (Surah Ali Imran 3:64)

Menurut Gulen (2012), dalam konteks berdialog dengan Ahli Kitab, ia perlu berlangsung dengan cara yang baik sebagaimana tuntutan al-Quran. Kata-kata Said al-Nursi *“mereka yang bergembira dengan kekalahan pihak lawannya dalam perdebatan bukanlah kalangan yang memiliki sifat belas kasihan”* seharusnya memberikan pengajaran buat pihak yang terlalu obses kepada kemenangan dalam perdebatan. Perdebatan tidak sepatutnya dilakukan kerana sifat keegoan, melainkan untuk menzahirkan kebenaran (Gulen, 2006). Justeru dalam hal ini, prinsip-prinsip persefahaman, hormat, keadilan tidak boleh diabaikan dalam sesebuah dialog atau perdebatan. Ia hanya boleh dicapai melalui persekitaran yang baik ketika berdialog. Berurusan dengan Ahli Kitab adalah dibenarkan, selagi mana mereka bukanlah kalangan pihak yang zalim atau mengisytiharkan permusuhan kepada umat Islam. Allah berfirman:

“Allah tidak melarang kamu daripada berbuat baik dan berlaku adil kepada orang-orang yang tidak memerangi kamu kerana agama (kamu) dan tidak mengeluarkan kamu dari kampung halaman kamu; sesungguhnya Allah mengasihi orang-orang yang berlaku adil.” (Surah al-Maidah 5: 8)

Ironinya ratusan ayat al-Quran membahaskan tentang dialog sosial dan toleransi. Justeru, konsep toleransi yang diajarkan Islam bukan sahaja terpakai kepada Ahli Kitab, bahkan kepada semua pihak. Dalam berdialog, Gulen (2006) meletakkan empat rukun utama, iaitu: cinta, berbelas kasihan, toleransi dan memaafkan. Keempat-empat rukun yang mempunyai nilai universal ini merupakan tuntutan dalam agama. Umpamanya cinta yang merupakan elemen yang penting dalam setiap kehidupan. Ia menjadi pencetus dan pemangkin kepada pembinaan jiwa manusia. Melalui cinta

seseorang itu mampu bangkit dan memandu kepada tindakan seseorang. Peribadi yang mempunyai cinta yang tinggi pasti disebut dan dikenang walaupun selepas kematiannya. Cinta berakar dari hati dan sampai kepada hati seseorang. Sebagaimana para Nabi mengajarkan tentang cinta kepada umatnya, meskipun mereka ditolak oleh sebahagian dari kaumnya, wujud sebahagian umat lain yang menerima mereka.

Manakala sifat belas kasihan adalah kepada semua kehidupan lebih-lebih lagi dalam konteks sebagai seorang manusia. Semakin ramai manusia yang berbelas kasihan, maka semakin mulia diri mereka, begitu juga dengan mereka yang berlaku zalim. Bahkan dalam Hadis menyebutkan bahawa seorang pelacur dimasukkan ke dalam syurga disebabkan sifat belas kasihan beliau terhadap seekor anjing yang hampir mati kehausan (al-Bukhari, Hadis no. 2365), sementara ada perempuan yang masuk ke dalam neraka kerana membiarkan kucingnya mati dalam kelaparan (al-Bukhari, Hadis no. 3143; dan Muslim 2245).

Selain itu, sifat pemaaf juga merupakan suatu nilai kemuliaan yang tinggi sebagaimana kata pepatah, “untuk melakukan kesilapan adalah manusia, untuk memaafkan adalah Tuhan” (*To err is human, to forgive divine*). Oleh kerana itu, menjadi seorang pemaaf adalah dengan membaiki, pengembalian kepada diri yang asal. Justeru, semua ciptaan sama telah diperkenalkan kepada kemaafan melalui nilai kemanusiaan. Sebagaimana Tuhan menunjukkan sifat kemaafan-Nya kepada manusia. Umpamanya dalam peristiwa Adam yang khilaf dalam melakukan kesilapan, Tuhan memberikan keampunan kepadanya dan mengangkat martabatnya kepada makam kenabian, usai dia kembali memohon kemaafan kepada Tuhan. Hal yang sama diperlihatkan dalam peristiwa seorang wanita yang hendak direjam di atas dosa yang dilakukan. Ketika manusia tidak sabar untuk merejamnya, Isa berkata: biarkan seseorang yang langsung tidak mempunyai dosa untuk menjadi individu pertama yang merejam.” Dengan erti kata lain, tidak ada sesiapa yang tidak melakukan kesilapan, justeru kemaafan adalah jalan yang terbaik. Seterusnya adalah toleransi yang kadang kala merujuk kepada hormat dan belas kasihan, murah hati dan sabar, yang kesemuanya merupakan elemen penting dalam sistem moral. Di bawah toleransi wujudnya merit untuk orang beriman mencapai suatu kedudukan yang lebih tinggi (Gulen, 2006).

Kewujudan pelbagai cabaran khususnya dalam mengendalikan perbezaan menjadikan dialog sebagai suatu kemestian pada hari ini. Menurut Gulen (2006), langkah utama dalam melaksanakannya adalah dengan melupakan masa lalu, mengabaikan polemik perbahasan, dan memberi keutamaan kepada isu persamaan. Di Barat, beberapa perubahan boleh dilihat berdasarkan sikap ilmuwan dan agamawan mereka terhadap Islam. Antaranya Massignon, Charles J. Ledit, Y. Moubarac, Irene-M. Dalmais, L. Gardet, Norman Daniel, Michel Lelong, H. Maurier, Olivier Lacombe, dan Thomas Merton yang menzahirkan sikap keterbukaan terhadap Islam dan mengiktiraf keabsahan agama sama ada dari aspek autentik sumber dan kebenaran Rasul yang diutus. Kesemua mereka mendokong kepada usaha-usaha dialog (Gulen, 2006). Justeru, sikap keterbukaan mereka wajar dibalas dengan sikap yang sama oleh umat Islam.

4.0 Sumbangan terhadap Dialog Antara Agama

Di Turki, Gulen tampil untuk mempromosikan dialog antara budaya di peringkat lokal dengan mengadakan pertemuan dengan tokoh agamawan yang tersohor khususnya kalangan penganut agama Usulan Nabi Ibrahim (*Abrahamic Faith*). Dalam setiap pertemuan, Gulen selalu menekankan:

“Kita semua beriman kepada Tuhan yang sama. Kita mungkin berbeza pandangan dalam memahami sesuatu perkara, namun mengapa perbezaan tersebut perlu dijadikan alasan untuk saling menjauhkan kita daripada bekerjasama dalam membangunkan nilai kemanusiaan serta memandunya menuju kepada Tuhan? Kenapa kita perlu membiarkan perbezaan kalangan kita memisahkan antara satu sama lain.” (Trudy D. Conway, 2014)

Keterlibatan dan komitmen Gulen dalam aktiviti dialog antara agama tidak asing lagi sejak sedekad yang lalu. Di Turki, Gulen sangat dihargai kerana telah membina persekitaran yang baik dalam menghubungkan komuniti agama khususnya antara majoriti Muslim dengan penganut agama minoriti seperti Greek Ortodoks, Armenia Ortodoks, Katolik, dan Yahudi. Manakala di luar Turki, idealisme Gulen tentang dialog antara agama berjaya menginspirasi banyak pertubuhan dialog yang menekankan kepada objektif yang sama seperti persefahaman, penerimaan empati, keharmonian dalam kehidupan dan kerjasama. Atas sumbangannya yang signifikan dalam menyuburkan dialog dan sifat toleransi antara penganut agama, beliau mendapat pengiktirafan peribadi oleh Pope John Paul II, undangan daripada Ketua Rabbi Sephardic Israel dan pemimpin Kristian dari pelbagai mazhab untuk bersama-sama dalam perbincangan (Trudy D. Conway, 2014).

Gulen komited dalam sokongannya terhadap penamatan konflik di Timur Tengah melalui dialog dengan pemimpin agama sebagai solusi. Dalam pertemuannya pada tahun 1998 dengan Pope John Paul II di Vatikan, Gulen pernah mencadangkan langkah-langkah konkrit yang boleh diambil untuk mengekalkan keamanan di rantau ini yang masih wujud penganut agama-agama Usulan Nabi Ibrahim (*Abrahamic Faith*). Bahkan gerakan Gulen, *Hizmet* turut bekerjasama dalam menjalankan pelbagai aktiviti yang menghubungkan individu sama dalam perbincangan, seminar, makan malam, dan setiap medium yang membolehkan antara mereka bertemu dan berdialog (Trudy D. Conway, 2014).

Di bawah pengaruh Gulen, pemimpin kepada komuniti sekular Turki digalakkan untuk turut terlibat dalam program-program tersebut dengan menyasarkan kepada mempromosikan persefahaman dan pertukaran pandangan secara hormat, walaupun antara setiap kumpulan dilihat saling bertentangan. Usaha Gulen dan gerakannya tidak terhenti di sini, apatah lagi ia mendapat sambutan dan sokongan penuh daripada setiap pihak yang menyertai program anjurannya. Justeru, pergerakan *Hizmet* mula melebarkan sayap pengaruhnya dengan membina Pusat Dialog di luar Turki atas tujuan yang sama khususnya di negara-negara minoriti Muslim. Di Amerika Syarikat sehingga kini telah wujud beberapa pusat dialog, antaranya Yayasan Niagara di Chicago, Pusat Istanbul Atlanta, Pusat Pacifica di Los Angeles, dan dua Pusat Dialog Antara Agama di New Jersey dan Texas.

