



INTERNATIONAL PEACE COLLEGE
SOUTH AFRICA

كلية السلام العالمي بجنوب أفريقيا

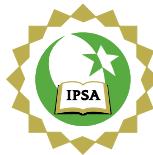
Knowledge · Virtue · Civilization



Al-Wasatiyyah

IPSA Journal of Islamic and Arabic Studies

Volume 2
Issue 1
November 2023



INTERNATIONAL PEACE COLLEGE
SOUTH AFRICA

كلية السلام العالمي بجنوب أفريقيا

Knowledge · Virtue · Civilization

Al-Wasatiyyah

IPSA Journal of Islamic and Arabic Studies

ISSN: 2958-2199

EISSN: 3078-5731

Volume 2
Issue 1
November 2023

Editorial Team

Professor Belqes Al-Sowaidi – Editor-in-chief – *International Peace College South Africa and Taiz University, Yemen*

Dr. Dawood Terblanche – Managing Editor – *International Peace College South Africa, South Africa*

Wahib Abdul Jabaar – Managing Editor – *International Peace College South Africa, South Africa*

Academic Advisory Committee

Professor Tawfeek Mohammed – *University of Western Cape, South Africa, South Africa*

Professor Sadiq Almanbari – *Taiz University, Yemen*

Professor Jasser Auda – *Maqasid Institute, Canada*

Dr. Zaid Barzinji – *Maqasid Institute, USA*

Professor Abdullah Bayat – *University of the Western Cape, South Africa*

Professor Aslam Fataar – *Stellenbosch University, South Africa*

Professor Mohamed Haron – *Stellenbosch University, South Africa*

Professor Yasien Mohamed – *University of Western Cape, South Africa*

Professor Auwais Rafudeen – *University of South Africa, South Africa*

Dr Nafisa Patel – *University of Cape Town, South Africa*

Dr. Zahraa McDonald – *University of Johannesburg, South Africa*

M Ighsaan Taliep – *International Peace College South Africa, South Africa*

Fakhruddin Owaisi – *International Peace College South Africa, South Africa*

Table of Content

Editorial Note	1
Sustainable Development: Islamic Perspectives and Implementation <i>Suleman Dangor</i>	4
Food Security: The Critical Discourse on Gelatine for Muslims in South Africa <i>Dawood Terblanche</i>	40
Exploring the <i>Da'wah</i> Discourse: A <i>Maqāṣid</i> Perspective on Challenges and Receptivity in the Western Cape <i>M. Wahib Abdul-Jabaar</i>	72
Educational Support and Parental Involvement for Immigrant Learners at Islamic Schools in South Africa: <i>A Maqāṣid Al-Shari'ah</i> Approach <i>Lamees Peters</i>	104
بنية المكان في سرد جائحة كورونا: مقاربة بنوية تكوبينية للسرد الروائي في "حارس زهرة الأوركيدا" لجعفر يعقوب المصطفى السعدي علي فرحان	134
اتجاه طلبة التعليم الأساسي نحو تعلم اللغة العربية بوصفها لغة إضافية ثانية فاطمة الشيخ	155

Editorial Note:

Welcome to the second issue of AL-WASATIYYAH, IPSA's Journal of Islamic Studies and Arabic, a peer-reviewed academic journal that aims to promote interdisciplinary and critical scholarship on Islam and Muslim societies in Africa and beyond, as well as Arabic and culture. Original research articles in both English and Arabic are featured in this issue.

This issue features original research articles that delve into the relationship between Islam and sustainable development, the critical discourse on gelatine for Muslims in South Africa, the discourse of *da'wah* from an Islamic thought *Maqāṣidī* approach, and educational support and parental involvement for immigrant learners at Islamic schools in South Africa. The authors employ diverse methodologies and perspectives, drawing on sources from the Qur'ān, *Aḥādīth*, *Fiqh*, philosophy, literature, sociology, anthropology, history, education, etc. Furthermore, we also have two Arabic articles that explore the intricate relationship between language, literature, and place, particularly in the context of Arab society.

The first article, by Professor Suleman Dangor, Sustainable Development: Islamic Perspective and Implementation, explores the Islamic approach to sustainable development by Muslim environmentalists and identifies Muslim states that have adopted Islam-specific charters. It concludes with recommendations by Muslim environmentalists on the implementation of sustainable development goals.

The second article, by Doctor Dawood Terblanche, Food Security: The Critical Discourse on Gelatine for Muslims in South Africa, discusses the critical debates of gelatine *fatāwā* which has divided the *ḥalāl* industry in South Africa and Muslim consumers over the past three decades. This article provides a historical background which traces the formation of the gelatine *fatwā* in Cape Town and offers clarity and insight into some of the key issues in this debate. The discursive discourse of Islamic Law is used as a framework to present these debates.

The third article, by Shaykh M. Wahib Abdul-Jabaar, examines the discourse of *da'wah* from an Islamic thought *Maqāṣidī* approach, using the known *Maqāṣidī* cycles of reflection. The article addresses pertinent questions when examining the state of *da'wah* within contemporary South African society. It examines the reasons for a lack of receptivity by the public from the '*ulamā'*

fraternity, referred to as *lughah al-khitāb*. The article also surveys the concerns of youth and the elements that play an integral part in their receptivity to *da'wah* within the Western Cape, particularly in terms of the uses and effects of social media.

The fourth article, by Lamees Peters, Educational Support and Parental Involvement for Immigrant Learners at Islamic Schools in South Africa: A *Maqāṣid al-Shari'ah* Approach, analyses immigrant parents' understanding of educational support for their children and the challenges they experience in South Africa, amongst them being, educational, cultural and linguistic challenges.

The fifth article, by Mustapha Saidi and Ali Farhan, studies the concept of "structure of place" within the context of the pandemic, utilizing Jaafar Yaqoub's novel *Hāris Zabrat Al-Orkida* (2020) as a case study. The study addresses the profound influence of place on shaping the emotional behavior of characters in the novel, reflecting the intricate connection between individuals and their surroundings. Employing qualitative content analysis, the study effectively conveys the cultural, social, and psychological realities of Arab society in general and Bahraini society in particular.

The sixth article, by Fatima Cheikh, explores the attitudes of children towards Arabic and the psychological factors that influence their language acquisition. Employing a descriptive-analytical approach, the study aims to examine the attitudes of learners towards Arabic at Al Ghazali College in Pretoria. The findings reveal a positive outlook among learners towards Arabic and its learning, driven by recognizing its importance. The study underscores the need for schools to enhance their Arabic language programs to support learners better and foster a more conducive learning environment.

We hope that the articles in this issue will stimulate and enrich your interest and knowledge in the field of Islamic studies, Arabic and culture. We also invite you to submit your own research and feedback to our journal and to join us in our mission of advancing and disseminating academic excellence and social relevance in this field.

Sustainable Development: Islamic Perspectives and Implementation

Suleman Dangor

Dangors@ukzn.ac.za

Abstract

While humankind's well-being is the major goal of most forms of development, it is now universally acknowledged that it cannot be at the expense of exhausting the earth's natural resources. The unconditional utilisation of these resources will not only affect the sustainability of current industrial development but also leave future generations with lesser resources for their own development. This concern has given rise to the concept of sustainable development. Many countries have committed themselves to the implementation of sustainable development goals. The Climate Change Conference in Egypt in November 2022 prompted me to consider the approaches of Muslim environmentalists and select Muslim states that have factored in sustainable development issues. My research findings indicate that while some Muslim environmentalists work within the framework of the standard definitions of sustainable development, others suggest alternative definitions based on primary Islamic texts. They also refer to several institutions in early Muslim history to demonstrate that many sustainable development principles are found in Islamic teachings. This article presents the Islamic approach to sustainable development by Muslim environmentalists and identifies Muslim states that have adopted Islam-specific charters; these are in addition to United Nations resolutions on sustainable development. It concludes with recommendations by Muslim environmentalists on the implementation of sustainable development goals.

Key Words: Islamic perspective, environment, sustainable development, responsibility, charters.

1. Introduction

The term environment (or nature) is referred to in the Qur'ān as *khalaq* (literally, creation). For decades, environmentalists such as Fazlun Khalid and Seyyed Hossein Nasr have been expressing concerns about environmental degradation

which is defined as “the deterioration of the environment through depletion of resources such as air, water and soil; the destruction of ecosystems; habitat destruction; the extinction of wildlife; and pollution” (“Causes, Effects and Solutions to Environmental Degradation”).

Environmental degradation is attributed to a number of factors, though environmentalists differ to some extent about its causes and consequences. I have summed up the causes and consequences which are listed in diverse publications, including *Tread Lightly on Earth: Religion, the Environment and the Human Future*, on environmental degradation as follows:

Causes: industrialisation, urbanisation, wars and conflicts, overpopulation, land disturbance, pollution, landfills, ruinous agricultural practices, environmental pollution.

Consequences: land degradation, pollution (land, water, air, noise), high rates of morbidity and mortality, famine and food insecurity, climate change, ozone layer depletion, biodiversity loss, infrastructure decay, population displacement, poverty, impact on human health, atmospheric changes, scarcity of natural resources, natural calamities (“Causes, Effects and Solutions to Environmental Degradation”).

Afsan Redwan in his book *When the Earth Speaks against is: Environmental Ethics in Islam* contends that humankind can only survive on earth in the foreseeable future if it commits itself to the principles of sustainable development. The primary concern of sustainable development in a nutshell is to “meet the needs of the present without compromising the ability of future generations to meet their own needs” (“Sustainability – the United Nations”).

During the 1920s, 1960s, and 1970s several scholars and environmentalists expressed concerns about the depletion of natural resources and warned about its consequences. In 1972, with the creation of the United Nations Environment and Development Programme (UNEP), the Stockholm Environmental Summit was held to discuss what came to be known as “sustainable development” (“United Nations Conference on the Human Environment”).

In 1983, the World Commission on Environment and Development (also known as the *Brundtland Commission*) which was formed by the United Nations, issued the Brundtland Report aimed at helping “direct the nations

of the world towards the goal of sustainable development". The key concepts contained in the Report are economic growth, environmental protection, and social equality (Brundtland Report, 1987).

At the United Nations Conference on Environment and Development (UNCED) - also known as the Earth Summit - in Rio de Janeiro in 1992, member states signed Agenda 21 which outlined global strategies for cleaning up the environment and encouraging environmentally sound development (United Nations Conference on Environment and Development). The Johannesburg 2002 Sustainable Development Summit affirmed the need for global action to protect the environment and fight poverty. As compared to Rio, there was greater concern with social and economic issues and stronger emphasis on local, as opposed to global, issues in Johannesburg in 2002 (Von Schirnding, 2005).

In 2012, the United Nations Conference on Sustainable Development (UNCSD) or Rio+ 20 focused on two themes in the context of sustainable development: green economy and institutional frameworks. The United Nations issued a Sustainable Development Goals Report in 2020 which covers goals related to poverty, health, education, gender, water, land, employment, consumption, climate, peace, justice, etc. (Sustainable Development Goals Report).

The major topics covered at the Climate Change Conference held in Sharm el-Sheikh, Egypt in November 2022 included adapting to climate change, loss, and damage, and keeping hope for 1.5%. It identified four main objectives: mitigation, adaptation, finance, and collaboration (COP 27 UN Climate Change Conference). The 2030 Agenda for Sustainable Development adopted by the United Nations in 2015:

envisions a secure world free of poverty and hunger, with full and productive employment, access to quality education and universal health coverage, the achievement of gender equality and the empowerment of all women and girls, and an end to environmental degradation (2030 Agenda for Sustainable Development).

Among those at the forefront of the current drive for conservation of natural environmental resources, delete in addition to environmentalists are political parties and non-governmental organisations. The latter include organisations such as World Wildlife Fund (now known as World Wide Fund for Nature), Greenpeace, and Friends of Earth (History of the environmental movement).

This study falls within the scope of environmental ethics, which refers to the ethical relationship between human beings and the natural environment. It relates not only to the needs of those living today, but also to future generations, and the rights of other living creatures that inhabit the Earth. The Qur'an refers to human beings as *khalifah* (vicegerent) which is interpreted to mean that human beings are entrusted with the stewardship of Allah's creation and thus bear a responsibility (*amānah*) to protect the environment.

The primary objective of this study is to elucidate the Islamic perspective of stewardship in relation to sustainable development with reference to how Muslim environmentalists draw upon Islamic texts, theological interpretations, and scholarly discourse within the Islamic tradition. The research employs a qualitative analysis approach to elucidate how environmental responsibility is recognised as a central virtue within the Islamic faith.

2. Literature Review

According to Seyyed Hossain Nasr (2007a:23-24), Arabic, Persian, Swahili, and Bengali literature contain a vast wealth of material on the Muslim view of the relationship between human beings and the natural environment. Numerous works of Islamic philosophy promote an Islamic philosophy of nature. Sufism in particular contains the "most profound expression of an Islamic metaphysics and theology of nature" The reasons for the decline in Muslim scholarship relating to the environment in the early modern period will not be elucidated here.

More recently, a growing number of Muslim environmentalists have been campaigning for or promoting sustainable development goals through their publications and participation in sustainable development initiatives. A collection of articles on environment and ecology in Islam includes topics relating to climate change, environmental protection, ecology, nature, sustainable development, and so on (Environment & Ecology in Islam).