Begitu juga di beberapa tempat di Eropah, Amerika Selatan, dan Timur Jauh. Kewujudan pusat-pusat berperanan sebagai jambatan dalam menghubungkan antara penganut agama dan budaya (Trudy D. Conway, 2014). Antaranya Kerusi Nursi untuk Pengajian Islam di bawah John Carroll University di Ohio, Kerusi Fethullah Gulen untuk Kajian Islam dan Hubungan Muslim-Katolik di bawah Australian Catholic University di Melbourne, Kerusi Fethullah Gulen di bawah Universiti Syarif Hidayetullah Islam di Indonesia, Institut Gulen di Universiti Houston, dan Kerusi Fethullah Gulen di Kajian Antara Budaya di bawah Catholic University of Leuven di Belgium (Saleh Yucel, 2013). Apa yang menarik, pusat-pusat ini bukan sahaja ditubuhkan pendokong Gulen yang beragama Islam, bahkan kalangan bukan Islam turut bersama mendokong idealisme Gulen.

5.0 RUMUSAN

Pemikiran Gulen dalam dialog antara agama bertitik tolak daripada pembentukan pendidikan awal beliau. Signifikan dengan pengaruh Said al-Nursi di kampungnya Gulen dibesarkan dalam *Islamic culture* lebih-lebih lagi bapanya sebagai seorang agamawan yang menitik beratkan soal agama kepada beliau. Kalangan guru-guru Gulen adalah pengamal tasawuf dan mengikut aliran tertentu dalam terekat. Justeru elemen kesufian menjadi teras pencorakan pemikiran Gulen walaupun beliau berkecimpung dalam disiplin ilmu sains moden dan falsafah Barat. Pengaruh Said al-Nursi signifikan kepada visi Gulen dalam berhadapan dengan cabaran semasa khususnya melibatkan pertembungan antara peradaban dan agama. Bagi Gulen, sebagaimana Said al-Nursi, isu yang berlaku pada hari ini

bukanlah pertembungan antara peradaban Islam dan Barat, atau antara agama khususnya kalangan Islam dan Kristian.

Akan tetapi disebabkan wujudnya pakatan antarabangsa yang berdogma materialisme mempunyai agenda untuk memesongkan masyarakat dengan ketamakan, kerakusan kuasa dan kezaliman. Justeru kalangan penganut agama seperti Islam dan Kristian perlu saling berganding bahu dalam menentang musuh yang sama. Dalam hal ini, perlunya kepada pembinaan hubungan antara kedua-dua agama berdasarkan kepada asas teologi. Dialog antara dua komuniti agama ini, telah membawa Islam kembali kepada asal permulaannya, sebagaimana al-Quran mempelawa penganut Kristian berdialog atas dasar pengakuan kepada Tuhan yang Satu, menyuruh Muslim untuk berdialog dengan Kristian dalam bentuk yang penuh sopan, lebih-lebih lagi dunia pada hari ini dapat menyaksikan sejumlah tokoh sarjana Barat yang tampil mempertahankan Islam daripada tohmahan yang tidak benar.

Sekalipun tidak mencapai kesepakatan dalam soal teologi, kalangan penganut agama masih boleh mencari titik pertemuan dalam nilai sejagat dan kemanusiaan. Selain itu, agama dan sains yang ditafsirkan oleh penganut faham materialisme sebagai suatu yang saling bertentangan perlu ditangani dengan pembuktian hubungan yang signifikan dan relevan antara kedua-duanya. Hal ini ditekankan oleh Gulen dalam siri wacana serta tulisan-tulisan mereka dalam mengharmonikan antara sains dan agama persis apa yang pernah cuba dibawa oleh Said al-Nursi. Pendekatan Gulen dalam meneruskan legasi ini dilihat bersistematik dan berstrategik, lebih-lebih lagi dengan kewujudan gerakan Gulen atau *Hizmet*. Idea Gulen dikembangkan serta disebar luaskan ke seluruh pelosok tanah air dan luar negara, khususnya dalam sektor pendidikan melalui pembinaan puluhan institusi pendidikan dan penyelidikan, selain daripada penghasilan buku dan jurnal serta media massa. Bahkan di pihak pergerakan Gulen mempunyai hospital yang berkonsepkan kebajikan.

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Keresahan Murid Dalam Mata Pelajaran Pendidikan Islam: Aplikasi Model Pengukuran Rasch

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Abstract

Anxiety or restlessness is an affective psychological variable that could affect the life of students significantly. In Malaysia, anxiety is one of the factors influencing subject performance especially among primary school students. Thus, a study of anxiety in Islamic Studies should be conducted to identify the problem. Also lack of previous study investigate the indicators of Islamic education subject anxiety specifically. Thus, this study aims to identify students' experience anxiety level for Islamic Education subject and to build a hierarchy of students' experience anxiety based on the Parkinsons' Four Factor Theory. A total of 83 primary school students were selected by using simple random sampling to become the respondents in this study. The respondents were asked to complete Anxiety Scale which measure students' appraisal, arousal, action tendencies and also face expression throughout the process and situations in learning Islamic education. All the collected data were analysed by using measure rank analysis by applying Rasch Measurement Model to identify the rank of the four indicators of Islamic education anxiety. Results show that students experience relatively moderate level of anxiety in learning Islamic education. Besides, within the four indicators of Islamic education anxiety, appraisal towards external stimulus rank the highest while action tendencies rank the lowest. The results of this study have great implications for Islamic Education Teacher in identifying and improving communication with students experiencing anxiety in learning Islamic education at class.

Keywords: Anxiety, appraisal, arousal, face expression, action tendencies.

Abstrak

Keresahan atau kegelisahan merupakan antara faktor yang boleh memberi kesan yang signifikan kepada kehidupan murid. Di Malaysia, keresahan dalam mata pelajaran antara faktor yang boleh mempengaruhi pencapaian murid dalam sesebuah mata pelajaran di sekolah rendah. Justeru, satu kajian terhadap keresahan dalam mata pelajaran Pendidikan Islam perlu dijalankan bagi menangani masalah ini. Kajian menggunakan indikator keresahan secara spesifik dalam mata pelajaran pendidikan Islam kurang dijalankan. Oleh itu, kajian ini dijalankan bertujuan untuk mengenal pasti tahap keresahan yang dialami murid dalam mata pelajaran pendidikan Islam dan membina hierarki pengalaman keresahan murid berdasarkan Teori Emosi Empat Faktor Parkinson. Seramai 83 orang murid sekolah rendah telah dipilih dalam kajian ini berdasarkan sampel rawak mudah. Responden dikehendaki melengkapkan instrumen keresahan bagi mata pelajaran pendidikan Islam yang mengukur indikator berdasarkan aspek penilaian terhadap rangsangan luar, rangsangan dalam, ekspresi muka dan kecenderungan tindakan. Data dianalisis dengan menggunakan Model Pengukuran Rasch untuk mengenal pasti kedudukan empat indikator ukuran pengalaman keresahan pendidikan Islam tersebut. Keputusan menunjukkan murid bahawa murid di sekolah rendah mempunyai tahap pengalaman keresahan yang sederhana. Berdasarkan empat indikator pula, penilaian terhadap rangsangan luar berada dalam kedudukan tertinggi, dan kecenderungan tindakan berada dalam kedudukan terendah. Keputusan kajian ini boleh dijadikan panduan terbaik kepada GPI dalam mengenalpasti dan memperbaiki komunikasi dengan murid yang mempunyai keresahan semasa pembelajaran pendidikan Islam di dalam kelas dijalankan.

Kata kunci: Keresahan, penilaian terhadap rangsangan luar, rangsangan dalam, ekspresi muka, kecenderungan tindakan.

1.0 PENDAHULUAN

Keresahan merupakan keadaan perasaan dan emosi yang sering dihadapi oleh manusia dalam kehidupan seharian. Dalam istilah bahasa Inggeris, keresahan disebut sebagai *anxiety* yang juga membawa maksud kegelisahan, manakala dalam bahasa arab pula, ia disebut sebagai *al-qalaq*, *hasr* atau *jaz'u* ('Iswa, 1970; Mubayyad, 1995; Farj Abd al-Qadir Taha, 1993) dan *halu'a* (Ibrahim Mustafa et al, 1972; Wehr, 1980; Ruhi al-Baalbaki, 1997). Namun demikian, perkataan *halu'a* lebih tepat dalam menggambarkan keresahan (Che Zarrina, 2001) dan digunakan dalam al-Quran.

Firman Allah S.W.T:

“Sesungguhnya manusia itu dijadikan bertabiat resah gelisah. Apabila ia ditimpa kesusahan, ia sangat resah gelisah dan apabila ia beroleh kesenangan, ia sangat bakhil kedekut, kecuali orang-orang yang mengerjakan solat”
(Surah al-Ma'arij, 70: 19-22)

Keresahan merupakan gambaran perasaan kerohanian (Che Zarrina, 2001) dan struktur emosi manusia (Spielberger, 1972) terhadap perkara yang dijangkakan berlaku pada masa akan datang serta hasil rangsangan yang tidak diketahui puncanya (Mohd. Daud, 1990). Tindak balas keresahan ini juga mengakibatkan manusia takut dan tertekan (Farj Abd al-Qadir Taha, 1993; Tawfiq, 1998). Pendapat ini disokong oleh Bandura (1997) yang mengatakan bahawa keresahan akan hadir dalam diri seseorang apabila mereka terlalu memikirkan secara berlebihan terhadap kemudaratan yang dijangkakan berlaku.

Namun begitu, keresahan yang dapat dikawal boleh membantu keupayaan individu menghadapinya secara normal (Kadiem & Hamzah, 2004). Dengan bantuan guru, murid-murid dapat mengenal pasti keresahan yang dihadapi oleh mereka dengan melaksanakan langkah-langkah intervensi bagi mengelakkan situasi yang lebih buruk. Antara situasi yang menyebabkan keresahan murid ialah sewaktu sesi pembelajaran dan pengajaran, musim peperiksaan, menyiapkan kerja sekolah, berjumpa dengan guru dan rakan taulan, serta situasi lain yang seumpama dengannya.

Justeru, dalam konteks kajian ini pengkaji akan menggunakan istilah keresahan yang merupakan faktor afektif dalam menggambarkan perasaan dan emosi yang tidak menyenangkan dan memberi kesan kepada psikologi serta kelakuan pelajar semasa pembelajaran pendidikan Islam.

2.0 LATAR BELAKANG KAJIAN

Kementerian Pendidikan Malaysia telah menetapkan setiap murid yang beragama Islam wajib mempelajari pendidikan Islam (Pusat Perkembangan Kurikulum, 1991) serta perlu menguasai aspek al-Quran, fardhu ain dan jawi. Silibus-silibus yang digubal dalam mata pelajaran Pendidikan Islam menjurus kepada penguasaan kemahiran-kemahiran tersebut. Kemahiran ini diajarkan di dalam kelas, baik secara berkumpulan mahupun secara intensif (bersemuka) seperti kem, *tasmik* dan sebagainya. Bagi menilai penguasaan murid, guru perlu merancang, membina, mentadbir, memeriksa, merekod dan melapor hasil pembelajaran setiap murid. Penilaian adalah berdasarkan format pentaksiran formatif dan sumatif yang merupakan elemen utama dalam Pentaksiran Berasaskan Sekolah (PBS) (Lembaga Peperiksaan, 2012).

Walaupun KPM mengharapkan penguasaan bagi setiap kemahiran tersebut, namun aspek situasi kejiwaan (*al-halah al-nafsaniyyah*) murid perlu diberi perhatian (Yosep Aspat Alamsyah et al, 2015; Kamarul Azmi Jasmi & Noor Fadhlina Nawawi, 2012). Justeru, murid yang mengalami situasi jiwa yang tidak terkawal akan berada dalam keadaan lemah dan keluh kesah. Ketika di dalam kelas, simptom ini akan menyebabkan murid yang mengalaminya hilang motivasi dan tumpuan. Aspek luar daripada pembelajaran lebih menarik perhatian untuk ditumpukan dan difikirkan. Hasilnya, pelbagai kemahiran yang cuba diajar tidak akan dapat dihayati dengan sepenuhnya lebih-lebih lagi dalam mata pelajaran pendidikan Islam kerana murid perlu memahaminya supaya dapat menghayati serta

mengamalkan secara berterusan di luar bilik darjah dengan pengawasan minimum daripada guru dan ibu bapa.

Isu tingkah laku zahir (*af'al al-zahirah*) murid merupakan antara isu yang sentiasa menjadi perhatian dan tumpuan. Sekolah dan guru dilihat memainkan peranan paling penting dalam membentuk perwatakan mulia dan mithali murid-murid kerana sekolah merupakan tempat menerima pendidikan secara formal dan sistematik (Mohamad Khairi Othman & Asmawati Suhid, 2011). Namun, beberapa situasi seperti kes buli dan pergaduhan dalam kalangan murid yang berlaku di sekolah yang melibatkan mereka dirakam dan disebarikan melalui media-media sosial memberi kesan kepada psikologi dan emosi mereka. Kesannya amat negatif terhadap sekolah terbabit apabila pelbagai spekulasi dibuat tanpa sebarang usul periksa dan penjelasan daripada pihak yang terlibat yang mana ia mengundang pelbagai anggapan dan tohmahan daripada orang ramai yang meragui keberkesanan sistem pendidikan Malaysia dan peranan pihak sekolah dalam mendokong visi dan misi pendidikan. Punca berlakunya situasi ini adalah disebabkan rasa kepincangan dalam struktur emosi murid dalam membezakan kebaikan dan keburukan yang perlu dilakukan demi jati diri murid yang berkualiti.

Pendekatan dan strategi pengajaran pendidikan Islam yang lemah telah menimbulkan keresahan murid semasa sesi pembelajaran di dalam kelas dijalankan. Guru hanya menyampaikan ilmu semasa sesi pembelajaran dan pengajaran, manakala murid bertindak sebagai penerima ilmu semata-mata (Ab Halim Tamuri et al, 2012). Guru juga didapati gagal memberi perhatian dalam membina hubungan yang baik dengan murid (Mohd Khairuddin Abdullah et al, 2014) ditambah pula dengan ekspresi muka dan sejarah tingkah laku guru yang serius dan garang. Murid menghadapi perasaan takut untuk mengajukan soalan walaupun diberi peluang. Murid pasif dan tiada interaksi dua hala yang berkesan yang mana ia merupakan aspek utama dalam pembelajaran abad ke-21 (Mahbi & Esa, 2014). Murid terpaksa berusaha memahami sendiri dan boleh menimbulkan perasaan buntu dalam pembelajaran mereka.

Beberapa kajian menunjukkan bahawa situasi keresahan tersebut akan mempengaruhi tahap pencapaian akademik pelajar (Shuhaimi Jaafar et al, 2014). Pendapat ini selari dengan Pintrich dan Schunk (1996) yang menyatakan bahawa terdapat hubungan negatif yang konsisten antara perasaan resah yang dialami dengan pencapaian akademik pelajar. Secara umumnya, keresahan pada tahap tinggi akan mengganggu proses pembelajaran, manakala keresahan pada tahap sederhana pula akan membantu pembelajaran. Keresahan pada tahap tinggi dalam pendidikan Islam akan meningkatkan tahap kekeliruan dan kesukaran dalam memahami dan menghayati pembelajaran Pendidikan Islam sebagai elemen spiritual dalam kehidupan seharian. Sementara itu, murid yang mengalami keresahan pada tahap yang sederhana akan menerima rangsangan secara positif serta mencari penyelesaiannya. Ketika menduduki peperiksaan Pendidikan Islam, murid akan berasa bimbang dengan kegagalan dan khuatir tidak dapat menjawab dengan baik. Hasil daripada keresahan tersebut, mereka akan berusaha bersungguh-sungguh membaca, menghafaz, menghayati ilmu dan mempraktikkan kemahiran yang dipelajari supaya lulus dalam peperiksaan tersebut. Seseorang itu akan menghadapi sesuatu perkara tanpa kesungguhan dan bersikap sambil lewa sahaja sekiranya tiada keresahan dalam diri mereka.

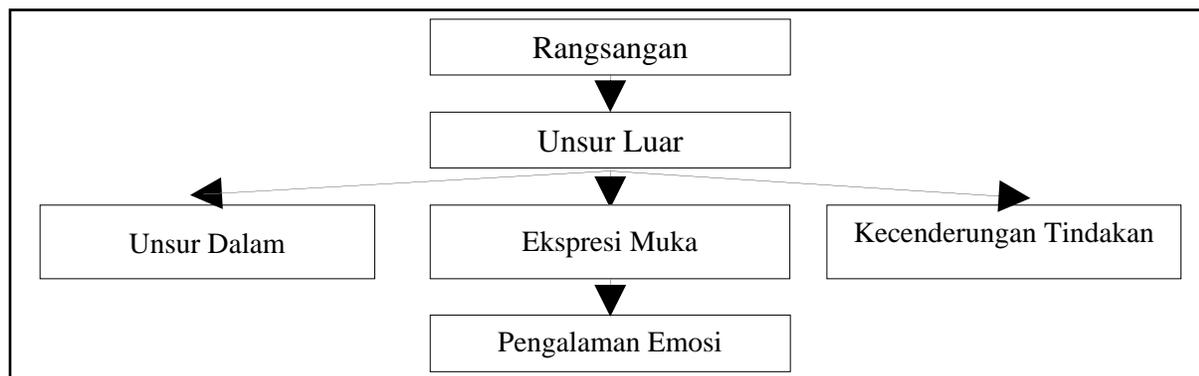
Oleh yang demikian, kajian keresahan murid perlu diberi perhatian serius dan berterusan dalam membantu guru pendidikan Islam menjadi pendidik yang peka kepada tingkah laku murid serta memberi kesan yang maksimum dalam aspek penghayatan murid.

2.1 Kerangka Teori

Teori Emosi Empat Faktor Parkinson ialah teori yang mengenal pasti elemen pengalaman yang dilalui sebagai indikator yang signifikan dalam mengenal pasti keresahan. Bagi menerangkan pengalaman murid dalam pembelajaran Pendidikan Islam, maka teori ini digunakan. Parkinson (1995) percaya bahawa seseorang individu akan menunjukkan tindak balas terhadap sesuatu perkara berasaskan emosi yang sedang dialaminya. Berdasarkan dapatan daripada kajian lepas, teori ini mendapati bahawa terdapat empat indikator yang signifikan yang boleh dijadikan hipotesis serta diambil perhatian dalam kajian ini.

Penilaian terhadap sesuatu situasi atau menerima rangsangan luar merupakan indikator paling signifikan dalam Teori Emosi Empat Faktor Parkinson. Selain itu, terdapat tiga indikator lain yang boleh memberi emosi negatif atau positif. Indikator kedua ialah rangsangan luar. Menurut Deckes (2001) rangsangan luar terbahagi kepada rangsangan psikologi, rangsangan kognitif dan rangsangan fisiologi. Namun demikian, dalam kajian ini, rangsangan fisiologi lebih berkaitan serta memberi tindak balas kepada perubahan fizikal manusia. Sistem saraf secara automatik akan menerima terlebih dahulu sebelum dialirkan kepada emosi manusia. Selain itu, ekspresi muka juga merupakan indikator yang mudah dalam mengenal pasti jenis emosi yang sedang dialami (Laird, 1974). Indikator terakhir dalam teori Parkinson ialah kecenderungan tindakan yang boleh dikaitkan dalam perlakuan manusia. Manusia bertindak atau berkelakuan disebabkan emosi yang sedang dihadapinya. Teori ini juga sejajar dengan teori rangsangan (Connon, 1922) yang menerangkan bahawa pengalaman emosi akan menggerakkan perhatian dan kawalan kepada sesuatu tindakan. Dengan kata lain, manusia akan bertindak atas emosi yang sedang dialaminya.