Fazlun Khalid, Seyyed Hossein Nasr, Mawil Izzi Dien, Mustafa Abu Sway and Othman Llewellyn are recognised as the leading Muslim environmentalists today.

Khalid at the time this was written was recognised as one of 15 leading eco-theologians globally. He is also currently the most prolific writer on sustainable development issues from an Islamic perspective. His publications include

“Ecology, Sustainability & Future Generations: An Islamic Perspective”, “Environmentalism is intrinsic to Islam”, “Faith, Nature and the climate crisis”, “Exploring Environmental Ethic in Islam – Insights from the Qur’ān and the Practice of Prophet Muhammad” and “Islam and the Environment, Theory and Practice”.

In his diverse, numerous publications, Khalid discusses how modernity imposes itself on the world and its disruptive impact on traditional societies causing an imbalance in the earth’s natural ecosystems. He suggests an alternative mode of existence which is contrary to the Cartesian worldview of humanity’s dominion over the rest of creation, which acknowledges the capacity of human beings to act as guardians and protectors of God’s creation by understanding their relationship with the divine order. Khalid argues that the world’s adoption of a consumer culture impacts negatively on the biosphere, which leads to the dilution and destruction of traditional values and marginalisation of religions. He explains how the environmentalism found in Islamic teachings detail how humans relate to the natural world and the benefits that accrue from ecological conservation. Khalid asserts that the shift in humankind’s perception of itself in relation to the natural order is the result of adopting a secular worldview.

Khalid (2002:332-339) expresses regret over the disruption of the nexus between humanity and nature and details this in his book *Islam and the Environment: Social Economic Dimension of Global Environmental Change*. He states:

As what we now understand by modernity has advanced, as the secular ethic progressively seeped into the Muslim psyche and as industrial development, economic indicators and consumerism became the governing parameters of society, there has been a corresponding erosion of the Muslim perception of the holistic [worldview] and a withering of its understanding of the sacred nexus between the human community and the rest of the natural order.

According to Khalid (Ibid):

traditional and indigenous communities lived in a manner that was integral to nature and in the absence of scripture the natural world itself was the text. Eastern traditions also had a close affinity with nature, and it was looked upon as a gift from the Creator by all three Abrahamic faiths. All spiritual traditions teach us mindfulness, caring and sharing.

The Qur'an tells us that a stable, harmonious environment is the result of the natural world obeying the laws of creation to remain in balance (*mizān*). This applies to all of creation including the human in its newborn state (Khalid, 2017:3).

We are required to care for and manage Earth in a way that conforms to God's intention in creation: it should be used for our benefit without causing damage to the other inhabitants of planet Earth who are communities like ourselves. The relationship we have over the natural world is not a right to do as we please but a responsibility which carries with it the burden of accountability. The discharge of our responsibilities should be tempered by justice and kindness with the intention always to do good (ibid, 2017:10).

Nasr's books focus specifically on nature. They include "Human and Nature", the Spiritual Crisis of Modern Humans", "Religion and the Order of Nature", *Man and Nature*, and "God is Absolute Reality and All Creation His Tajallī (Theophany)". In *Man and Nature* Nasr (1990:96) contends that:

the gradual secularisation of the cosmos which took place in the West and especially the rationalism and humanism of the Renaissance which made possible the Scientific Revolution and the creation of science whose functions, according to Francis Bacon (one of its leading proponents) was 'to gain power over nature, dominate her and force her to reveal her secrets not for the glory of God but for the sake of gaining worldly power and wealth'.

Nasr believes that religion can promote sustainable development by emphasising its doctrine about the world of nature - apart from ethics - since religion may provide an understanding of the roots of the environmental crisis.

In Sway's view, Muslim states will take due cognisance of the sustainable development agenda only if is backed by Islamic legislation. This is the gist of his argument in his seminal publication, *Towards an Islamic Jurisprudence of the Environment*.

Dien's publications include Islam and the Environment -Theory and Practice and The Environmental Dimensions of Islam. In the former, he focuses on the causes of environmental degradation in the Middle East which he attributes to industrial policies which do not recognise spiritual or ethical values as commercially significant. This has led to "a severe cultural rupture that has alienated the human inhabitants from the earth that supports them" (1997:18:1).

An interesting dimension introduced by several Muslim writers, including Yūsuf al-Qaraḍāwī, is that environmental resources in Islam are considered divine property belonging not only to human but also non-human creatures including animals, plants, earth, seas, and the cosmos (Izzi Dien, 1997:48). Izzi Dien (1997) deals with the Islamic theology of environmentalism and Islamic ethics and the use of *Shari'ah* in legislation, international efforts to curb pollution and biodiversity loss. He argues that "the conservation of the natural environment in Islam is both an ethical and religious imperative which should be backed by legislation and effective enforcement of an environmental law."

Othman Abd-ar-Rahman Llewellyn's publications include "The basis for a discipline of Islamic Environmental Law" and "Islamic Environmental Ethics". Llewellyn (1998:41, 44) contends that environmental law needs more than legal rulings and precedents and ideal statements of general principle. It requires creative, practical, and detailed application of these precedents and principles to specific environmental, socioeconomic, and technological problems. He is hopeful that in view of the rapid increase in environmental awareness and the strong environmental concerns of many Muslim thinkers, that the discipline of Islamic environmental law will soon be recognised.

As noted above, both Khalid and Nasr focus on the severance of the relationship between human beings and nature and its consequences, and the imperative for an ethical approach to environmentalism based on Islamic principles. This is in contrast to the common approach that humans are superior over all other forms of life on earth and that all of nature is created for the unconditional use of humans. Sway, Dien and Othman Abd-ar-Rahman Llewellyn similarly emphasise the importance of legislation to effectively attain sustainable development goals.

The primary reason for non-implementation of sustainable development goals, according to the views expressed above, is that the policies of Muslim states are underpinned by material or secular values with a central focus on consumerism, which often excludes the ethical and spiritual dimensions that Islam provides.

3. Methods

Sources related to sustainable development, in particular United Nations resolutions and those offering an Islamic perspective, were identified and the relevant information extracted. This information was analysed using the qualitative content analysis method. The data in the literature was sorted, the contents were categorised according to themes determined by the keywords and phrases used in the texts, and the information synthesised. This research technique provided new insights into the phenomenon of sustainable development from the perspectives of Muslim scholars who are cited below.

4. Definitions

There are many definitions of sustainable development. I will list only two of the most common ones, followed by the Islamic-specific definitions to indicate points of convergence as well as divergence among them. Muslim environmentalists could be classified into two groups, one falling within the general sustainable development framework and the other within an Islamic-specific framework, which some writers refer to as the “Islamic ecological paradigm”, with its focus on the compatibility between sustainable development principles and Islamic teachings.

The following are among the more popular definitions of sustainable development:

- ...a process of change in which the exploitation of resources, the direction of investments, the orientation of technological development, and institutional change are made consistent with future as well as present needs. (Sustainable Development – where has it all started?).
- development which meets the needs of the present without compromising the ability of future generations to meet their own needs (Brundtland Report, 1987).

As stated above, the key features of sustainable development that were originally identified were economic growth, environmental protection, and social equality. The Rio Summit declared that sustainable development should become a priority item on the agenda of the international community and recommended that national strategies be designed and developed to address economic, social, and environmental aspects of sustainable development (Mensah, 2019: 5:7).

The definition of sustainable development was extended to include and balance economic, social, and environmental concerns (Aburounia and Sexton, 2022). The aim was to guarantee a better quality of life for everyone now, and for generations to come, with the understanding that this aim can only be achieved by meeting a number of goals, including awareness of environmental protection and careful use of natural resources (5 Objectives of Sustainable Development).

Zubair Hasan believes that the notion of sustainable development which seeks to create a balance between economy, environment, and society marks a significant shift in emphasis from growth to social justice and implies more than a mere conservation of natural resources, and hence should be supported. A “sustainable” rate of growth implies that the pace of development should be reduced. This would contribute to a conservation of natural resources and reduce environmental degradation. Equity implies a more even spread of resources and concomitantly a reduction in consumerism (Hasan, 2006:8).

Mahbub Ul-Haq, who pioneered the human development Revolution and developed the human development index, proposed that the basic objective of human development is to “create an enabling environment for people to live long, healthy and creative lives, to be educated and to enjoy a decent standard of living” (cited in Baru, 1998:2275). He also provided the world with a statistical measure to quantify the indicators of economic growth with human development.

Abdur-Razzaq Lubis (2010) argues that humankind’s rights over nature are rights of sustainable use - of usufruct - based on moderation, balance, and conservation so that future generations have similar and equal rights. Nature’s rights over humankind include the rights to protection from misuse, degradation, and destruction. Greed, affluence, extravagance, and waste are considered a tyranny against nature and a transgression of those rights.

Having presented a summary of the general discourses on sustainable development by the first category of Muslim environmentalists above, I will now turn to the Islam-specific definitions by Muslim environmentalists of the second category. Though they remain a rather small minority, their works, in particular the works of, Dien, and Khalid, are acknowledged within the global discourse on sustainable development.

The essential difference between this category of Muslim environmentalists and the previous category is that though the former concur with the causes and consequences of environmental degradation as well as with the general principles of sustainable development, unlike the first category they cite Islamic texts as evidence that these principles are in line with Islamic beliefs. In their writings, while all refer to the Qur'ān and the *Hadīth* (Prophetic traditions), several also include *shari'ah* -based norms deduced from Islamic jurisprudence (*fiqh*), with their main goal being to develop a field of Islamic eco-ethics that includes both theology and law. The following maxims and texts are commonly cited in their publications on environmental degradation:

"There is to be no harm and no reciprocation of harm" (*al-Qawā'id al-Fiqhiyyah* 2013:51) this is a *hadīth*; "Eat and drink, but waste not by excess; 'He' loves not the excessive" (Qur'ān, 25:2., 7:31); "And do not follow the bidding of the excessive, who cause corruption in the earth and do not work good" (Qur'ān, 25:2., 26:151-152); "And do not cause corruption in the earth, when it has been set in order" (Qur'ān, 25:2., 7:56); "Do not waste water even if you are on a running river"¹; "Do not harm women, children and the infirm, do not harm animals, destroy crops or cut down trees"²; "Commit no excess therein, lest My wrath should justly descend on you." (Qur'ān, 20:81). Even in times of war, Muslim leaders advised their troops not to chop down trees, destroy agriculture, or kill animals (Abumoghli, 2022). These texts, in sum, instruct humans not to waste natural resources, not to destroy plants, and not to harm animals.

Othman 'Abd al-Rahman believes that appropriate rules for controlling environmental degradation can be classified under the "no injury" principle in *shari'ah* (see Chowdury, 6[5]:281). Based on his understanding, the texts above fall into this category. However, Zubair Hasan (2006:10) refutes the claim that concern for the environment follows automatically from the maxim

1 This *hadīth* is reported in Musnad Ahmad. Daily Hadith online. December 13, 2022. <https://www.abuaminaelias.com/dailyhadithonline/2013/08/19/conserve-water-flowing-stream/>

2 This *hadīth* is cited in Mālik's *Muwaṭṭa* (see Sunnah.com - Sayings and Teachings of Prophet Muhammad. <https://sunnah.com>).

“receive no injury, inflict no injury” as well as the claim that there are many verses in the Qur’ān relating to the avoidance of causing harm to the natural and environmental resources. Hasan considers these claims to be irrelevant and believes that the relevant verses are “intended presumably more to regulate relations between man and man rather than between them and the environment”. While Hasan presents a compelling argument, the merits of his contention will not be debated here. The central focus of this article is to determine the response to sustainable development by Muslim environmentalists and Muslim states.

Abdul Habeeb Ansari, Parveen Jamal, and Omar Oseri refer to another maxim, *Sadd Al-Dharā’i*, or the idea of blocking the lawful means to an unlawful or harmful end in relation to sustainable development. Its objective is to forestall deeds or policies, which if pursued might lead to impermissible conduct or lead to unlawful or harmful acts on the people, the environment, and the whole of biodiversity:

Ansari, et.al. (2012:616) view it as “a useful tool to prevent all causes of environmental degradation, because of abuse and over exploitation, whether direct (pollution and hunting, particularly hunting endangered species) or indirect (deforestation and increasing the levels of carbon dioxide and other greenhouse gases)”.

Muslim environmentalists often cite the following texts to indicate that the preservation of natural resources, which benefits both humans and animals, is not only required but earns rewards for the benefactor:

“Whosoever brings dead land to life, for him is a reward in it, and whatever any creature seeking food eats of it shall be reckoned as charity from him” (Abumoghi, 2022); “If a Muslim plants a tree or sows seeds and then a human, bird, or animal eats from it, it shall be regarded as charity from him”;³ “If anyone plants a tree, no human nor any of the creatures of Allah will eat from it without it being reckoned as charity from him”;⁴ “Whoever plants a tree and looks after it with care, until it matures and becomes productive, will be rewarded in the Hereafter”;⁵ “Even if the Resurrection were established upon one of you while he has in his hand a sapling, let him plant it”.⁶

³ This *hadīth* appears in Sāḥīḥ al-Bukhārī (see Sayings and Teachings of Prophet Muhammad).

⁴ This *hadīth* appears in Sāḥīḥ Muslim (see Daily Hadith online <https://www.abuaminaelias.com/dailyhadithonline/>).

⁵ This *hadīth* appears in Musnad Ahmād (see Daily Hadith Online), <https://www.abuaminaelias.com/dailyhadithonline/2012/11/24/plant-tree-resurrection/>

⁶ Ibid. This *hadīth* appears in Riyad al-Ṣalīḥīn (see Sunnah.com - Sayings and Teachings of Prophet Muhammad).

Though trees are mentioned specifically in these reports, it may be inferred that any measure which contributes to the attainment of benefits by humans and animals from nature conservation is to be encouraged and promoted. This naturally includes treating animals well, and protecting land, water, and air from pollution.

The Prophet of Islam is reported to have stated “Whoever is merciful, even to a sparrow, Allah will be merciful to him on the Day of Judgment” (*Hadith 4*, SUNNAH.Com, n.d.)

Moegamad Riedwaan Gallant (2009:292), in his doctoral thesis, lists the following sustainable development principles that are to be found in Islamic texts:

- caring for the environment
- avoiding wastefulness
- promoting agriculture
- conserving water
- avoiding pollution of the atmosphere
- caring for animals
- avoiding environmental pollution
- governing with justice
- promoting peace and reconciliation
- alleviating poverty
- engaging in industry, trade and commerce
- educating and disseminating information

Approaching sustainable development from a religious perspective is no longer frowned upon. Scholars from the field of religious studies have been contributing to the discourse on sustainable development on the basis that religions in general have “transformational potentials to facilitate transitions toward more environmentally sustainable societies and to address climate change” (Koehrsen, 2021:2).

According to Carolyn Egri (2023:410).

Fundamental to the industrial-materialist-scientific worldview has been the exorcism of a nature that is organic, living, and spiritual. Instead, nature is regarded and treated as a machine in the service

of humankind. In this mechanistic hierarchical worldview, both persons and nonhuman nature are objectified and valued only in utilitarian instrumental terms (as inputs or consumers of production) rather than for any intrinsic or spiritual values.

A basic internet search reveals a plethora of topics relating to the relationship between religion/spirituality and sustainable development.

Some writers have coined the term “ecotheology” to refer to environmentalism in which religion provides guidance and motivation to work on environmental causes.

One of the more intriguing contextualizations of theology emerging in the contemporary period is the sub-field of ecotheology. Insofar as generalization is possible with respect to those in the ecotheological movement, it is fair to say that these individuals seek to respond authentically to what may be the key contextual problem of our time—the ecological crisis (Mohamed, 2012).

Mohammad Hashim Kamali (2010:16) declares that “the Islamic tradition possesses an ethics and a metaphysics of nature, rooted in the revelation and Divine law, which concern the duties and responsibilities of man towards the non-human realms of the created order”.

According to Christopher Weeramantry, because international law ignored teachings of the world’s major religions, it “deprived itself of an important source of strength and inspiration” (cited in Nalla, 2011:2[4]:749-752). Interestingly, he also states that:

[Any] modern legal system seeking to conserve earth resources, protect the environment, and safeguard the human future would benefit from the wealth of principles, concepts and procedures to be found in Islamic teachings. The range of this knowledge and its practical usefulness in the environmental field are little known, even to many Muslims, and even more so to non-Muslims. Indeed, it is little known even in the academic world (Ibid).

For Parvez Manzoor, “nature and ethics are, as a matter of fact, at the very core of the Quranic *Weltanschauung*. To infuse the natural world with transcendent (revealed) ethics is the main purpose of man according to the Qur’ān 25:2”

(cited in Özdemir, 2003:6). Manzoor argues that “environmental ethic is the logical outcome of a Quranic understanding of nature and man. The Quranic value system has the necessary elements for developing and constructing an environmental ethic” (ibid, 21).

The approaches by the scholars cited above treat nature as sacred and endows it with intrinsic rights that must be respected by human beings. Adopting such an approach could contribute significantly to arresting the degradation of the environment.

As mentioned earlier, Muslim contributions to the discourse on sustainable development are by no means substantial. Several reasons could account for Muslims’ general lack of enthusiasm. The ongoing economic challenges in some Muslim-majority countries have led to the prioritisation of economic development and poverty reduction over climate change mitigation (Koerhsen, 2021:17). Another reason is that environmentalism is suspected by many to be a Western conspiracy to weaken Muslim-majority countries in terms of their economic development and population size (ibid).

In order to allay such concerns, Richard Foltz makes a distinction between Muslim and Islamic environmentalism. The former, he says, draws its inspiration from a variety of sources and not only religious sources, whereas the latter is “demonstrably enjoined by the textual sources of Islam”. Muslim environmentalism refers to activities that reflect the Western notion of what constitutes environmental education and protection (cited in Yazid, 2008:10).

Roger Timm offers the following explanation:

Because of secularization of their societies, the leaders of Muslim nations may be alienated from their religious roots, and the support in the Islamic worldview for caring for the natural environment may have little power to overcome the lure of Western technology and its frequently negative effects on the environment (cited in Vasi, 2008:69).

Ziauddin Sardar (1988) states that the economy and technology are not to blame for the poor environmental track record in Muslim-majority countries. In his view the lack of environmental concern is due to the clear gap between theory and practice.

According to Ba Kader et al.:

protection, conservation and development of the environment and natural resources is a mandatory religious duty to which every Muslim should be committed... The primary duty of the ruler and his assistants is to do their best to realize the interests of individuals for the betterment of life and society as a whole. This also includes protection, conservation and development of the environment and natural resources (cited in Koehrsen, 2021:7).

While Khalid finds parallels between the three pillars of sustainable development (environmental protection, social equity and economic viability) and Islamic institutions, he proposes the addition of two pillars - the spiritual and the political. These, in his view, in combination with the three pillars cited above, define the externalities of the Islamic system (cited in Gallant, 2009:347).

Ahmadi (2016:3) concurs with Khalid that for Muslim environmentalists the need to include spiritual development is axiomatic since in the Islamic tradition the material and spiritual aspects of life are complementary.

The approaches of Muslim environmentalists can be summed up as considering the earth as sacred, formulating an ethical understanding of our relationship with the natural world, and discovering what it is that an Islamic approach to this subject can do to both improve our understanding of the current malaise and provide some answers as to how we can create a model of well-being without having to subvert our own existence.

A brief survey of writings on sustainable development from an Islamic perspective reveals that the notions of equity, *'adl* (social justice) (Qur'ān, 25:2,18:90), *shūrā* (public participation) (Qur'ān, 42:38), *khilāfah* (vicegerency) (Qur'ān, 2:30), *amānah* (trust) (Qur'ān, 33:72), and *ummātan wasātan* (moderate nation) (Qur'ān, 33:72) are considered the cornerstones of sustainable development (Ab Rahman, 2018:9(4):987). Viewed from this perspective, human beings as God's vicegerents, while benefiting from creation, are entrusted with the responsibility of caring for the environment and, through a process of consultation, ensure that there is equitable access to natural resources which are to be used moderately.

Several writers including Junaid Qadir and Asad Zaman emphasise the

importance of equity – both intergenerational and intra-generational – which in their view should be considered as a sine qua non of sustainable development. They refer to various forms of charity, i.e., *zakāh*, *ṣadaqah*, *awqāf*, etc. as instruments for establishing a just and equitable social order. In terms of actively redistributing wealth and obstructing long-term accumulation of wealth, Islam proposes a number of interventions such as inheritance (Asad, 2018:10).

Odeh Rashed Al-Jayyousi et al. (2022:13) propose “moral-led sustainability models” of sustainable development. According to them, such models offer a universal perspective of cross-cultural learning and consciousness and highlight the spiritual nature of the universe where “everything is alive, intelligent, and articulate”. This model is articulated within the Islamic worldview based on core Islamic principles, i.e., oneness of the creator, humans as God’s trustees, and harmony and balance in creation. The human mandate is to serve as guardians and trustees (*shāhid*) to fulfil the divine trusteeship (*amānah*), protect all forms of life (*iḥsān*), achieve justice and equity (*mizān*), respect all communities of life, and secure the balance and natural state (*fitrah*) of the universe.

Sway (1998) argues that the protection of the environment should be regarded as one of the major aims of the *shari’ah* “because its destruction will prevent man from fulfilling his mandate as vicegerent”. He proposes that in addition to the major aims (*Maqāṣid*) of the *shari’ah* agreed upon by Muslim scholars, viz protection of religion, life, mind, offspring, and property, the protection of the environment should be considered as a major aim of the *shari’ah*. He believes that this aim is implicit in the original five aims of the *shari’ah*. If the degradation of the environment is unchecked, he reasons, there will ultimately be no life, no property, and no religion. So, in a sense the environment could be considered as encompassing the aims of the *shari’ah*.

There are a number of Islamic-specific definitions of sustainable development articulated by Muslim scholars including Mehri Ahmadi, Mai Abumoghli, Muzammal Hussain, Nor Hazila Ismail, Fazlun Khalid, Sohaib Mukhtar, Ahmed Hammou and Hussein Amery. However, this discussion will focus on just three definitions which capture the essence of the Islamic approach to sustainable development.

Khalid, who prefers “sustainable living” as an alternative term, contends that deep in the matrices of the *shari’ah* there exist institutions that can effectively deal with problems relating to sustainable development, trade, and environmental protection. He points to the system of *awqaf* (charitable trusts) that have served Muslims so well over the centuries by providing schools, hospitals, and relief to the poor (cited in Gallant, 2009:348).

Ismail (2017:267) defines sustainability as encompassing “sustained learning and wisdom, commitment to their [Muslims’] societal role of the people, the responsibility of their religious and civic institutions, and the degree to which their faith and spirituality are sustainably practiced in society”.

Hammou (2015:3) believes that faith-based environmental activism would restore nature’s sacredness. The only way to prevent human destruction of the environment is to view nature, with all of its fauna and flora, as having inherent value. To mitigate the over-exploitation of natural resources and save the environment, first there needs to be a change in the core attitude of people towards nature, which is the most responsible driver of such actions.

According to the scholars cited above, the principles of sustainable development are contained in Islamic texts and its goals can be achieved if people begin to treat nature as sacred. Muslims are expected to protect the environment and use natural resources in a sustainable manner. In Islam, as in other contexts, the relationship between human beings and the natural world is portrayed as mutually complementary; humankind cannot exist without the natural world.

Khalid (2002) states that Muslims cannot absolve themselves from their environmental obligations, even during times of war. Early Muslims lived their lives according to the understanding that nature, with all of its elements, is the shared property of all creatures. People are to use its resources only in a usufruct manner, without damaging, destroying or wasting what is in their trust because the real owner of things is their Creator, Allah (Hammou, 2005:19).

Amery says that as trustees of the planet Earth, no one generation has the right to pollute the planet or consume its natural resources in a manner that leaves for posterity a polluted planet or one seriously denuded of its resources (cited in Nalla, 2011:2[4]:749-752).

Amery is of the view that although the word *fasād* (corruption, dissension) is used in the Qur'ān (30:41) in the context of land and sea, it can be assumed to encompass all other components of the ecosystem because the Qur'ān states that Allah is the creator of everything (Qur'ān, 25:2), and the heavens and the earth and whatever is between them and what is beneath the ground all belong to Allah (cited in Gallant, 2009:295). Islamic teachings, which command Muslims to avoid and prevent *fasād*, encompass exploitation or degradation of environmental resources. The other meanings of *fasād* include taking something unjustifiably and unfairly or spoiling or degrading (natural) resources (Ibid, 2009:295).

Muslim environmentalists are well aware that the adoption of sustainable development principles does not guarantee their implementation. Precisely for this reason, several have proposed that its principles should be reinforced by laws. In their study entitled "Environmental Protection in Islam", Abubakr Ahmad Bagader et al. suggest that sustainable development should be given legal sanction by adopting the following maxims:

Damage shall be eliminated to the extent possible.

The averting of harm takes precedence over acquisition of benefits.

Exigency does not cancel the rights of others.

Dire necessity renders prohibited things possible.

The author of an act is held responsible even if his act is not intentional.

Every necessity shall be assessed according to its value.

Damage shall not be eliminated by means of similar damage (cited in Gallant, 2009:345-347).

The charters by Muslim environmentalists and adopted by several Muslim states which are listed below contain Islamic principles which have been interpreted in the context of sustainable development.

5. Subjugation of Nature

The Qur'ān, in describing the relationship between humans and nature, affirms that the world has been created for the benefit of humankind. Cited below are several verses relating to *taskhīr* (the subjugation of nature to humankind):

Do you not see that He subdued to you all what is on the earth? (22:65).

And He it is Who has subjected the sea (to you) that you eat thereof-fresh tender meat (fish) and you bring forth out of it ornaments to wear. And you see the ships ploughing through it that you may seek (thus) of His bounty (by transporting the goods from place to place and that you may be grateful) (16: 14).

Do they not see how among the things Our Hands have made we have created for them...[of] which they are masters? We have subjected these to them that they may ride on some and eat the flesh of others and they draw other benefits and diverse drinks from them. Will they not give thanks? (Qur'ān, 36:71).