Jadual 1 Hubungan antara indikator pengalaman emosi



Adaptasi daripada Parkinson dan Colman, 1995

2.2 Objektif Kajian

Berdasarkan kepentingan pembelajaran pendidikan Islam dan kaitannya dengan emosi dalam pembelajaran seperti yang telah dinyatakan, maka kajian ini dilaksanakan bagi mengenal pasti keresahan dalam kalangan murid bagi mata pelajaran Pendidikan Islam. Objektif kajian adalah seperti berikut:

1. Untuk mengenal pasti tahap keresahan dalam pembelajaran Pendidikan Islam.
2. Untuk mengenal pasti hierarki dalam elemen keresahan pendidikan Islam berdasarkan Teori Emosi Empat Faktor Parkinson.

3.0 METODOLOGI KAJIAN

Kajian ini menggunakan pendekatan kuantitatif dan kaedah tinjauan hirisan rentas (*cross-sectional survey*) untuk meninjau tahap keresahan murid terhadap mata pelajaran Pendidikan Islam. Sampel kajian terdiri daripada 83 orang murid Tahun Enam (murid lelaki = 45 orang, murid perempuan = 38

orang) dari tiga buah sekolah kebangsaan harian yang dipilih secara rawak daripada senarai sekolah kebangsaan di daerah Kulai. Sebuah kelas Tahun Enam bagi setiap sekolah telah dipilih secara rawak berdasarkan tiga kategori kebolehan iaitu kebolehan tinggi, sederhana dan rendah Tahun Enam mengikut persetujuan guru besar bagi setiap sekolah yang terlibat. Sampel kajian dipilih daripada pelbagai kebolehan untuk mendapat sampel yang lebih heterogen supaya lebih banyak maklumat pengukuran boleh diperolehi. Instrumen yang digunakan telah diadaptasi daripada Skala Keresahan Matematik (Mohd. Rustam Mohd Rameli, 2012) yang dibina berdasarkan Teori Emosi Empat Faktor Parkinson. Bagi menyesuaikan dengan konteks kajian, item pada soal selidik diubah kepada doamin spesifik bagi mata pelajaran Pendidikan Islam. Soal selidik dibahagikan kepada empat bahagian iaitu penilaian terhadap rangsangan luar (8 item), rangsangan dalam (5 item), ekspresi muka (4 item) dan kecenderungan tindakan (7 item). Murid dikehendaki memilih jawapan yang dipersetujui berdasarkan lima pilihan jawapan (1: Sangat Tidak Setuju hingga 5: Sangat Setuju). Kajian rintis telah dijalankan dan dianalisis dengan menggunakan Model Pengukuran Rasch (rujuk Jadual 1).

Jadual 1 Analisis Kebolehpercayaan Instrumen

Bil	Aspek	Logit	Kesan
1	Alpha Cronbach	0.89	Diterima
2	Kebolehpercayaan Rasch untuk Konstruk Penilaian Terhadap Rangsangan Luar	0.96	Cemerlang
3	Kebolehpercayaan Rasch untuk Konstruk Rangsangan Dalam	0.94	Sangat Baik
4	Kebolehpercayaan Rasch untuk Ekspresi Muka	0.97	Cemerlang
5	Kebolehpercayaan Rasch untuk Kecenderungan Tindakan	0.97	Cemerlang
6	Kebolehpercayaan Rasch untuk keseluruhan Item	0.95	Cemerlang

Berdasarkan Jadual 1, indeks kebolehpercayaan soal kaji selidik adalah antara 0.94 hingga 0.97, manakala indeks kebolehpercayaan keseluruhan pula ialah 0.95. Dapatan ini menunjukkan soal kaji selidik ini boleh dipercayai dan mampu mengukur apa yang perlu diukur (Bond & Fox, 2001).

Analisis ukuran min setiap item telah digunakan bagi mengenal pasti tahap keresahan murid dan juga perbandingan ukuran min setiap item. Selain itu, ukuran min setiap soal selidik telah digunakan bagi menentukan kedudukan setiap indikator dalam hierarki Pendidikan Islam berdasarkan teori Emosi Empat faktor Parkison.

4.0 DAPATAN KAJIAN

Secara keseluruhannya, ukuran min (0.03) menunjukkan sampel dalam kajian pengalaman keresahan murid mata pelajaran Pendidikan Islam adalah sederhana. Ukuran min dalam setiap indikator berada dalam taburan (-0.31 –0.3) (rujuk Jadual 2). Terdapat dua daripada tiga item berada dalam kedudukan paling rendah yang merupakan item dalam indikator penilaian terhadap rangsangan luar (item 8: *Saya berasa risau kerana ketinggalan dalam subjek Pendidikan Islam sekiranya saya tidak hadir ke sekolah (logit=-1.24)* dan item 2: *Saya berasa bimbang apabila memikirkan keputusan Pendidikan Islam yang baik menjadi kriteria dalam proses pemilihan ke SMKA/KAA/SMA (logit=-0.27)*). Sementara itu, item lain yang berada dalam kelompok terendah ialah item dalam indikator rangsangan dalam iaitu (item 10: *Jantung saya berdegup pantas apabila guru bertanyakan sejauhmana penguasaan saya dalam sesuatu topik Pendidikan Islam (logit=-0.82)*). Item-item bernilai negatif yang rendah ini menunjukkan bahawa item-item ini mudah dipersetujui oleh responden.

Di samping itu, terdapat tiga item dalam indikator kecenderungan tindakan berada dalam kedudukan tiga teratas iaitu (item 23: *Saya sering ponteng kelas pendidikan Islam. (logit=1.21)*; item 24: *Saya akan beralih ke kedudukan yang tersembunyi semasa kelas Pendidikan Islam (logit=1.11)* dan item 21: *Saya sering keluar ke tandas pada waktu kelas Pendidikan Islam bagi mengelakkan diri*

dari ditanya soalan (logit=0.96). Item-item bernilai positif dan tinggi ini menunjukkan bahawa item-item ini sukar dipersetujui oleh responden.

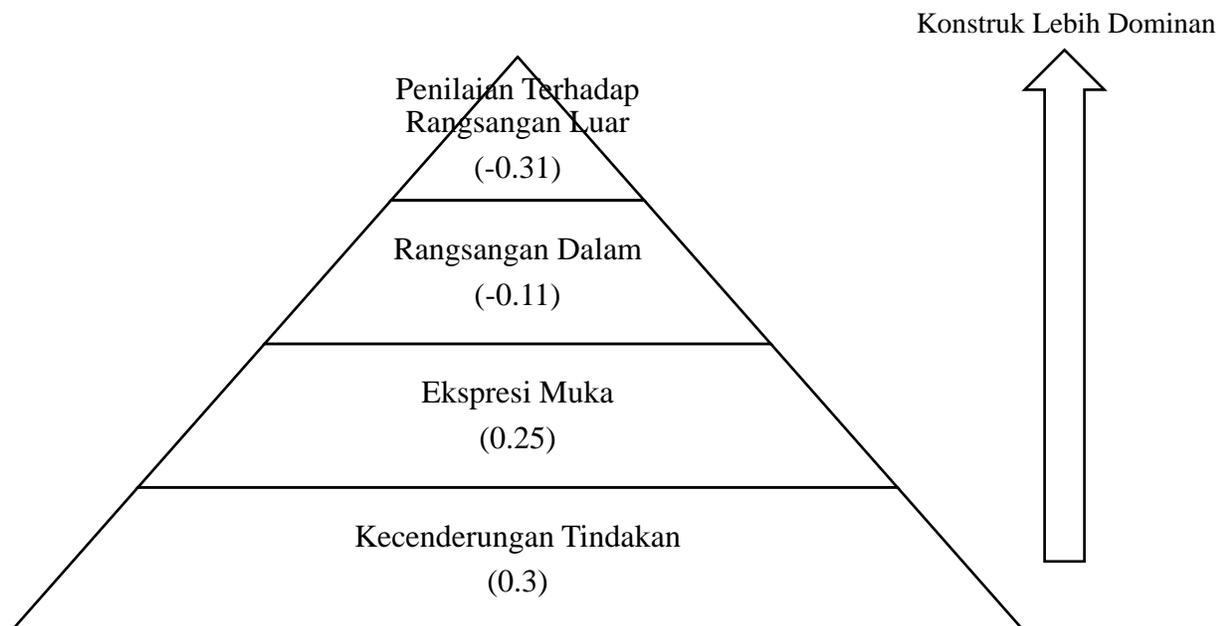
Jadual 2 Analisis Ukuran Item pada Indikator Keresahan Mata Pelajaran Pendidikan Islam