These verses affirm the subjugation of natural elements to humankind, including the sea, rivers, rain, the sun and moon, night and day, fruits, and so on. Unfortunately, these verses have often been misconstrued as permitting humans unfettered use of natural resources which results in their manipulation and exploitation with dire consequences. These sorts of misconceptions which arise from the verse: “Whatever is in the heavens and on earth belongs to Allah” (Qur'ān, 2:284), is refuted by the arguments contained in the following three verses:

“Human beings have accepted trusteeship of the earth” (Qur'ān, 33:72).

“Resources are not inexhaustible” (Qur'ān, 16:96).

“Resources have to be shared with other life forms” (Qur'ān, 7:73; 26:155).

These verses give us a clear indication that the use of natural resources is not unconditional. Khalid challenges these misconceptions and directs Muslim states to take into consideration the following legislative principles in relation to sustainable development:

Allah is the sole owner of the earth and everything in it.

People hold land on usufruct – that is, for its utility value only.

There is a restricted right to public property.

Abuse of rights is prohibited and penalized.

There are rights to the benefits derived from natural resources held in common.

Scarce resource utilization is controlled.

The common welfare is protected.

Benefits are protected and detriments are either reduced or eliminated (Khalid, 2010:4[11]-6).

To sum up, creation is for the benefit of human beings who are guardians of resources and not the actual owners, they have a responsibility to protect natural resources, should avoid waste, and exercise moderation in the utilisation of natural resources.

6. The Institution of *Hisbah, Harīm and Himā*.

One of the most distinctive qualities of Muslim society is the promotion of good and eschewing of evil: “ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah” (3:110). For this reason, several institutions were established by the first Islamic state under Muhammad. The head of this office or agency was an educated jurist (*muhtasib*) who was familiar with *shari’ah* rules. His role is described below.

The institution of *hisbah*, is the idea of promoting or ordering what is right and forbidding what is wrong. This plays a very significant role in promoting ethical values among Muslim communities of all generations. Though *hisbah* covers all types of activities, this discussion focuses on the aspects of *hisbah* which relate specifically to sustainable development goals.

Hisbah, according to Abdul Karim Zaidan (cited in Ibrahim, 2015:185) is:

an action that commands the application of a good deed if the situation warrants it and the abstinence of a misdeed if such a misdeed is forthcoming”.

According to some scholars, the implementation of *hisbah* as an institution is “under (the purview of a body or a particular institution” (Ibid) .

The “person who oversees” refers to the ruler or leader whose task it is to appoint a person who is capable of executing the functions of *hisbah*. The roles of *hisbah* include to regulate, maintain, and monitor the general well-being of the Muslim community’s political, social, economic, environmental, and individual activities.

According to Huda Abdul Ghafur Amin (2010:187, 227), *hisbah* throughout much of the history of Islam played a role in ensuring the preservation of the environment. She divides the roles of *hisbah* for environmental conservation into aspects of economy, health, community, and environment beautification. In addition, she argues, it contributed to the protection and management of the environment from elements that could cause pollution and damage to the air, water, nutrition, medicine, noise, waste, and the development of deserts. With the emergence of the modern nation-states, the *hisbah* system was abandoned.

Llewellyn (1998:20-21) refers to two other institutions. One is the *harīm*, which is an “inviolable zone within which developments are prohibited or restricted to prevent the impairment of utilities and natural resources”. Historically, the *harīm* was managed by the people who lived in the settlement, provided for their needs, and was used and developed in a manner most conducive to their welfare.

Within *harīm* zones, development is prohibited or restricted to protect natural resources from impairment and damages. under this system, water sources and public utilities such as roads should have inviolable zones “resembling easement to prevent their impairment, to facilitate their use and maintenance, and to preclude nuisances and hazards” (Bagader et al., 1994). As explained by Haq, these zones are also for the purpose of protecting Muslim interests by making them the property of the Muslim community (2001) and not of the exclusive few, powerful, and wealthy individuals.

The other institution developed during the first Islamic state was the *himā* which Llewellyn describes as “all unowned wildlands that are protected from settlement, farming, and normal grazing, wood cutting, and the like, and are reserved for purposes pertaining to the public good”. The *himā* has been interpreted by some contemporary writers as an instrument of conservation. Historically, most *himā* have combined conservation and sustainable production. *Himā* have now been abandoned, and their number has plummeted to a few dozen (Llewellyn, 1998:20-21).

For the common good, states generally have both the right and obligation to establish public reserves as conservation zones. These protected zones should be in the most strategic, appropriate locations as to provide the optimum wildlife protection and biodiversity maintenance, forestation, woodland

preservation, and watershed conservation and management (Ibid, 29-32). Activities such as hunting, farming, grazing, or woodcutting within these zones may be prohibited or restricted.

The responsibilities of protecting and conserving the environment fell under the jurisdiction of the *muhtasib* office. The role of the *muhtasib* was determined by the institution he served. The *muhtasib* role relating to the three institutions is summarised above. To maintain the comfort and smoothness of public facilities, the *muhtasib* had to ensure that public facilities such as clean water supply, markets, public buildings, mosques and so on were always in good condition and workable. The *muhtasib* had the right to seek financial assistance from the treasury for improving all the public facilities. In the absence of any funding, the *muhtasib* could raise funds from public donations with approval from the government (Jaafir, 2021:22(1):28, 33).

The *muhtasib* was responsible for the inspection of markets, roads, buildings, watercourses, reserves (*himā*), and so forth. Among his duties were the supervision and enforcement of regulations and standards pertaining to safety, hygiene, and cleanliness; the removal and disposal of wastes and pollutants; the prevention and elimination of hazards and nuisances; the protection of reserves from violation and trespass; and the prevention of abuse and ill treatment of animals. He was also responsible for assessing damages and imposing fines and other penalties (Bagader et al., 1994).

The *hisbah*, *harim*, and *himā* are presented by Muslim environmentalists as examples of institutions that historically prevented environmental degradation and protected the environment. Some environmentalists propose the revival of these institutions which they believe will provide an impetus to sustainable development.

The development of such systems is evidence of Islam's possession of strong environmental principles and ecological ethics. These *shari'ah* guided environmental measures were designed to help protect the greater good and support humankind's ecological vicegerency on earth (Saniotis, 2011). Considering these valuable Islamic environmental ethics and principles described above, it is unfortunate that Muslim majority countries today are so often in violation of Islam's ethos and practices relating to the natural environment.

7. Muslim Charters on Sustainable Development

A number of sustainable development charters have been drafted by Muslim scholars and several Muslim countries have adopted declarations on sustainable development. Following is a summary of three of these declarations: The Arab Ministerial Declaration on Sustainable Development, which was adopted by the Arab environment ministers at their meeting in Cairo in October 2001⁷ is also referred to as the “Sustainable Development Initiative in the Arab Region”. This initiative aims at addressing the challenges faced by Arab countries to achieve sustainable development. It also commits the countries to implement Agenda 21, the Millennium Declaration Goals, and the outcome of the World Summit on Sustainable Development. The Islamic Declaration on Sustainable Development adopted in Jeddah in 2002 was the outcome of the First Islamic Conference of the Environment Ministers in 2002. It focused *inter alia* on human responsibility to the environment, rights pertaining to the environment, constraints on sustainable development, and Islamic perspective on sustainable development. The Islamic Declaration on Global Climate Change was issued in 2015 after the International Islamic Climate Change Symposium.

The adoption of these charters, in addition to hosting of conferences and meetings to discuss relevant issues relating to sustainable development, give a clear indication that Muslim states acknowledge the importance of sustainable development. The critical question is to what extent are Muslim-majority states implementing the resolutions on sustainable development adopted by the UN-sponsored conferences and summits on sustainable development, and/or as contained in the Muslim-specific charters on which they are signatories.

8. Performance of Muslim-Majority Countries

Muslim-majority countries are contributing to environmental degradation under the following headings: pollution of the atmosphere, land degradation, pollution of oceans, coasts, rivers, destruction of biodiversity, deforestation, and hazardous waste disposal (Gallant, 196ff.). Erhun Kula (2001:28:1) notes that many Muslim-majority states, which claim to rule according to the *shari'ah*, are guilty of appalling cases of environmental abuse, over-indulgent lifestyles, and waste.

⁷ The League of Arab States adopted a comprehensive regional approach to Sustainable Development, committed themselves to implement Agenda 21 and implement the objectives included in the Millennium Declaration. [see Gallant, 347-348]

Although Aliyu Salisu Barau (221:3) claims that “the overall output of Muslim states to the global net environmental pollution is extremely infinitesimal,” the reality is that Muslim-majority countries states fare poorly with regard to sustainable development.

Nonetheless, there are positive signs. Several Muslim-majority countries states which have signed international agreements on sustainable development have started to implement green economy strategies including, reforestation, recycling, energy efficiency measures, installation of solar panels, and construction of low-carbon eco-mosques. Albania, Azerbaijan, and Turkmenistan are examples of countries that have made renewable energy an important indicator of their environmental foreign policy. In addition, Muslim leaders and organisations have undertaken public campaigning activities, including issuing public statements and advocating for climate change policy among governments (Koehrsen, 2021:4). Other initiatives include educational programmes, workshops, and publishing information guides and newsletters.

A “Muslim Seven Year Action Plan” (M7YAP) was endorsed by more than fifty religious scholars from across the Muslim world as early as July 2009 in Istanbul. It was supported by the Islamic Educational, Scientific and Cultural Organisation (ISESCO), Fatih University in Istanbul and representatives of Ministries of Environment and Awqaf in Muslim-majority countries including Kuwait, Bahrain, Morocco, Indonesia, Senegal, and Turkey. Agreement was reached by the delegates to establish an umbrella organisation, Muslim Association for Climate Change Action (MACCA) to manage and implement a seven-year climate change plan (The Muslim Seven Year Action Plan, 2009:1).

9. Proposed Solutions

Several solutions have been suggested by Muslim environmentalists to arrest environmental degradation. Mensah (2022) sums up these in the following words:

While not assuming a definitive posture, sustainability of society can be said to depend on the availability of proper health systems, peace and respect for human rights, decent work, gender equality, quality education and rule of law. Sustainability of economy, on the other hand, depends on adoption of appropriate

production, distribution and consumption while sustainability of the environment is driven by proper physical planning and land use as well as conservation of ecology or biodiversity.

Kamali suggests the following measures that individuals, communities, and countries should adopt to promote sustainable development:

- Ethical teaching and spiritual wisdom in defence of the natural environment should be backed by legislation and effective enforcement measures.
- Mass media, civil society institutions, welfare bodies, and parents should all play a role, side by side with governments, in alerting the public on instances of environmental abuse and the need to curb them through persuasive measures and education.
- Scientific and technical knowledge of environmental care should continually be improved and developed through safer methods and monitoring.
- Ecologically sustainable development and planning should espouse and nurture suitable restraints and take into consideration inherent proclivities of various localities and climes.
- Economic development and city-planning should always include analysis of environmental impacts and be designed so as to minimise damage.
- At the national level, environmental care, awareness of its pollutants and protective measures should be introduced in public schools at an early stage, to be pursued by suitable educational programmes in industrial centres, farms and factories (Kamali, 2010b:278-279).

According to Kamali (2010a:17), governments are authorised by the *shari'ah* :

to take necessary measures for elimination of manifest damage to public interest, seek indemnity and impose deterrent punitive sanctions on individuals, organisations, national and multinational companies and governments...to impose moratoria on activities, projects and enterprises they consider will result in real damage to the environment such that would exceed their possible benefits under the legal maxim that 'averting of harm takes precedence over the acquisition of benefit'.

The *shari'ah* doctrine of *darār* (not causing harm) and its allied legal maxims merit recognition by governments to hold the guilty parties liable for their violations. Kamali ([b], 278-279) suggests that in their effort to prevent further damage to the natural environment, government authorities may impose the doctrine of *siyāsah shari'yyah*,⁸ which imposes moratoria and emission limits on producers and users of coal and fossil fuel, as well as licensing requirements, to ensure environmentally friendly construction planning in urban areas.

Llewellynn (1998:34-35.) believes that strict and systematic enforcements of the *hisbah* institution and the duties of the *muhtasib* could assist the “development of Islamic municipalities and countries that is in line with the environmental conservation”. He also suggests that every settlement should have a *harīm* which should be managed by the people of the settlement to provide for their needs, such as foraging, firewood, and the like, and to facilitate the use and development of such lands in the manner most conducive to the inhabitants’ welfare.

Salman Ahmed Shaikh and Abdul Ghafar Ismail (2017:5) advise that:

there are many programmes that could be funded by *Zakāt* such as providing education for the poor, the establishment of schools, vocational training and rehabilitation for *Zakāt* recipients to make them more productive, establishment of agriculture and cottage industries, provision of fixed asset and equipment to small business projects, provision of working capital, building of low-cost housing and providing medical treatment and health care.

There are other solutions proposed by various Muslim environmentalists, but the three environmentalists mentioned above capture the essence of other contributions. In their summation, the acquisition of the requisite knowledge, creating awareness of sustainable development through education and appropriate planning are key to the success in attaining sustainable development goals.

⁸ This term is used to denote broad doctrine of Islamic public law that authorises the ruler to determine the best manner in which *shari'ah* can be administered.

10. Conclusion

While the number of Muslim environmentalists is paltry by international standards and the implementation of sustainable development goals by Muslim states is far from satisfactory, there are reasons to be optimistic.