No.	Indikator	Item	Logit
1	Penilaian Terhadap Rangsangan Luar	Saya berasa risau apabila mempelajari pendidikan Islam yang melibatkan banyak tulisan jawi.	0.60
		Saya berasa bimbang apabila memikirkan keputusan pendidikan Islam yang baik menjadi kriteria dalam proses pemilihan ke SMKA/KAA/SMA.	-0.72
		Guru pendidikan Islam yang suka bertanyakan soalan kepada pelajar amat merisaukan saya.	-0.14
		Saya akan berasa cemas sebaik sahaja melihat bentuk soalan peperiksaan Pendidikan Islam yang ditanya berbeza dengan bentuk soalan yang biasa ditanya.	-0.09
		Pencapaian pendidikan Islam saya yang sederhana sebelum ini merisaukan saya untuk mempelajari subjek tersebut.	0.05
		Saya berasa risau apabila tidak mahir untuk mempelajari sesuatu pelajaran pendidikan Islam yang melibatkan hafalan.	-0.45
		Saya berasa bimbang melihat keadaan rakan-rakan yang cemas sebelum memasuki bilik/dewan ujian.	-0.50
		Saya berasa risau kerana ketinggalan dalam subjek pendidikan Islam sekiranya saya tidak hadir ke sekolah.	-1.24
		Ukuran Min Penilaian Terhadap Rangsangan Luar	-0.31
2	Rangsangan Dalam	Saya merasa sakit kepala untuk menjawab soalan Pendidikan Islam yang sukar.	-0.17
		Jantung saya berdegup kencang apabila guru bertanyakan sejauhmana penguasaan saya dalam sesuatu topik Pendidikan Islam.	-0.82
		Saya akan termenung sekiranya tidak dapat menjawab soalan ujian pendidikan Islam.	-0.62
		Tapak tangan saya berpeluh semasa menjawab soalan ujian pendidikan Islam.	0.31
		Tangan saya menggeletar sebelum menjawab soalan ujian pendidikan Islam.	0.73
		Ukuran Min Rangsangan Dalam	-0.11
3	Ekspresi Muka	Saya akan mengerut dahi apabila tidak dapat menjawab soalan pendidikan Islam yang ditanyakan guru.	-0.35
		Muka saya berasa panas apabila menduduki ujian pendidikan Islam.	0.75

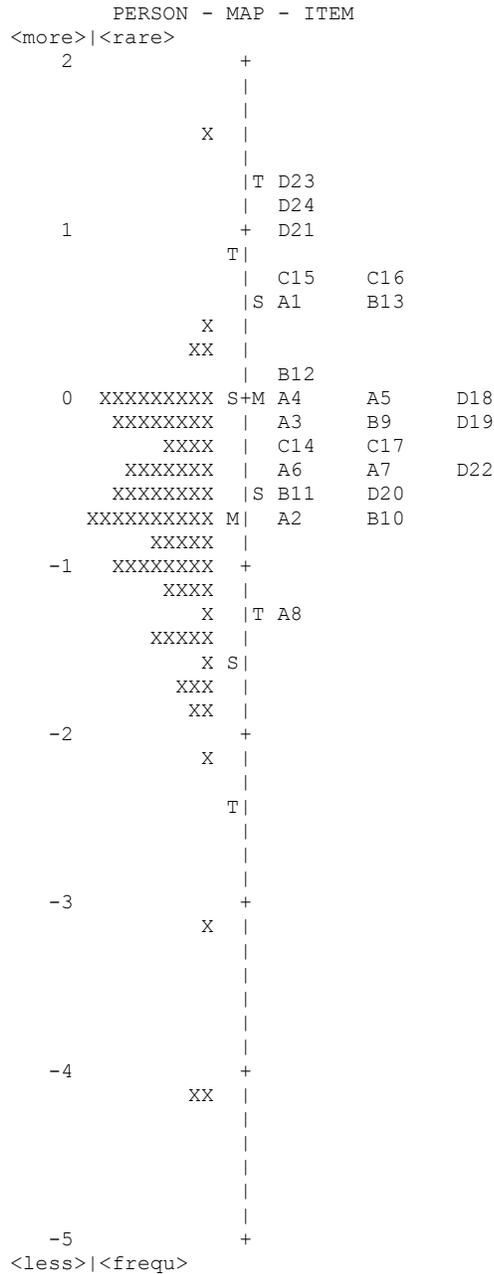
		Muka saya mudah berpeluh sebelum bermulanya ujian pendidikan Islam.	0.83
		Saya akan mengetap bibir kerana bimbang saya tidak boleh memahami tajuk pendidikan Islam baru yang diajar guru.	-0.24
		Ukuran Min Ekspresi Muka	0.25
4	Kecenderungan Tindakan	Saya akan berdiam diri kerana takut ditanyakan soalan semasa kelas pendidikan Islam berlangsung.	-0.06
		Saya akan bermain dengan pen (objek lain) apabila tidak dapat menjawab sesuatu soalan pendidikan Islam semasa ujian.	-0.17
		Saya akan melihat rakan-rakan yang lain apabila saya tidak dapat menjawab soalan pendidikan Islam yang diberikan guru.	-0.55
		Saya sering keluar ke tandas pada waktu kelas pendidika Islam bagi mengelakkan diri dari ditanya soalan.	0.96
		Saya akan cuba menyiapkan ujian pendidikan Islam dengan cepat sebelum pelajar lain menyiapkannya.	-0.43
		Saya sering ponteng kelas pendidikan Islam.	1.21
		Saya akan beralih ke kedudukan yang tersembunyi semasa kelas pendidikan Islam.	1.11
		Ukuran Min Kecenderungan Tindakan	0.3
		Ukuran Min Keseluruhan	0.03

Berdasarkan ukuran min logit dalam setiap indikator, hierarki komponen untuk keresahan dalam pendidikan Islam ditunjukkan sepertimana dalam rajah 2. Komponen penilaian terhadap rangsangan luar berada dalam kedudukan tertinggi, manakala kecenderungan tindakan berada dalam kedudukan terendah.

Rajah 2 Hierarki Komponen Keresahan dalam Pendidikan Islam



Secara visualnya, kedudukan setiap item ditunjukkan dalam peta person-item (rujuk Rajah 3).



Rajah 3 Peta Person-Item

5.0 PERBINCANGAN

Secara keseluruhannya, ukuran min keresahan pendidikan Islam ialah 0.03 (hampir 0.00) yang menunjukkan tahap keresahan murid dalam mata pelajaran pendidikan Islam berada pada tahap sederhana dan murid dapat mengawal pelakuan keresahan pada tahap yang minimum. Namun, dapatan ini tidak menyangkal sama sekali bahawa murid juga pernah mengalami pengalaman keresahan semasa pembelajaran pendidikan Islam. Bagi menangani masalah ini, aspek guru dan murid dilihat boleh membantu mengurangkan keresahan tersebut.

Dapatan kajian menunjukkan indikator penilaian terhadap rangsangan luar berada dalam logit - 0.31. Ini menunjukkan keresahan murid dalam mata pelajaran pendidikan Islam berpunca daripada penilaian negatif kepada faktor persekitaran seperti ketidakhadiran ke sekolah, tidak mahir menghafaz, guru suka bertanya, bimbang dengan keputusan peperiksaan dan sebagainya. Emosi murid tidak terlepas daripada memberikan andaian-andaian negatif. Pelbagai andaian negatif ini dibina hasil daripada pengalaman mereka, pemberitahuan daripada orang lain, tidak menguasai pembelajaran, tidak bersedia dan sebagainya. Selain itu, murid juga beranggapan bahawa guru pendidikan Islam kurang kemahiran berkomunikasi secara sihat dengan murid dan sering melabel murid yang melakukan kesalahan (Mohd Khairuddin Abdullah et al., 2014).

Bagi mengatasi permasalahan ini, guru perlu mengubah stigma negatif dengan membersihkan dan membina jiwa murid agar menjauhi keburukan dan memelihara tingkah laku sesuai dengan fitrah kejadian manusia (Al-Nahlawi, 1996) semasa proses pemindahan ilmu tersebut dijalankan. Justeru, guru perlu memiliki sifat keperibadian yang unggul, ketokohan yang disegani dan perwatakan yang sempurna untuk keberkesanan dalam menyampaikan ilmu pengetahuan tersebut (Abdullah Ishak, 1989). Sikap dan personaliti guru sering diperhatikan oleh murid sama ada sewaktu sesi pengajaran dan pembelajaran di dalam kelas, di dalam sekolah malah juga di luar kawasan sekolah. Perwatakan unggul boleh dipupuk melalui sifat-sifat spiritual seperti ikhlas, sabar, amanah, kebersihan pakaian, sopan ketika berbicara, penggunaan perkataan yang sesuai dan sebagainya. Sifat-sifat ini perlu dilakukan secara istiqamah dan dijadikan tabiat dalam kehidupan seharian untuk dicontohi dan dipandang tinggi oleh masyarakat.

Selain itu, kegagalan para guru dalam memahami kemampuan murid menyesuaikan strategi, teknik dan kaedah pembelajaran merupakan penyebab kepada murid merasa tidak seronok dan tertekan (Kamarul Azmi Jasmi & Noor Fadhlina Nawawi, 2012). Guru lebih suka menggunakan teknik pengajaran yang mudah seperti kuliah dan syarahan kerana tidak memerlukan persediaan yang banyak, perbelanjaan yang tidak besar dan belajar mengikut pengalaman silam sewaktu berada di sekolah dulu (Yusuf Hashim, 2001; Ab. Halim Tamuri et. al, 2004; Ab. Halim Tamuri et. al 2010). Murid berasa tertekan kerana tidak diberi peluang untuk berfikir serta mengalami pembelajaran berdasarkan zaman yang sedang dilaluinya.