Muslim environmentalists have been promoting sustainable development goals through active campaigns and publications. Several Muslim environmental organisations have emerged in the past few decades, the best known among them being the Islamic Foundation for Ecology and Environmental Sciences (IFEES), founded in 1994 by Fazlun Khalid, which provides information and regularly publishes articles on sustainable development issues. Others include Wisdom in Nature, Islamic Network for the Environment, Islamic Environmental Club, Muslim Association for Climate Change, DC Green Muslims, and African Muslim Environment Network.

It is encouraging to note that in a survey conducted among Muslims in the United Kingdom in 2018, over 75% of respondents said they considered sustainable development to be a significant issue (Redwan, 2018). I have no doubt that the same survey conducted among other Muslim minority communities will produce similar results.

Publications on sustainable development from an Islamic perspective are receiving serious attention, as can be deduced from the fact that they are cited by environmentalists in their publications. There are a number of initiatives by Muslim educators to teach learners about sustainable development. One example is the Islamic eco-school in California which teaches children ecological values and attachment through active practices (e.g., gardening, tending animals, etc.) (Koehrsen, 2021:8). It is hoped that more Muslim schools will follow suit.

The “Islamic Principles for the Conservation of the Natural Environment”, compiled by scholars from Jeddah University in Saudi Arabia, whose environmental policy is founded on Islamic principles, has become a basis for the development of policies in several Muslim-majority states. A number of Muslim-majority states have signed international agreements, and a few states have started to implement green economy strategies including Saudi Arabia, United Arab Emirates and Indonesia.

Publications on sustainable development from the perspective of different religious traditions have gained traction. Even though the theological and philosophical bases of these responses are different, they are unified by a common concern for our planet. As Rkiouak (2016:5) states:

cultural diversity is important to developing a sustainable society because, while no single culture may epitomize ideal environmental, social or political values, each may contain pieces of wisdom that together can produce a sustainable society.

Dialogues among various religious traditions relating to sustainable development have become quite common. This development, it is hoped, will lead to increased harmony among diverse faith traditions and between humans and the environment, which is considered one of the goals of sustainable development.

Finally, the approach by Muslim environmentalists to sustainable development detailed above substantiates the hypothesis that it falls within the framework of Muslim environmental ethics.

References

Ab Rahman, A. et al., (2018). Sustainable Development from Islamic Perspective. *International Journal of Civil Engineering and Technology (IJCET)*, 9 (4). Article ID: IJCET_09_04_111 <http://iaeme.com/Home/issue/IJCET?Volume=9&Issue=4>

Abumoghli, M. (2022). The Islamic Principles on Sustainable Development. *Ecomena: EcoIslam, Environment, Sustainable Development*, August 15, 2022, <https://www.ecomena.org › islam-sustainable-development>.

Aburounia, H., Sexton, M. (2006). Islam and Sustainable Development. www.academia.edu/10325343/Islam_and_Sustainable_Development.

Abu-Sway, M. (1998). Towards an Islamic Jurisprudence of the Environment. *Environment and Ecology*. <http://environment-ecology.com/religion-and-ecology/487-towards-an-islamic-jurisprudence-of-the-environment-.html>.

Ahmadi, M. (2016). Sustainable Development - Islamic Perspectives. 1st International Conference on Rethinking the Sustainable Development (ICORESD 2016) - Tabriz, Iran. https://www.researchgate.net/publication/303946476_Sustainable_Development_-_Islamic_Perspectives.

Al-Jayyousi, O.R. et. al., (2002). Re-Thinking Sustainable Development within Islamic Worldviews: A Systematic Literature Review. <https://www.mdpi.com/journal/sustainability>.

Al-Jayyousi, O.R. (2016). Charting a new course in environmental good governance: Natural Resources Management, Al Hima & Islam. Aman; Wana Institute. <https://wanainstitute.org/en/publication/islamic-perspectives-natural-resource-management>

Al-Qawā'id Al-Fiqhiyyah (Legal Maxims of Islamic Jurisprudence) (2013). A Translated Compilation. Islamic University of North America, 51.

Amin, H.A.G. (2010). Hisbah institution and its role in Environmental Conservation in Islamic Civilization. <https://docplayer.net/215862447-Hisbah-institution-and-its-role-in-environmental-conservation-in-islamic-civilization.html>.

Ansari, A.H., Jamal, P., Oseru, U.A. (2012). Sustainable development: Islamic dimension with special reference to conservation of the environment. *Advances in Natural and Applied Sciences* 6 (5):607-620. https://scholar.google.com/citations?view_op=view_citation&hl=en&user=f8og9c8AAAAJ&citation_for_view=f8og9c8AAAAJ:d1gkVwhDpl0C.

Barau, A.S. (2021). Environment and Sustainable Development in the Qur'an. Kano: International Institute of Islamic Thought. <https://www.researchgate.net/publication/268815602>.

Baru, S. (1998). Mahbub ul Haq and Human Development: A Tribute. *Economic and Political Weekly*, 33 (35). <https://www.jstor.org/stable/43280000>.

Causes, Effects and Solutions to Environmental Degradation. (n.d.). *Conserve Energy Future*. <https://www.conserve-energy-future.com/causes-and-effects-of-environmental-degradation.php>

Chowdury, S.R.H., Goktas, V. (2019). The Role of Sustainable Development Goals on Environmental Sustainability: a discourse from an Islamic Perspective. *Eurasian Journal of Researches in Social and Economics* (EJRSE), 6 (5). Cho [https://www.academia.edu/41489374/The_Role_of_Sustainable_Development_Goals_on_Environmental_Sustainability_A_Discourse_From_o\[An_Islamic_Perspective](https://www.academia.edu/41489374/The_Role_of_Sustainable_Development_Goals_on_Environmental_Sustainability_A_Discourse_From_o[An_Islamic_Perspective)

COP 27 UN Climate Change Conference, Climate Implementation Summit, Sharm El-Sheikh, Egypt, 7-8 November 2022. <https://www.undp.org/egypt/events/cop27-un-climate-change-conference>

Elias, A.A. (2013). Hadith on Water: Conserve water even by a running stream. *Daily Hadith online*. December 13, 2022. <https://www.abuaminaelias.com/dailyhadithonline/2013/08/19/conserve-water-flowing-stream/>

Elliott, L. (2023). Environmentalism: Ideology, History & Types. *Encyclopedia Britannica*, <https://www.britannica.com/topic/environmentalism>.

Egri, C.P. (2023). Spiritual Connections with the Environment. *Organization & Environment: Special Issue: The Organization Dimensions of Global Environmental Change* 10:4:407-431. December 1997. Sage Publications. <https://www.semanticscholar.org/paper/Spiritual-Connections-with-the-Natural-Environment-Egri/9c0ca1ead6084593bfbb177ca4a9c9b17ecb7af1>.

Environment & Ecology in Islam— article collection (n.d.). <http://environment-ecology.com/religion-and-ecology/324-ecology-in-islam.html>

Gallant, Moegamad Riedwaan. (2009). Sustainable Development: A Challenge to Muslims. unpublished Ph. D. thesis, University of Durban-Westville.

Hammou, A. (2015). The Missing Spiritual Dimension in Environmentalism. MA thesis in Environmental Studies, The Evergreen State College.

Hasan, Z. (2006). Sustainable Development from an Islamic Perspective: Meaning, Implications, and Policy Concerns. *J.KAU: Islamic Econ.* 19 (1). https://www.academia.edu/Sustainable_Development.

Ibrahim, A. (2015). Accountability (Hisbah) in Islamic Management: The Philosophy and Ethics behind its Implementation. *International Journal of Humanities and Social Science*. 5 (8). https://www.ijhssnet.com/journals/Vol_5_No_8_August_2015/23.pdf

Ismail, N.H., Rasid, M.E.S.M. (2017). The Relevance of Islamic Pillars of Sustainable Development in promoting Shared Prosperity. <https://docplayer.net/134572651-The-relevance-of-islamic-pillars-of-sustainable-development.pdf>

Izzi-Dien, M. (1997). Islam and the Environment, Theory and Practice. *Journal of Beliefs and Values*, 18 (1). <https://www.coursehero.com/file/181992404/Islam-and-the-Environment-theory-and-practicepdf/>

Jaafir, A.J. et al. (2021). Hisbah Institution and its Role in Environmental Conservation in Islamic Civilization. *Jurnal Islam dan Masyarakat Kontemporari*, 22 (1): 28, Universiti Sultan Zainal Abidin. <https://journal.unisza.edu.my/jimk/article/view>.

Kamali, M.H. (2010a). Environmental Care in Islam: A Qur'anic Perspective. Malaysia: International Institute of Advanced Islamic Studies, 2012. <https://iais.org.my/media-articles/item/43-environmental-care-in-Islam>.

Kamali, M.H. (2010b). Environmental Care in Islamic Teaching. Paper presented at the International Conference on 'Environment in Islam', organised by the Aal al-Bayt Foundation for Islamic Thought, Amman, Jordan, 27-29 September 2010, <https://iais.org.my/media-articles/item/43-environmental-care-in-Islam.>?

Khalid, F. (2002). Islam and the Environment: Social Economic Dimension of Global Environmental Change. *Encyclopedia of Global Environmental Change* 5. Timmerman, P. (Ed.). Chichester: John Wiley and Sons. https://www.academia.edu/Environmental_Care_in_Islam.?

Khalid, F. (1991). *Islam and Ecology*, London: Gassell Publisher Limited. <https://www.ifees.org.uk/resources/papers-essays-reviews/>.

Khalid, F. (2003). Islam, Ecology and Modernity: an Islamic Critique of the root causes of environmental degradation 10. <https://www.ifees.org.uk/resources/papers-essays-reviews>.

Khalid, F. (2010). Islam and the Environment – Ethics and Practice an Assessment. *Religion Compass* 4(11). https://www.researchgate.net/publication/264585249_Islam_and_the_Environment_Ethics_and_Practice_an_Assessment.

Khalid, F. (2021). Rediscovering the Natural World – the Islamic Approach. *Ecomena*, <https://www.ecomena.org/rediscovering-natural-world-islamic-approach/>

Khalid, F. (2017). Exploring Environmental Ethics in Islam: Insights from the Qur'an and the Practice of Prophet Muhammad, <https://www.researchgate.net/publication/315849935>

Khalid, F. (2022). Faith, Nature and the Climate Crisis. *Faith Plans*, <https://www.faithplans.org/post/faith-nature-the-climate-crisis-viewpoint-by-fazlun-khalid>.

Koehrsen, J. (2021). Muslims and climate change: How Islam, Muslim organizations, and religious leaders influence climate change perceptions and mitigation activities. *WIREs Climate Change* 12:3. <https://wires.onlinelibrary.wiley.com/doi/full/10.1002/wcc.702>.

Kula, E. (2001). Islam and environmental conservation. *Environmental Conservation* 28 (1). https://www.researchgate.net/publication/231786461_Islam_and_environmental_conservation_comments.

Llewellyn, O.A. (1998). The Basis for a Discipline of Islamic Environmental Law. http://www.thezawiyah.org/s/O-Llewellyn_Islamic-Env-Law_no-diacritics-rev_corrected.pdf.

Lubis, A.R. (2010). Environmental Ethics in Islam. *Muslim Environment Watch*. <https://muslimenvironment.wordpress.com/2010/04/04/environmental-ethics-in-islam/>,

Mensah, J. (2019). Sustainable development: Meaning, history, principles, pillars, and implications for human action: Literature review. *Cogent Social Sciences* 5 (1). <https://www.researchgate.net/>. DOI: 10.1080/23311886.2019.1653531.

Mohamed, N. (2012). *Revitalising an Eco-justice Ethic of Islam by way of Environmental Education*. PhD thesis, University of Stellenbosch. <http://hdl.handle.net/10019.1/20280>

Mukhtar, S., Zainol, Z.A., Jusoh, S. (2018). Islamic Law and Sustainable Development Goals. *Tazkia Islamic Finance and Business Review*. 12(1):81-99. https://www.researchgate.net/publication/326668340_Islamic_Law_and_Sustainable_Development_Goals. DOI: 10.30993/tifbr.v12i1.124.

Nalla, Z. (2011). Book Review: Tread Lightly on the Earth: Religion, the Environment, and the Human Future by Christopher G. Weeramantry. *Islam and Civilisational Renewal* 2 (4). <https://icrjournal.org/index.php/icr/article/view>

Nasr, S.H. (2007a). The Contemporary Islamic World and the Environmental Crisis. *Sophia*. Oakton: The Foundation for Traditional Studies. https://www.academia.edu/35023936/The_Contemporary_Islamic_World_and_the_Environmental_Crisis.

Nasr, S.H. (2007b). Religion and the Environmental Crisis. *The World Wisdom Online Library*. www.worldwisdom.com/public/library/default.aspx

Nasr, S.H. (1990). *Man and Nature*. London, Boston, Sydney, Wellington: Mandala.

Outcomes of Rio+20: The Future we Want, https://www.dffe.gov.za/mediarelease/rio20outcomes_futurewewant.

Özdemir, I. (2003). Towards An Understanding of Environmental Ethics from a Qur'anic Perspective. <https://www.islam-and-muslims.com/Environmental-Ethics-Quran.pdf>.

Qadir, J., Asad, Z. (2018). Sustainable development viewed from the lens of Islam. *International Journal of Pluralism and Economics Education* 10(1):10. https://www.researchgate.net/publication/325946300-Sustainable_Development_Viewed_from_the_Lens_of_Islam.