Bagi mengatasi masalah ini guru perlu didedahkan dengan penggunaan bahan bantu mengajar yang berkualiti serta digunakan secara berkesan seperti penggunaan ICT, al-Quran, buku kerja tambahan, akhbar, kad imbasan, kad carta, kad manila dan sebagainya (Mohd Aliff Mohd Nawi et. al, 2011). Selain itu, teknik pengajaran dan pembelajaran iaitu pembelajaran mudah alih boleh diaplikasikan kerana majoriti ibu bapa rakyat Malaysia mempunyai kemampuan memiliki peralatan mudah alih berinternet yang mana ia boleh diaplikasikan dalam pembelajaran murid menerusi pengawasan ibu bapa. Bidang pendidikan Islam dilihat mempunyai potensi yang tinggi dalam mengaplikasikan teknik ini (Mohd Aliff Mohd Nawi et. al, 2011; Muhammad Ridhuan & Saedah Siraj, 2010).

Hasil kajian juga mendapati bahawa keresahan murid boleh dikesan melalui kedudukan fizikal dan perubahan air muka murid. Murid-murid yang tidak dapat menjawab soalan atau takut ditanya akan berusaha untuk mengelakkan diri daripada ditanya dengan mendiamkan diri, merendah diri, meniru kawan atau keluar ke tandas. Mereka tidak menonjolkan diri dan bersifat rendah diri (*low profile*) di dalam kelas berbanding kebiasaan. Di samping itu, pensil atau objek-objek lain dijadikan mainan dengan memusing-musingkannya dengan menggunakan jari mereka. Perbuatan ini dilakukan di atas meja secara konsisten dan berterusan semasa belajar atau ketika sedang menjawab soalan. Keadaan fizikal murid turut berubah dengan mengerutkan dahi, berasa panas, berpeluh, mneggeletar, jantung berdegup kencang dan sakit kepala.

Bagi mengatasi masalah ini, teknik merehatkan diri perlu dilakukan sendiri dengan bimbingan guru kerana ia boleh memberi kelegaan dan kerehatan kepada emosi (Pintrich dan Schunk, 1996). Pengetahuan teknik pernafasan boleh mengurangkan kadar degupan jantung ke tahap normal seperti menarik nafas dalam-dalam, menahan nafas dan menghembus secara perlahan-lahan serta mengulangi sebanyak 10 hingga 15 kali. Selain itu, urutan di tengah kening secara perlahan-lahan dengan menggunakan jari telunjuk juga boleh mengurangkan denyutan di bahagian kepala.

Hasil kajian ini telah mendapati indikator dimensi penilaian luaran lebih memainkan peranan dalam merangsang keresahan murid berbanding dimensi emosi. Kajian ini selari dengan kajian yang menunjukkan faktor persekitaran punca utama kepada keresahan (Boomsma; Bartels dan Hudziak, 2008).

6.0 KESIMPULAN

Dapatan kajian menunjukkan terdapat empat indikator dalam Teori Emosi Empat Faktor Parkinson yang digunakan bagi mengenal pasti pengalaman keresahan murid dalam mata pelajaran Pendidikan Islam. Indikator penilaian terhadap rangsangan luar merupakan indikator paling memberi kesan kepada tahap emosi murid. Walau bagaimanapun, indikator-indikator lain yang boleh memberi kesan terhadap pembentukan keresahan ialah rangsangan dalam, ekspresi muka dan kecenderungan tindakan.

Kajian ini menjadi panduan kepada guru dalam mengenalpasti perubahan fizikal dan tingkah laku murid yang boleh membentuk keresahan di dalam diri murid. Guru perlu mempunyai ilmu kemahiran psikologi yang mantap dalam memastikan murid-murid yang terdedah kepada keresahan berada dalam keadaan terkawal serta tidak mengganggu rakan-rakan lain semasa sesi pembelajaran dan pengajaran di dalam kelas.

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Problems and Prospect of Islamic Da'wah in Nassarawa Eggon Local Government Area, Nasarawa State, Nigeria

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Abstract

Da'wah is a duty for all Muslims. The Glorious Qur'an as the Muslim's most authentic Book (*Kitab*) provides the basic principles of Da'wah methodologies to be applied by the Muslims *Da'i* (preacher) in the Da'wah field. This paper, therefore, attempts to provide the much-lacking information on the problems and prospect of Da'wah in Nassarawa Eggon. It looks into the challenges and problems faced by the Da'wah movement and also examines the reasons for the slow progress of Islamic Da'wah in the area. This is crucial because necessary actions could then be taken or solution is sought to ensure the smooth progress of Da'wah activities in Nassarawa Eggon. It examines the prospect of Islamic Da'wah and the efforts of the Muslim community towards the future and progress of Islamic Da'wah in Nassarawa Eggon in years to come.

Keywords: Islamic Da'wah, Nassarawa Eggon, Problems, Prospects

1.0 INTRODUCTION

Nassarawa Eggon is an integral part of Nasarawa State of Nigeria. Being one of the most populous Local Government Area in the state, Nassarawa Eggon is known to others especially in the realm of economic activities and peaceful co- existence. Yet, the same thing could be said with regard to Islam in Nassarawa Eggon. Very little is known about the history of Islam in the area.

Islam as a religion started to penetrate into the lives of the Eggon people from the beginning of the 20th century. This is a relatively late compared to places like Lafia and Keffi Local Government Areas of Nasarawa State, this is due to number of factors, by virtue of their geographical location, historical and ethnic relationship with Kanem Bornu Empire and the Sokoto Caliphate respectively, the Eggon people had no direct trade link with the two great empires in the Northern Nigeria that contributed to the spread and development of Islam which could have to attract immigrant Muslim traders and preachers into their midst to introduce the religion of Islam (Focus on Nassarawa Eggon, 1993).

However, the rapid acceptance of Islam when Sir Ahmadu Bello visited Nassarawa Eggon during the reign Alhaji Abdullahi Idde in 1953, a Muslim Aren Eggon (the King of the Eggon people). The visit attracted a lot of Eggon people to embrace Islam (Focus on Nassarawa Eggon, 1993). In the Glorious Qur'an Allah, had spoken the truth when He declared that:

When comes the help of Allah and conquest, and you see that people enter Allah's Religion in Crowds (Qur'an, 110: 1-3).

With this many Hausa traders and scholars became familiar with the area and started to establish their ideals must especially that of Islam. Thus, a Qur'anic school was established in the Palace of the Aren Eggon and this helped in the spread and dissemination of the teachings of Islam amongst Eggon people.

The exact percentage of Muslim community in Nassarawa Eggon is uncertain, for several reasons. To begin with, in Nassarawa Eggon, the government simply does not keep records or statistics on the number of Muslims in the local government. Unlike in many other parts of the world, religion is not considered as an important demographic factor in Nigeria. It is deemed as a matter of individual's choice and freedom.

It against this backdrop of the state of happenings, this paper looked at the phenomenon of Da'wah, its problems and prospects in Nassarawa Eggon and how Islam drew most of its followers and other non-Muslims in understanding the teachings of the religion of Islam. Hence, the Islamic Da'wah has been playing a significant role in promoting peaceful co-existence in Nassarawa Eggon and Nasarawa State in general.

2.0 DEFINITION OF DA'WAH

According to Abu Ammar (2016), da'wah, an Arabic term, means to invite. Essentially, da'wah has two dimensions: external and internal. External Da'wah is to invite non-Muslims to Islam and teach them about Islamic beliefs and practices. Internal da'wah is to teach Muslims about aspects of Islam.

Da'wah is a *fard kifaya* (an obligation that rests upon the community, not the individual), if there are individuals within a community inviting people to da'wah, then others within the community are relieved of the obligation. If no-one in the community issues the invitation, the sin falls on every individual within that community (Ammar, 2016). A person who performs da'wah is known as a *da'is* (persons carrying out da'wah duty). Although their effectiveness will vary according to their ability, all *da'is* (those carrying out da'wah) should be, at the very least, familiar with the basic teachings of Islam (Ammar, 2016).

The term *da'wah* which is used in Qur'an and *hadith* denotes the number of meaning. However, in the modern period, "*da'wah*" often refers to Islamic missionary activities, which are increasingly characterized by long-range planning. Competent utilization of the media, the establishment of study centers and mosques, earnest urgent preaching etc. (The Oxford Encyclopedia of the Modern Islamic World, 1995a). Equally, in religious sense "*da'wah*" refers to an invitation addressed to men by God (Allah) and His Prophets towards the belief in the religion of Islam (The Oxford Encyclopedia of the Modern Islamic World, 1995b).

Literally, *da'wah* means to call, appeal, and request people either towards the truth or falsehood, appeal for an aid or a call for help, appeal to God or pray (Jamil Hashim 2002). *Da'wah* also meant an invitation to a meal. *Da'wah* is the process of reminding man of his true mission and attempting to bring him back to his origin. Thus, the mission of all the Prophets is made up in this way of reminding their people about their destiny to which they were committed (Khurram Murad 2002). Allah says:

They are those whom Allah had guided. So, follow their Guidance. Say No reward I ask of you for this (the Qur'an). It is Only a Reminder for (mankind and jinn's) (Qur'an, 6:90)

Furthermore, Shaykh Aliyu Mahfuz defines *da'wah* as motivating and directing people to the performance of good deeds in the right path (Mahfuz, 1979). A contemporary scholar in the field, give the following definition of *da'wah*; theoretically, *da'wah* means efforts to people to believe in Allah and His Prophet (SAW) by obeying and implementing the teachings of Qur'an and *Sunnah*. *Da'wah* covers all aspects of human life personally and collectively. *Da'wah* also means calling people to the fold of Islam. Whenever the term of *da'wah* is attributed to Islam, it means an effort to spread and convey the message of Islam to people. *Da'wah* is also defined as the initiative to motivate people to enjoin the right and forbid them from the wrong so that they may succeed in this world and in the hereafter. It is an effort to protect or save humankind from evil and to admonish them from that which leads to the punishment of Allah (Hashim, 2002)

Again, it was also defined by Al-Bayanuni Muhammad (1995) as conveying Islam to the people and educating them (about its teachings) and implementing its rules in the state of affairs. Adam Abdullah Al-Ilori (1979) viewed it as drawing people's attention and rationality toward an ideology or belief which is of benefit and advantage to them. It is also rescuing people from going astray or from tribulations which beset them (Al-Ilori, 1979).