Redwan, A. (2018). When the Earth Speaks Against us: Environmental Ethics in Islam. *Nature Science: Environment*, Yaqeen Institute. <https://yaqeeninstitute.org/read/paper/when-the-earth-speaks-against-us-environmental-ethics-in-islam>.

Rkiouak, R. (2016). Bridging the Gap: An Islamic Sustainable Development Model for the WANA Region. WANA Institute (Jordan), <https://wanainstitute.org/en/publication/islamic-perspectives-natural-resource-management>

Saniotis, A. (2011). Muslims and Ecology: fostering Islamic environmental ethics. *Cont Islam* 2012 (6):155–171. <https://d1wqxts1xzle7.cloudfront.net/72694066/s11562-011-0173-820211015->

Sardar, Z. (1988). *The Touch of Midas: Science, Values and Environment in Islam and the West*. Malaysia: Pelanduk Publications, https://www.academia.edu/710798/Islam_Science_and_Science_Education_Conflict_or_Concord_Sayings_and_Teachings_of_Prophet_Muhammad. <https://sunnah.com>

Shaikh, S.A., Ismail, A.G. (2017). Role of Zakat in Sustainable Development Goals. *International Journal of Zakat* 2(2):1-9. SUNNAH.COM. (n.d.). <https://sunnah.com/>

Suliman, L. (2014). Islam and Animal Rights. *Khaleafa* [http://www.khaleafa.com/khaleafacom/islam-and-animalrights#:~:text=Prophet%20Muhammad%20\(Peace%20Be%20Upon%20Him\)%20exhorted%20Muslims%20to%20show,on%20the%20Day%20of%20Judgment.%22](http://www.khaleafa.com/khaleafacom/islam-and-animalrights#:~:text=Prophet%20Muhammad%20(Peace%20Be%20Upon%20Him)%20exhorted%20Muslims%20to%20show,on%20the%20Day%20of%20Judgment.%22) *Sustainability – the United Nations*. <https://www.un.org › academic-impact › sustainability>.

Sustainable Development – where has it all started? (2019). *Sustainability Knowledge Group*. [https://sustainabilityknowledgegroup.com/sustainable-development-where-has-it-all-started/..](https://sustainabilityknowledgegroup.com/sustainable-development-where-has-it-all-started/)

The 2030 Agenda for Sustainable Development. Government of Canada, <https://www.international.gc.ca/agenda-programme>.

The Brundtland Report, *Sustainable Environment*, https://www.sustainable-environment.org.uk/Action/Brundtland_Report.php

The Muslim Seven Year Action Plan on Climate Change 2010-2017 – summary, 2009, https://iefworld.org/f/ WindsorARCMuslim_summary091020.pdf

The Sustainable Development Goals Report. (2020). United Nations, <https://unstats.un.org/sdgs/report/2020/The-Sustainable-Development-Goals-Report-2020.pdf>

UNDP. (1995). *United Nation Development Program: Human Development Report*. Oxford University Press (17) (PDF) *Sustainable Development - Islamic Perspectives*. https://www.researchgate.net/publication/303946476_Sustainable_Development_-_Islamic_Perspectives.

United Nations Conference on Environment and Development international conference. 1992.<https://www.britannica.com/science/greenhouse-gas>

United Nations Conference on the Human Environment (1972). <https://www.un.org/environment/stockholm1972>.

Von Schirnding, Y. (2005). “Globalisation and Health”. *The World Summit on Sustainable Development: reaffirming the centrality of health*. <https://globalizationandhealth.biomedcentral.com>.

Yazid, Y.M. (2008). Faith-Based Environmentalism: A Case Study of Islamic-Based Environmental Organisations in the United Kingdom. The Netherlands: Institute of Social Studies. <https://thesis.eur.nl/pub>.

Suleman Dangor is an Emeritus Professor at the University of Kwazulu-Natal (UKZN), Durban. He obtained a PhD In Islamic Studies from UKZN and a Higher Diploma in Arabic from the Arabic Language Institute, University of Riyadh. He taught under-graduate modules on Islam and interfaith perspectives and supervised students in the field of Islamic Studies at the post-graduate level. He has authored/edited 9 Books and around 80 chapters/journal articles with a focus on Islam/Muslims in South Africa. His publications cover history, education, politics, language, law, identity, race, interfaith relations, *jihād* and biography.

Food Security: The Critical Discourse on Gelatine for Muslims in South Africa

Dawood Terblanche

dterblanche@ipsa-edu.org

Abstract

The Muslim Judicial Council SA (MJC SA) is the central Muslim religious institution in the Western Cape and has pioneered the consumer discourse on *halāl* (permissible) consumption in South Africa. The discursive discourse of what constitutes *halāl* and *harām* (not permissible to consume) has provoked a variety of responses and was the cause of the establishment of other *halāl* certifying authorities in South Africa, like the South African National Halaal Authority (SANHA). The genres of *fatāwā* (singular *fatwā*, refers to the formation of a legal opinion) constitute the distinctive nature of twentieth century discursive discourses and debates within the *halāl* industry in South Africa. Contentious *fatāwā* such as the beef saga in 1970, mechanical slaughtering, the recital of the basmalah, and the discourse on gelatine were the cause of many controversies which had a direct impact upon the *halāl* industry in the country. These *fatāwā* were the outcomes of exploring new methods within Islamic legal frameworks on how *halāl* is viewed, thereby shifting the discourse into a realm of robust debates. This was preceded by the discursive traditions of previous *fiqh* scholars. This discursive discourse relied on reframing classical *fiqh* by adding a contemporary character to it. This article explores the critical debates of gelatine *fatāwā* between the MJC and SANHA which has divided the *halāl* industry in South Africa and Muslim consumers over the past three decades. The gelatine *fatāwā* discourse is considered one of the most contentious issues today amongst leading *halāl* certifying authorities in South Africa. This article provides a historical background which traces the formation of the gelatine *fatwā*, and offers clarity and insight to some of the key issues in this debate.

Key Words: Muslim Judicial Council of SA (MJC), *fatwā*, *halāl*, *harām*, gelatine.

Introduction

The MJC SA is the first organized *halāl* certifying authority in South Africa. According to Imām Yasin Harris, Director of the Halal Trust of the MJC SA (MJCHT), and Moulana Yusuf Karaan, the *Muftī* (jurist consult) of the MJC SA, the MJC SA is the first organized *halāl* certifying authority in the world, established in 1945 and officially registered as a *halāl* authority in 1986. (Harris and Karaan Interview, 2012).

The MJC SA can be considered as the *marji'* (reference, or source to follow) for *halāl* certification in South Africa based upon its pioneering and institutionalising of the *halāl* industry and for adopting a *wasatiyyah* (moderate/middle path) approach to *halāl* certification. The latter approached influenced the organisation to explore a broader scope of legal frameworks within various *madhāhib* (school of jurisprudence) on *halāl*. The *fatāwā* on gelatine of the MJC SA demonstrate that *taqlīd* (moving from one *madhhab* to another *madhhab*) and the impact of modernisation are not viewed as two conflicting concepts, but can be assimilated; and *fiqh* can be adapted to a rapidly changing world.

Halāl certifying authorities in South Africa, according to Tayob, “render a valuable service to the Muslim consumers”, he also notes that some authorities have “used a rigid interpretation of textual evidence ...” (Tayob, 2012:49). Awais Rafudeen similarly suggests that *halāl* organizations play the role of “cultural intermediaries”, which according to him also represent how “certain competitive authorizing discourses within tradition cultivate specific outlooks on halaal”. Within such discourses, according to Rafudeen “not all readings of halaal in Islamic law are equal”. He suggests that it is within “the internal logic of an authorizing discourse that we need to locate some of the other underlying factors that drive these organizations’ approach [es] to matters of halaal.” (Rafudeen, 2012: 137-138).

The complexities within the *halāl* discourse place the consumer at the centre of the disputes among the *halāl* certifying industries in South Africa. This article examines in detail the contentious issue of gelatine which have been the subject of numerous disputes between MJCHT and other religious institutions. The article also deals with the interpretation of Islamic law and issuing *fatāwā* as a discursive tradition in the formation of a legal opinion.

Contextual and Theoretical Framework

The MJC SA is predominantly inclined towards the *Shāfi'i madhhab* (school of legal thought). Occasionally, they incorporate the views of other *madhāhib* (sing. *madhhab*) and legal scholars within the parameter and scope of the codification of Islamic law. Over the past seven decades, the MJC SA has shifted from a conservative orthodoxy to a more moderate position that includes a broader scope of *madhāhib* positions. They have adapted their legal opinions to one that is inclusive of other *madhāhib*. Lubbe asserts that adaptation may occur by exploring the views of various scholars or when new situations arise. In his PhD thesis entitled "The Muslim Judicial Council – A descriptive and analytical investigation", Lubbe investigates the history of the MJC and their Islamic philosophy since their establishment in 1945. Lubbe noted that the MJC was very progressive by integrating the views of Islamic scholars from various *madhāhib* into the formation of their legal opinions. They understood from the beginning that they functioned in a Muslim minority country and are influenced by prevailing circumstances. The Islamic codification of laws, its reviews, legal rulings, and *fatāwā* are enacted to accommodate these circumstances (Lubbe, 1989:70-73). The discourse on gelatine in the South African Muslim community has been subjected to the same legal framework of *fatāwā* and to the relationship between the codification of Islamic law and modernisation in South Africa which is discussed in this paper.

Taqlid has allowed the MJC SA to operate within the broad scope of the legal framework of Islamic Law and to incorporate the best opinion on a given matter. Wael Hallaq asserts that:

The taqlid of later jurist was of the best type, so to speak, for it involved the production of the masters' opinion through careful reasoning and interpretation that at times were qualitatively superior to those the master produced. This taqlid, therefore, is an intellectual independent affirmation of authority and in no way involves blind adherence to the legal doctrines of the masters. It is preeminently of the methodological type, having nothing to do with the acceptance fiqh conclusions at face value... taqlid maintained a positive image since they amounted to an assertion about affiliation and loyalty to the school. For no school, in the first place, could have come into existence and survived without this doctrinal loyalty. (Hallaq, 2009:113).

The MJC SA believes that if it wants to be relevant, it must be prepared to incorporate the views of different *madhāhib*. Talal Asad asserts that change is part of life, and that Islam can be relevant and contemporary:

We can look into the contemporary Islamic revival as an attempt to retrieve the Islamic tradition that can be adapted and linked to modernity as if it were a case that could be experimented with and examined as a whole by the Islamic world today. Moreover, it is an attempt to form ways of resistance and struggle not only with the West but with the Islamic history as well. (Asad, 2000:255).

The modern concept of *fiqh al-wāqi`* (contextual understanding and application) allows Muslims to find an alternate view during a specific time and space, and to return to the original ruling once the restrictive bar is lifted. Ibn Qayyim al-Jawzī asserts that a *muftī* must understand the prevailing circumstances of society which may be influenced by local customs and traditions. The legal rulings may vary and change from time to time and place to place as the need arises. He asserts that:

“Indeed a jurist must understand people’s propensity ... in addition to their customs and traditions. Religious edicts (*fatāwā*) change with the change of time, place, customs and circumstances and all of this is from the religion of God...” (Al-Jawzi, n.d:157).

By understanding the above, it can be said that the MJC has remained true to the practice of preceding ‘*ulamā*’ (scholars) by remaining relevant according to the context of the time, having factored changes in modern society, thus creating a discursive *fatwā* discourse. This has contributed to integrating Islam into a secular country, such as South Africa, and normalising the role and place of Muslims as minority citizens of South African society. The life of Imām Shāfi`ī can be cited as an example of this discursive tradition when he traveled from the centre of the caliphate, Baghdād, to settle in what is now Egypt. While in Egypt he revised many of his views that he previously held. (Al-Aytah, 1999:9). When Imām Shāfi`ī left the shores of a predominately Muslim community where Islam was thriving and settled in an emerging Muslim community, he understood that the prevailing living conditions in Egypt were different to Baghdād. Hence some of his *fatāwā* changed.

In South Africa, given the complexities of *fiqh* differences between Muslims in the Western Cape and those located in other provinces, there are bound to be conflicting interpretations and applications of *fatawa*, since these communities tend to follow different schools of thought. The MJC during the height of apartheid demonstrates its ability to apply the sacred law of Islam for Muslims as minority citizens, although the limited political rights of Muslims at the time. For example, the debate on the number of *talāqs* that can be issued in one sitting is considered contentious as it is viewed differently by Muslim jurists. Thus, although the *fatwā* issued by the MJC regarding *talāq* may have found support amongst progressive scholars, it was however also met with challenges from and resistance by more conservative scholars in South Africa.

Mufattin (sing. *Mufti*) in South Africa regulate their own *fatawā* independently and have developed their own standards. It is vein, the MJC has used the tools of *fatwā* to formulate their legal opinion on gelatine, and incorporated an inclusive framework of Islamic law when confronted with *fiqh al-wāqi*'. The MJC SA committed itself since its inception to provide *Shar`iāh* solutions in a contemporary context by attempting to meet the continuous challenges of an ever changing modern society.