In the same vein, Munir Hijab (2004) succinctly stated that the formal meaning of *da'wah* could be identified in two ways: first (teaching the) religion or Islam, its basic elements, facts and values and its legislation. It is, in reality, a complete social system which comprises all facets of human activity and all laws regulating this activity including those that involve the rights of the Lord over his servant. The second identification involves spreading, conveying and inducing or communicating and informing the religion (Munir Hijab, 2004). In a conference organized by Muslim World League *da'wah* is defined as:

Sermonizing about Islam and communicating the message of Islam to the Non-Muslims. This is a rather limited view of the meaning of Da'wah. The essence of Da'wah begins in the Midst of the Muslim Ummah itself. It is the search for practical means of organizing and directing all aspect of individual and communal life according to the principles of Islam (Da'wah and the Development of Muslim World, 1987:1)

Contextualizing the meaning of *da'wah*, Sayyid Qutb (2002) in his translated work, submitted that, the task of enjoining what is right and forbidding what is wrong is not an easy one, especially when we consider that it inevitably conflicts with people's desires, interests, and pride. There are in this world of our tyrants who impose their authority by force, people who are interested only in carnal desires and who do not wish to be elevated to a nobler standard. There are also the lazy who hate to be asked to be serious, the unfair who hate justice, the deviant who do not for a moment contemplate a

straightforward attitude, as well as those who think wrong of every right thing and consider every wrong thing to be right. No nation, let alone humanity as a whole, can prosper unless goodness prevails, right is upheld and wrong is thrown out (Qutb, 2002).

The principle of Da'wah should not be carried out with oppression since Islam emphasize that, there should be no force in the matter of belief or religion. It should be carried in an appropriate manner considering the time, place and people to who is introduced either through speech, writing or any other suitable means. There are three ways, which according to *Ahlul Tafsir* described effective Da'wah namely; *Hikmah* (through wisdom), *mau'izatul hassana* (good advice) and proper dialog or debate (Murad, 2002). This is based on Allah's saying:

Invite to the Way of Your Lord with wisdom 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 Best Aware of those who are guided. (Qur'an 16:125).

3.0 DA'WAH IN NASSARAWA EGGON LOCAL GOVERNMENT AREA

In doing da'wah in Nassarawa Eggon, the role of the Muslim organization or the Muslim Preachers are indispensable, coming from places like Lafia, Akwanga, Nasarawa, and Keffi. The organizations or Muslim scholars gave Islamic lectures and called the Eggon people and other tribes towards Islam. Their intention is clear, that is to propagate Islam and its teachings to the people.

In Nassarawa Eggon da'wah by Muslim scholars started in 1958, according to Usman Aboh Angolo who revealed that Muslim scholars come from Lafia and Keffi most especially on Fridays and immediately after Jumu'ah prayers they moved into some villages and began their da'wah activities till Sunday evening which they will return to their various destinations (In-Depth Interview with Angbolo, 2016).

The researcher also observed that the activities of the *Jama'atu Izalatil Bid'ah Wa'iqamatis Sunnah* (JIBWIS) group have contributed in the da'wah activities in Nassarawa Eggon through their weekly preaching in villages in the area (JIBWIS, 2013). This is because its da'wah cut across all the villages and areas within the Nassarawa Eggon. This Islamic organization does organize lectures to sensitize people to the real teachings of Islam.

The *Jama'atu Nasrul Islam* (JNI) and JIBWIS in conjunction with the Muslim Students' Society of Nigeria (MSSN) in Nassarawa Eggon were able to be organizing *da'wah* programs for secondary school students. This they do through their programs in secondary schools within the Area Office of Education. During the in-depth interview (IDI) with Islamic religious teacher Ishaq Muhammad Idde (2016), he recounted that the programs are aimed at educating the students on the various teachings of Islam, most especially the issue of morality.

Similarly, it has been observed that there are other Muslim groups who involved in da'wah activities in Nassarawa Eggon like the Muslim Sisters of the Medical and Health Workers in Nassarawa Eggon. This group have successfully been organizing da'wah lectures for women during the weekend and normally pay a visit to hospitals and the less privilege. They do involve children in Qur'anic Recitation competition in order to keep the children busy and up to date about their religion (IDI with Maimunat Danladi 2016).

4.0 PROBLEMS OF DA'WAH IN NASSARAWA EGGON

In explaining the reason for small Muslims population in Nassarawa Eggon Local Government of Nasarawa State, some people tend to point to the slow progress of Islamic Da'wah in the villages that surrounded Nassarawa Eggon town.

4.1 Ideological and Methodological Difference

It has been attributed that disunity within Islamic organizations is the single most threatening problem Islam faces in Nigeria in general and Nassarawa Eggon LGA. There exist many Islamic organizations mostly propagating incompatible ideologies and working at cross-purposes between Sunni and Sufi schools of thoughts. These internal wrangling had deviated the attention of the Islamic organizations from preaching the teachings of Islam to non-Muslim particularly in the rural areas. Non-Muslims are left in doubt on where they would belong if they are converted to Islam, these have tremendously affected the spread and development of Islam in the areas surveyed.

Additionally, the coming up of several Islamic organizations with contradictory ideologies on the fundamental objectives of Islam, time of prayers, the process of digging graves and the supplication for the dead person in the cemetery. Celebrating the birthday of Prophet Muhammad (SAW), naming ceremony congregation, insulting and cursing most of the Prophet Muhammad's companions and wives by Islamic sect, has dwarfed the development of Islam because the Islamic scholars and followers expend great deal of time debating and arguing instead of taking the religion to the rural areas that Islam has not reached. These methodologically (*Minhaj*) divide between those who believe teachings and practices should be strictly on Qur'an and Hadiths based on the understanding of the Prophet Muhammad (SAW), his companions and those who followed them, on one hand, those who counter such methodology has created an irreconcilable methodological and ideological rift, which has been the detrimental to *da'wah* in the area studied.

4.2 Ignorance

In looking at the problems facing Islamic *da'wah* in Nassarawa Eggon some factors are worthy of discussion. To begin with, even with the progress of Islam among the people of Nassarawa Eggon, a large proportion of the people of Nassarawa Eggon are ignorant of the true teachings of Islam as practiced by the Noble Prophet Muhammad (S.A.W). In villages unlike the township, they know very little about Islam and whatever they know of are either sketchy or misleading (IDI with Nasir Al-Qasim 2016). And even the non-Muslims are ignorant of the religion of Islam which leads them to develop hatred against Muslims and Islam. All these were as a result of their misunderstanding of Islam, lack of interest in getting to know about Islam, ineffective programs conducted by Muslim groups to acquaint the Non-Muslims with Islamic teachings and lack of enough Muslim *Da'wah* persons who are fluent in the Eggon language.

The lack of concentration of *da'wah* in urban and rural areas has left a significant population of Muslims with ignorance, there is a discrepancy between what Muslims ought to be and what Islam is. Due to ignorance, most of the Muslims in Nassarawa Eggon failed to know the ideological line that divides Islam from Christianity and other traditional religions thereby created the perception among the non-Muslims that all religions are the same because Muslims also partake in their activities and celebrate with them during their religious festivals.

Therefore, ignorance among the Muslims created misgiving and misunderstanding, of misperception and misrepresentation, of mistrust and hostility, of images, both false and true, which seems to have become permanently lodged in hearts and minds of the non-Muslims. Most of the impressions and perceptions created by ignorant Muslims are ill-founded, some non-Muslims in Nassarawa Eggon Local Government Area deliberately believed and planted hatred and disdain against Islam and Muslims in order to prevent others from embracing it. Some may be as a result of ignorance and follies of those who want to convert to Islam such as referring to them as converts (*tubbabu*).

In order to address problem of ignorance in Nassarawa Eggon, it has succinctly suggested that *da'wah* must strive ceaselessly against these walls of ignorance, prejudice, and hostility, and either admit defeat or find a way to overcome them through rigorous teaching of basic foundations of Islam

across all communities and villages thereby reducing the magnitude of ignorance and illiteracy of the basic knowledge of Islam.

4.3 Funding

Connected to reducing the magnitude of ignorance and illiteracy in the areas studied, there is exigent need of funds to finance establish schools, train Islamic teachers and pay the salaries of the teachers as well as other logistics to enable Islamic teachers to go to the remote areas and villages.

An Islamic scholar, during an interview, revealed; that lack of funds, enough Islamic books, sound equipment are some of the major problems of *da'wah* in Nassarawa Eggon. He further stated that lack of funds to carry out *da'wah* activities causes a lot of problems in the effort to spread the true Islamic teachings and call the non-Muslims to Islam. Very often, the Muslim communities or organizations in Nassarawa Eggon have to seek for donation and contributions from the government and wealthy individuals outside Nassarawa Eggon to build much-needed facilities such as *Masjids* (Mosque), sound instruments, Islamic schools and travel for outreach preaching and teaching (IDI with Jibril Yahya, 2016). The *Masjid* is particularly crucial in spreading *da'wah* since these institutions served not only as places of worship but also learning centers for those who wish to learn more about Islam. He also observed that despite the contributions and donation from individuals, the accumulated funds always fall short, to the extent that proposed programs and projects have to be stopped or abandoned due to financial constraints.