Literature Review

This article is conceptually informed by theoretical debates on traditional practices in modern society and the impact they have upon custom and change. Dawid Venter suggests that there are adaptation processes that traditional communities experience due to modernization (Venter, 2004:3-7). He asserts that these changes stand at the junction of acceptable traditional norms of society on the one hand, and the effects of modernity on the other. Modernity not only affects the tradition but with time it creates a new tradition. According to Monica Wilson, it is the influences of technology that impact upon traditions and customs of society (Wilson, 1971:14-19).

Modernization is not strange to Islam. Muslims had played a valuable role in finding innovative ways in contributing strategies to bring ease and comfort to humanity. To cite Tariq Ramadan:

We often recall the extraordinary contribution Muslims have made historically to scientific development and progress and emphasize the fact that they – more than any other civilization – have advanced the sciences to a higher level. (Ramadan, 2004:55).

According to Ramadan, for centuries Muslims globally enjoyed a close relationship between markers of Islamic identity and science. He further asserts that it is through the study of *maṣlahah* (public interest), *ijtibād* (independent judgment or exerting oneself to arrive to a verdict) and *fatwā* which allows Muslims to retain their Islamic identity (Ramadan, 2004:55).

Asad argues that Islam is a discursive tradition in which '*ulamā*' are able to find practical answers that are conducive to social change (Asad, 1993:32). He believes that the diverse views of '*ulamā*' will help society in finding ideal answer. This discursive tradition that is founded on diverse scholarly interpretations is conducive to the creation of a new Muslim identity. He asserts that the role of '*ulamā*' is central in Islam and that it has evolved over centuries. Asad regards the position and function of '*ulamā*' in their societies as an indispensable part of Islam and believes that their inability to respond to social changes will have an adverse effect upon the Muslim community.

Muhammad Khalid Masud supports the view that a *muftī* who is an '*ālim*' (pl. '*ulamā*') is an indispensable part of a continuously changing society. It is through an '*ālim*' specialized knowledge of Islamic law that allows him to respond to "diverse social and historical settings" (Masud, 1996:3-4). The practice of issuing *fatāwā* allows the *muftī* to address the needs of specific Muslim communities, for which he is required to have knowledge of local traditions and colloquial language. Although his rulings may be nonbinding judgements, he plays an important role in guiding Muslim communities (Ibid).

Bettina Graf and Jakob Skovgaard Petersen urge that '*ulamā*' "profess their dependence on and commitment to a great Islamic scholarly tradition, of which they consider themselves the contemporary representatives." (Graf and Skovgaard Petersen, 2009:28). Ramadan contends that Islam has allowed a fine periphery for it to adapt to cultural and social change, though he believes that there is a need for the '*ulamā*' to have knowledge of what is unchangeable and what is variable in order to face the challenges of modernity and its impact on society. He states:

There is one Islam, and the fundamental principles that define it are those to which all Muslims adhere, even though they may be clothed in Islamic principles, an important margin allowed for evolution, transformation, and adaptation to various social and cultural environments. Western Muslims, because they are undergoing the experience of becoming established in new societies, have no choice but to go back to the beginning and study their points of reference in order to delineate and distinguish what, in their religion, is unchangeable (*thabit*) from what is subject to change (*mutaghayir*), and to measure from the inside, what they have achieved and what they have lost by being in the West. (Ramadan, 2009:9).

Ramadan suggests that the greatest challenge for Muslims is to preserve the centrality of what is important and to be true to the message of Islam. (Ibid, 2009:61).

Mohammad Zaman has argued that central to the interpretation of Islamic law is the '*ulamā*'. He considers them as the defenders of Islam. Zaman asserts that British colonial rule during the eighteenth and nineteenth century in India marked the beginning of a more focused, professional and specialised role of the '*ulamā*'. In this modern world he believes that it is how the '*ulamā*' respond to its challenges which will set the tone for how Islam is understood and perceived holistically. He asserts that:

What makes the *ulama* of the modern world worth studying is not merely that they continue to lay claim to and self-consciously represent a millennium-old tradition of Islamic learning, however, their larger claim on our attention lies in the way in which they have mobilized this tradition to define issues of religious identity and authority in the public sphere and to articulate changing roles for themselves in contemporary Muslim Politics. The '*ulama*'s tradition is not mere inheritance from the past, even though they often argue that that is precisely what it is. It is a tradition that has had to be constantly imagined, reconstructed, argued over, defended, and modified. (Zaman, 2002:10).

Thus, we witness the beginning of this discursive formation in which the *'ulamā'* set the parameters for how they understand Islamic tradition which may vary in its acceptance.

Wael Hallaq opines that Islamic Law is not a stagnant, unchanging monolith that can be exported from one country to another country. Cumulative traditions, life experiences, time and place must be understood in relation to the development and transformation of Islamic Law. Islamic law continuously developed and reproduced to accommodate the practical lives of people at every turn as Hallaq argues:

... understanding the *Shari'a* of a particular time and place is untenable without coming to terms with its cumulative tradition, for its own history continued to be, at every turn in its life, an integral part of life experience. History not only provided continuity, a recurring experience on a linear progression, but also augmented its totalistic experiences in every moment the *Shari'a* came to be substantiated in a particular place and time. Its sources, its theoretical and legal principles, and its textual narratives were constantly reproduced and recreated, providing the substrate and subject-matter for its practices and discourses at every turn... For every stage in the *Shari'a*, both in fact and in doctrine, has contributed to creating, defining and shaping the next. (Hallaq, 2009:17).

Shaykh Yūsuf al-Qaraḍāwī is one of the religious scholars in the late 20th and early 21st century to respond to contemporary issues by offering practical solutions and is regarded as the leading figure of this discursive tradition. He has been described as a protagonist of Islamic centrism and moderation (Graf and Skovgaard Petersen, 2009:57). Shaykh al-Qaraḍāwī and his knowledge are compared to traditional *'ulamā'*:

Qaradawi reminds us of the early Muslim scholar such as Imam al-Shaf'i (d.820), who mastered different branches of knowledge together at the same time. No one can have such vast and diverse knowledge in our age of specialization... Qaradawi is really the last bead of a necklace of such unique scholars. (Graf and Skovgaard Petersen, 2009:57).

The theories cited above will be explored in this article to demonstrate the impact of modernization and globalization on South Africa's the *halal*

industry. Modernisation and globalisation not only affect the traditional practices of Muslims but also has a direct impact upon the commercial and production sector of the *halāl* industry and are viewed by some as a threat to traditional Islam.

Research Design and Methodology

A qualitative research design is employed for this study. Using a philosophical lens to examine the discursive tool of *fatāwā*, this study analyses different methodologies applied when interpreting the primary sources of the Islamic tradition. This contributes to an understanding of the classical doctrine of *fatāwā*, its consequences, and requirements. The theories employed by Asad, Ramadan, Zaman, and Qaraḍāwī are used to understand the origins, needs and consequences of these *fatāwā* in relation to the development of the *halāl* industry in South Africa.

An empirical method is used to interpret the *fatāwā* on the *halāl* status of gelatine issued over the past 30 years in South Africa. This will illustrate the basis, reasons and consequences of these *fatāwā*.

The History of the Gelatine Discourse

During the mid-1970's the *halāl* status of gelatine first entered the public discourse in South Africa. In 1977, *Muslim News* feature an opinion piece by Anisha Adams from Cape Town, where she cautioned women to be vigilant when purchasing products containing gelatine. She asserted that gelatine is *ḥarām*, because it is manufactured from bovine hides not slaughtered according to Muslim rites. According to Anisha Adams:

I wish to bring to the notice of the Muslim community that the product known as gelatine is not halal. Here in South Africa gelatine is manufactured from bovine hides. These hides are from animals, many of which are not slaughtered by Muslim rites. Therefore it is understood that the meat and by-products of that animals are not halaal. Muslim women should be careful when purchasing ready prepared packets of instant foods, rice mixtures, puddings and jelly powders as many of these contain gelatine and by the addition of this gelatine it renders the whole product haraam. Overseas gelatine is manufactured from sea-grass or China grass. (Adams, 1977:5).

At the time the Adam's article was published, the MJC had never discussed its *halāl* status before, and thus no clear *fatwā* was available. A possible reason for this is because the number of products containing gelatine was minimal. It was only since the inception of SANHA in 1996 (SANHA,n.d.) that the *halāl* status of gelatine has caused robust debate between MJCHT and SANHA. Following the initial questioning about the permissibility of gelatine products, the MJC conducted its own investigations and thereafter issued a *fatwā* of permissibility. This ruling was later questioned by SANHA, who applied a different, more conservative ruling on the *halāl* status of gelatine in accordance with their own *fiqh* understandings and interpretation of primary sources in determining the scope of permissibility.

These debates have certainly affected the *halāl* industry in general and impacted upon the status of products containing gelatine specifically. Rafudeen is of the view that the historical formation of *halāl* industries has an impact upon the nature of the discursive discourse and the *fatāwā* issued as a result. He is also of the view that if one critically studies these *fatāwā* a clearer perspective on the nature of the methodological approaches behind them emerges. He asserts that:

This discourse is determined by an organization's historical trajectory and it is this discourse that may more properly determine whether an organization is liberal or conservative in its approach. It is in these methodological discourses where the theological differences between the MJC and SANHA mostly reside. (Rafudeen, 2013:151).

Today the confusion around the *fatwā* on gelatine continues to be a focal point amongst the supporters of SANHA even though a clear *fatwā* was issued in this regard by the MJCHT. Gelatine has become an indispensable ingredient in consumable and non-consumable products globally. Thus, its permissibility status is considered an imperative matter for contemporary Muslims. The *wasatiyyah* approach of the MJC on this issue stands in direct contrast to the more conservative, rigid approach adopted by SANHA. It is at this critical nexus of differing *fiqhī* approaches wherein the Muslim consumer is located.

Transformation of Hide, Bones, Tissues and Bovines into Gelatine

Gelatine is a by-product of the meat industry, produced from the collagen derived from the hides, bones, and connective tissues and bovines. The Qur'ān is clear that the swine or pig is an impure animal and that no benefit may be derived from it. There are three distinct verses in the Qur'ān which confirm the *harām* status of swine and prohibit its consumption by Muslims.

Indeed prohibited for you are the dead (animals), blood, the meat of the swine and that which has been slaughtered for other than Allah... (Q 2:173).

Prohibited for you are the dead (animals), blood, the meat of swine and that which has been slaughtered for other than Allah... (Q 5: 3).

Say (oh Muhammad), I find nothing revealed to me forbidden to consume expect that which is dead or blood or the meat of swine, indeed it is impure... (Q 6: 145).

The above three verses are explicit in the view that swine is strictly forbidden to consume and that no benefit may be derived from them. Carrion, blood and sacrificial animals slaughtered in the name of gods other than Allah are also prohibited. Imām Nawawī asserted in his *Kitāb al-Majmū'* that all scholars agree that the skin of dogs and swines will remain impure even if it has gone through a chemical change. "Without disagreement (amongst the scholars), the dog and swine and that which comes from it, its skin does not become pure through change ..." (Nawawī, 2001:111).

The *Fatwā* of the MJC SA

According to the *fatwā* that followed the empirical investigations of the Fatwa Department of the MJC, gelatine is prepared in one of the following manners:

- i. The skin is soaked in a lime solution to remove all its impurities. After all impurities like excess pieces of meat, stains of blood and hair have been successfully removed after being soaked in this highly concentrated solution, a chemical reaction takes place which slowly transforms the skin into a neutral substance.

- ii. The bones go through a vigorous cleaning process by removing all excess meat, hair and fatty substances. It is then placed into a highly powerful bone crushing machine which crushes the bones into small fragments and pieces. Thereafter, these small pieces of bones are immersed into a highly concentrated hydrochloric acid solution to remove the potassium chloride.

In both cases, the skin and bones undergo an intense purifying process involving heat, water solution process until they are transformed and changed into a liquid gelatine substance. The liquid gelatine is then transformed into a solid substance which is dried and crushed into granules. This is an irreversible process, chemical process. The end product is transformed into a new product called gelatine.

Today gelatine is used in most products. It is used in consumable products like food and medicines and also non-consumable products like photographic films and lighting. Gelatine is also used as a supplementary source of protein, a bonding agent, stabilizer and emulsifier, to enhance different flavors, used as a salt replacement and a collagen source. (Peta, n.d.). An argument can also be made that gelatine contributes provides to the sustainability of zero-waste use of animal by-products including being more energy efficient and environmentally friendlier (Gelita, n.d.). There are many studies that show that gelatine has numerous medical and health benefits such as its role in increasing healthy body tissues:

... gelatin may help boost collagen levels and support skin elasticity Gelatin contains glutamic acid, which the body can form into glutamine. This substance promote a healthy mucosal lining in the stomach and aid digestion Gelatin contains lysine, which plays a role in muscle and bone health. It helps the body absorb calcium, which helps keep the bones strong and prevents bone loss. (Medical News Today, n.d.)

According to the MJCHT,

Gelatine today is an almost indispensable product with a wider range of uses. Gelatine is used to improve the quality of innumerable foodstuff and medicines. It serves as a supplementary source of protein, as a carrier material, as bonding agent stabilizers and emulsifier. Gelatine is also used as an aid for frothing up flavour enhancement, common salt replacement, clearing of drinks and

as a collagen source in dietetics... The pharmaceutical industries use gelatine in soft and hard medicament capsules, for binding in tablets... As gelatine is so omnipresent nobody in the industrial nations can avoid its assimilations. (Karaan et al., 1997).