Therefore, in order to cushion the effects of lack of funding to finance Islamic activities, there is a need for religious organization to engage in corporate business, establish companies that would engage in corporate enterprise that would yield profit thereby become self-reliant and self-sufficient in carrying out *da'wah* without relying donation, charity, and contributions from questionable sources.

4.4 Insecurity

Security challenges also hindered *da'wah* activities and programs in Nassarawa Eggon as the scholars/preachers find it difficult to get into the rural area to extend the message of Islam to the people. An Islamic cleric, Al- Qasim (2016) expounded that, we faced security problem whenever planned *da'wah* program aimed at going to villages because the *Ombatse* (ethnic militia) does not allow us to call people against their beliefs, the *Ombatse* militia during their peak, had overpowered the security agencies and for that no Islamic Scholar would want to risk his life. Couple with the fact that Islam is not strong in the villages hence, the *Ombatse* Cult finds it very easy to penetrate into the lives of the villagers, in spite of the fact, *Ombatse* has not historical roots in the culture of Eggon people and base in Nassarawa Eggon town. In order to address this issue, the Council of Ulama of JNI and JIBWIS took the matter before the State Government which acting on such reports banned the activities of the *Ombatse* entirely.

Similarly, Umar Galle (2016) revealed during In-depth Interview that, the *Ombatse* Cult are found harassing people in the *Masjid* in some of the villages. He said Islamic scholars find it difficult to go to villages to preach as members of the *Ombatse* Cult beat or threaten to kill any Muslim preacher that preach against their activities. He further stressed that the coming of the *Ombatse* Cult in early 2011 has been causing havoc and damage to Islamic *da'wah* and acceptance of Islam among the Eggon people. At the heat of the *Ombatse* crises, they destroyed most of the *Masjids* and other structures in the affected villages. They also caused a setback to the foundation laid by Muslim Scholars, most especially the aspect of *Tauheed* (monotheism), since the teachings of Islam did not penetrate much into their lives.

4.5 Ethnicity

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 (S.A.W). Ethnicity has been adjudged as one of a factor which hindered the spread of Islam. During In-Depth Interview, Leader of JNI Nassarawa Eggon, Jibrin Yusuf (2016) narrated that, ethnicity is one of the major impediment to the development of Islamic *Da'wah* in Nassarawa Eggon. People refused to embrace the teachings taught by someone that is not from their ethnic group especially in rural areas where inhabitants understand only the Eggon language. In the early days of Islamic missionaries, preachers faced stiff resistance especially Hausa people that came to preach Islam, because the Eggon people viewed Hausa as an alien language and Hausa people are in the villages to spread the dominance of the Hausa hegemony on the minority ethnic groups in Northern Nigeria. It was also observed that lack of enough Islamic scholars from Eggon ethnic nationality who can conduct the contemporary *da'wah* programs in the area and regular training and re-training of scholars to update their knowledge as far as *da'wah* is a concern in Eggon language has greatly contributed to the low rate of people embracing Islam. Effort should be geared towards sending the children from Eggon ethnic nationality to study Islamic religion to come and spread Islam among their folks. Scholarship and funding are needed to sponsor young and devoted Muslims from villages to be trained as teachers and preachers.

4.6 Manpower

Since the inception of Nassarawa Eggon town in 1953, there has been a shortage of well-educated Islamic teachers and preachers. This has hampered the spread of Islam because the converts have no enough places to learn Islamic education and those who have little knowledge have no scholars to advance their knowledge. It was only in 2002 that, an Eggon person emerged the Chief Imams of one of the four Juma'at Masjids in Nassarawa Eggon town, as, at 2017, three of the four Imams of the Juma'at Masjids are not Eggon people. There is need of fund for a foundation that will be sponsoring children and youths who have a passion for Islamic education in order cushion the effects of the shortage of manpower to teach and preach.

5.0 PROSPECTS OF DA'WAH IN NASSARAWA EGGON

Regarding the future of Islam in Nassarawa Eggon Local Government Area of Nasarawa State, the prospect of *da'wah* as a whole is promising and portends a bright future due to the current efforts and activities by some Muslims organizations. Though there some problems related to the *Da'wah* activities such as the fear of being isolated as encountered by new converts to Islam still remain, some would subside and the situation improves with time especially as the Muslims and non-Muslims continue to understand the true teachings of Islam. Most of the villagers are doing away with the *Ombatse* cult and embrace Islam as a result of the influx of Islamic preachers to hitherto restricted areas.

Despite the low proportion of Muslims that acquired Islamic education and those who understands the teachings of Islam among the non-Muslims in Nassarawa Eggon, it is encouraging to see that Islam is steadily growing and gaining ground among the Eggon people, more interesting is, most of the converts are youths which showed that they would convince their friends and relatives to embrace Islam. A statistic by the *Jama'atu Izalatil Bid'ah Wa'iqamatis Sunnah* (JIBWIS), showed that over 70 percent of the total Muslim population belongs to the 25 – 35 and 36 – 45 age groups (JIBWIS, 2013). With the steady increase in the number of Muslims in Nassarawa Eggon and the existing trend which shows younger person's converting to Islam, contacts between Muslims and non-Muslims either at workshops and seminar or other public places will increase substantially, and this would help the non-Muslims population in the villages to have a better understanding of Islam.

The researcher observed the growing Muslims' population in the area, the number of *Masajid*, Islamic Schools, and Muslim Organizations, which would enhance the *da'wah* process further, are expected to increase. *Masjid* is found in almost all the villages in Nassarawa Eggon Local Government Area with the exception of Kagbu, Arikpa, Aguji, Lizzi Keffi, Alushi and Ubbe/ Ogba villages out of the 34 villages under Nassarawa Eggon. One of the progress that Islamic *Da'wah* is gaining in Nassarawa Eggon is that Islamic Scholars are now preaching and calling people to Islam in the Eggon dialect. An Islamic preacher during In-depth Interview, Marafa (2016) opined that, contrary to the opposition to early Islamic preachers that were not from Eggon ethnicity faced in their quest to spread Islam, now there are a lot of indigenous scholars which are well-versed in both Islamic and Western education, entering the nooks and crannies of Eggonland preaching the words of Allah in Eggon language without fear of tribalism and attack. People are embracing Islam after understanding the explanations in Eggon dialect.

However, an Islamic preacher in Nassarawa Eggon during in-depth interview (IDI) Al- Qasim (2016) observed that, there is some progress and stated that, unlike in some other areas where the number of Muslim converts reached few hundreds per year and is growing, the recorded number of Muslim converts among the people of Nassarawa Eggon is low, most likely about 40 – 50 a year.

Therefore, another area in which Islamic *da'wah* show a lot of prospects is in the establishment of Islamic Schools that run both Islamic and Western educational programs in Nassarawa Eggon today. Muhammad Maigari (2016) submitted that these schools were built in order to bring up the young ones who would assist in doing *da'wah* in the future. He mentioned of the Islamic schools, for example, the *Al-Iman* School, *Alogani* established by a Syrian Nurudeen Al- Rawi in 2007. Also, the (JIBWIS) built and run school in Nassarawa Eggon, *Ummul Qura* schools and Sheikh Abubakar Mahmud Gummi School both of which enrolls students into Nursery, Primary and Secondary sections. It was also observed that the (JIBWIS) owned and run *Assasul Islam* (basic Islam) nursery and primary school. There are other Islamic schools that also run Western educational programs like *Hayatul Islam*, *Al-Ikhlās*, and *Al- Bayan* Schools.

6.0 CONCLUSION

Neither accurate statistics of the Muslims has been recorded nor is the clear history of the first coming of Islam and carrying out Islamic *Da'wah* in Nassarawa Eggon available. There are rather various oral accounts and views in respect to Islamic *Da'wah* and number of Muslims in Nassarawa Eggon. In brief, substantial impact of Islam into these areas was not promising until recent times that the Muslim population undoubtedly are on the rise; almost on daily basis.

Regardless of these facts, Islam is rapidly growing in Nassarawa Eggon and its surroundings, now there are Nineteen Juma'at Masjids from the previous two in the 1990s. Though some challenges and problems in carrying out Islamic *Da'wah* are expected to continue or persist, in due course Islam hopefully, would find a better place in Nassarawa Eggon and become the leading religion from all indication if the current tempo is maintained. With the recent developments in Nassarawa Eggon, i.e. the increasing number of Muslim converts, especially young people and the growing number of Muslim organizations and Islamic institutions such as masjids and schools, etc. the future of Islam in Nassarawa Eggon is certainly looking bright.

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LIST OF RESPONDENTS DURING IN-DEPTH INTERVIEW (IDI)

- Imam Jibril Danladi Yusuf, (50 years), Islamic Scholar, Nassarawa Eggon. Interviewed on 21/04/2016.
- Ishaq Muhammad Idde, (45 years), Teacher, Alogani, interviewed on 28/ 02/ 2016.
- Mal. Jibril Yahya, (40 years), Islamic Scholar, Nassarawa Eggon, interviewed on 29/02/2016.
- Maymunat Danladi Asse, (30 years), Civil Servant, Nassarawa Eggon, interviewed on 28/02/2016.
- Muhammad Abdullahi Maigari, (32 years), Student, Nassarawa Eggon, interviewed on 18/04/2016.
- Umar Abdullahi Galle, (40 years), Independent Journalist, Nassarawa Eggon, interviewed on 21/04/2016.
- Usman Aboh Angbolo, 78 years, Tafidan Eggon, Nassarawa Eggon, Interviewed on 18/02/2016.
- Ustaz Nasir al- Qasim, (41years), Islamic Scholar, Nassarawa Eggon, interviewed on 29/02/2016.
- Ustaz Umar Yakubu Marafa, (35 years), Civil Servant, interviewed in Nassarawa Eggon on 21/04/2016.