Davis Gelatin known as Gelita SA, is situated in Krugersdorp in Gauteng Province. They supplied 95% of South Africa's gelatine during the late 1990's to mid-2000s. Their gelatine was *halāl* certified by the MJCHT. Despite this certification, doubt still remained over Gelita gelatine's *halāl* status amongst SANHA and some 'ulamā' at the Cape. To this end, on 15 August 1990 the MJCHT invited 12 prominent 'ulamā' from the Jamiatul Ulama of Transvaal to co-inspect the plant. After a thorough investigation, it was confirmed that no dog, monkey or pig skin were used in the process of making gelatine. Local as well as imported animal skin and bones were used from *halāl* and non-*halāl* slaughtered animals.

The Transformation of Animal Skin and Bones into Gelatine – A *Shari`ah* Perspective

The principle which the MJC employed from Islamic law to establish the *halāl* status of gelatine is *al-iṣtihālah* which refers to change of essence or origin. As explained earlier, the chemical process of making gelatine transforms the animal skin and bones into a completely new end product. This new product is regarded as *tābir* (pure) because of the numerous changes it undergoes, despite the original status of the product.

In arriving at this conclusion the MJCHT applied the primary source of legislation in which 'Abd Allah Ibn 'Abbās reported that the Prophet Muḥammad (saw) said: "If the skin (of an animal) has gone through the process of tanning, then it is pure and clean." (Nawawī, 1997: *Hadīth* no. 810).

This report is further supported by an occasion when the Prophet (saw) passed by a dead sheep that was given to a group of people while being alive, as a gift to the servant of Maimūnah. The Prophet Muḥammad (saw) asked them why they were not benefiting from the animal through tanning. They replied that it is not permissible to consume it based on the fact that it died prior to it being slaughtered. The Prophet Muḥammad (saw) said that consuming it is not permissible, they were allowed to benefit from the animal after being tanned. (Nawawī, 1997: *Hadīth* no. 804).

Today it is evident that the leather skin products which undergo the vigorous tanning process are widely used by Muslims and Non-Muslims. Broadly speaking, the *halāl* origins or status of the original slaughtering of the animal is not questioned. Imām Nawawī who is a *marji'* in the *Shāfi'i* school asserts in his classical work *Kitāb al-Majmū'* that it is permissible to preserve the skin of animals for it to be used. This preservation may be acquired by using the leaves of trees and water. (Nawawī, 2001:Vol.1 –P. 116). It is however important to note that the tanning process during the time of the Prophet Muḥammad (saw) was vastly different from what it is today. A basic purifying solution and procedure was taken directly from the words of Muḥammad (saw) as highlighted by Imām Nawawī. He cites the *hadīth* which clearly states that water and leaves of a specific tree (*Al-Qurz*) are regarded as purifying agents which affect the product chemically. The Prophet (saw) said: “Is there not in water and *al-Qurz* but that which purifies.” (Nawawī, 2001:Vol.1 –P. 116).

This basic purifying procedure allowed Muslims to use the skins of animals without fear of contamination, affecting the *halāl* status of their food, or even the validity of their prayer. Imām Nawawī further asserts that if the skins of animals have gone through a tanning process they are permissible to use and benefit from. This view is based on the following *hadīth*. “If the skins become purified through tanning it is permissible to benefit from it because of the speech of the Prophet (saw): why do you not take its skin and tan it and benefit from it?” (Nawawī, 2001:Vol.1 –P. 116, Nawawī, 1997: *Hadīth* no. 804).

The MJCHT applied a process of analogical deduction (*qiyās*) which is regarded as a secondary source of Islamic law, to reach its conclusion that gelatine is *halāl* except when the skin and bones are from swines and dogs. Raw material, like the skin of animals and bones from a *halāl* or non-*halāl* source, is transformed into a new end product known as gelatine.

The question on the permissibility of consuming products which have gone through a vigorous cleaning process and a chemical metamorphosis is discussed in detail in the *Majmū'*. Imām Nawawī cites both views of Imām Shāfi'i, his old view and his later view. It is also interesting to note that Nawawī also cites the students of Imām Shāfi'i who disagreed with him. This question is addressed by starting with a discussion about animals which are permissible and impermissible to consume for Muslims. In his initial view, Imām Shāfi'i opined that it is not permissible to consume that which has gone through a basic process of metamorphosis. In his later view he pronounces that it

is permissible to consume it if the product is derived from animals which are permissible to consume. However, if derived from animals which are not permissible to consume, then it remains not permissible. The later students of Imām Shāfi`ī however declared total permissibility to consume products from animals which are permissible and not permissible to consume on condition that they have undergone a complete metamorphosis.

Imām Shāfi`ī says in his ‘old’ view that it is not permissible to consume that which has gone through a chemical change of animals which are permissible to consume because the Prophet (saw) said “Consumption of animals which are dead is *harām*”. And he says in his “new” view that it is permissible to consume because the skin is regarded as pure. And if it is of animals which are not permissible to consume then its consumption is not permissible because tanning is not stronger than slaughtering, and mere slaughtering does not permit consumption of animals which are not permissible to eat ...And our Sheikh Abū Ḥatim Al-Qazwīnī narrated from al-Qādī Abī al-Qāsim ibn Kaj that he narrated another version that it is permissible because tanning is a process for purification. (Nawawī, 2001:121, Ibn Ḥajjāj, 1997:276).

The legislators of the *Shāfi`iyyah* madhab were inclined to accept the view that it is permissible to consume products from animals which are not permissible to consume, other than pigs, that which have gone through a chemical process of metamorphosis. These *Shāfi`iyyah* jurists included Al-Qaffāl, Al-Fawrānī, Al-Rawwāyānī and Al-Jurjānī etc. (Nawawī, 2001:121).

The *fatwā* issued by the MJC in 1997 on the *halāl* status of two gelatine production plants in Belgium supported the initial position. In addition, it concluded an invitation to some *Mufattin* to inspect the South African plant since they were skeptical and questioning the process of creating gelatine. However, the confusion created by SANHA amongst its own supporters, followers of *Hanafī madhab* and the business community had a greater impact than the detailed ruling of the *Hanafiyah* scholars on gelatine. The MJC Fatwa Committee went a step further by citing the view of the student of Imām Abū Ḥanifah and the legislative principle of *‘umūm al-balwā* (general affliction or necessity).

The *fatwā* issued for the gelatine plant in Belgium confirmed that there are two intense processes under which the skins and bones undergo to produce gelatine. The MJC Fatwa Committee asserted that:

In our view results in a change of essence (*inqilāb al-haqīqah*) which takes place not once, but twice. For a *fatwā* on the permissibility of the use of this edible gelatine, we rely on the verdict issued by Imām Abū Muhammad of the *Hanafī Madhab* who rules that due to the ‘*umūm al-balwā*’ the end product will be permissible although the product from which it was transformed was originally unclean and not permissible.” (Karaan et al., 1997).

The *fatwā* included the following legal maxims:

1. And Allah has not made any difficulty for you in your religion.
2. Difficulty allows for ease.
3. When a situation is narrowed (through difficulty), it opens for relief.

This principle employed by the MJCHT is discussed in classical reference works and has been part of the traditional legacy of Islam. According to the *Shari‘ah*, wine and spermatozoa which are normally regarded as *harām*, may become pure, and thus permissible, through a chemical process. This is another precedent that the MJCHT employs to substantiate its view on gelatine. In the Qur‘ān clear reference is made to the prohibited status of alcohol: “Oh you who believe, intoxicants, gambling and animals slaughtered for other than Allah are abominations of Satan’s work, refrain from it so that you may be successful.” (Q 5:90).

Further prohibition is found in numerous Prophetic traditions which clearly mention its legal status. One such narration curses anyone who associates with it. The Messenger of Allah (saw) said:

Wine is cursed from 10 perspectives: “The essence of wine in itself, the consumer of it, the wine pourer, the wine seller, the wine buyer, the wine maker, the wine plant, the wine carrier, the place where its sold and the person eating from its profits.” (Al-Qazwīnī, n.d.:*Hadīth*: 3380; Al-Sajastīnī, 1999: *Hadīth* no.3674).

For the application of *qiyās*, the MJC SA relied on an *asl* (origin, or precedent) which could be extended to the *far`* (branch or subsidiary) on condition that the affects are the same. In this regard the MJC Fatwa Committee used wine as an *asl* and investigated the traditional views regarding it. The Committee explained that when wine, which is regarded as impure and unsuitable for Muslim consumption, undergoes a chemical changing process which breaks down the properties of the intoxicants contained in the wine and changes it into vinegar, either undergoing this change by itself or through the intervention of humans, the end product vinegar is *halāl* and thus permissible for Muslim consumption.

The *fatwā* further states,

For this reason [of the changes wrought by chemical processes] we seek refuge in the opinion of Imam Muhammad and his *fatwa* of *tabdil al-mahiyat* (change of essence), which is given to save Muslims from a general calamity. Hence the changes which takes place in the bones and skins (originally not slaughtered in the proper way) i.e. transformed from a solid substance into a liquid gelatine substance and then back into solid substance, namely gelatine granules, renders the end product clean and permissible for utilization. An example to substantiate the above view, is the example of the change of wine into vinegar, either of its own accord or through something being added to it. The vinegar becomes clean and permissible for Muslim consumption due to the change of essence which took place. This is so although some of the non-essential properties of both products remain the same, for example, both remain a thin liquid, the chief ingredient of both is grapes and the two products resemble each other in smell. " (Karaan et al., 1997).

In addition to the analogy of wine turning into vinegar as an example to justify the consumption of gelatine, the MJC also cited the manufacturing of some soaps. It maintains that if unclean ingredients are added to it or accidentally fell into it and chemical transformation takes place it will become clean and permissible to use. The *fatwā* issued for the gelatine plant in Belgium also cited references and the views of scholars to help unequivocally establish its position by quoting the original Arabic text and providing a translation for it. The *fatwā* also contained the views of reputable Deoband 'ulama' by

referring to their *fatwā* sources such as *Fatāwā Dār al-’Ulūm* Deoband. The MJC, by resorting to this strategy, intended to demonstrate that the position of the MJC was in line with both classical sources and contemporary scholars. *Fatāwā* from *Fatāwā Rahīmāh* were cited to demonstrate that the position of the MJC concurred with that of the student of Imām Abū Ḥanīfah:

And unclean oil becomes clean when made into soap. This is the *fatwā* given to save people from extreme difficulty... And this transformation is a process of cleansing according to Imām Muḥammad and on it fatwa is given due to the general difficulty which is caused by it. I have seen in a commentary on *Manīyyah* which corroborates the first view. It says that many *masa'il* are deduced from it as for example if a man or dog falls into a certain amount of (liquid used for the manufacturing of) soap and becomes transformed into soap, the soap will be clean because of the complete transformation taking place. According to Imām Muḥammad the reason for this verdict is the transformation and change of essence and that *fatwā* is given to avoid involving the *ummah* in difficulty. Also note that ashes of unclean things are not unclean. Similarly, the (ingredients for the manufacturing of) salt in which a donkey or swine fell into [and] become transformed into salt is not unclean, neither does the water of a well become unclean if something unclean fell into it. It also remains clean if afterwards the well becomes completely changed into mud. (*Fatāwā Rahīmāh*, n.d. Vol.1. p. 301).

Similar cases and examples are also cited in the *fatwā* for the Belgium plant to demonstrate the classical views of scholars regarding when a complete chemical transformation and metamorphosis of a product has taken place. These examples are cited in the *fatwā* for both the Muslim consumer and skeptical *’ulamā’* to demonstrate that there is a premise for the *fatwā*, thereby substantiating the view of the MJCHT. The examples of impure substances which are considered pure under certain circumstances as cited in the *fatwā* are:

- i. When an animal like a donkey or swine falls into a salt pan before a complete change has taken place.
- ii. A container manufactured from unclean products which has been baked in an oven.
- iii. Soaps made from unclean products and when being used some traces of the unclean product may still be visible.
- iv. Wine when it changes into vinegar and some properties of the wine is still contained in the vinegar.

- v. Blood that is changed into musk.
- vi. The original state of embryo when changed due to fusion of a male sperm and female egg.
- vii. When an unclean well undergoes a complete change after it has been contaminated.

The *fatwā* for the Belgium factory concluded that:

In the production of gelatine, bones and skins are completely transformed, first from its original solid state into a liquid gelatine substance, then from this liquid substance into a solid spaghetti-like substance which is crushed into gelatine crystals. Thus, we conclude that although the skins and bones used for gelatine production are not from animals slaughtered according to *Shari'ah* or by Muslims, and although the skins and bones would not be permissible to consume, the gelatine is permissible for consumption (Karaan, et al., 1997).

In the conclusion it also mentions that this *fatwā* is confined to the two Belgium plants visited by the MJC Fatwa Committee, and that this *fatwā* is not applicable to gelatine plants in South America, North America, or China. If any additional changes take place in the manufacturing of gelatine at the Belgium plant, a new *fatwā* will be required (Karaan, et al., 1997).

The question of the permissibility of gelatine is only confined to animals which are not slaughtered according to Islamic rights. *Ijmā`* (Consensus) has been reached amongst the 'ulamā' that it is permissible to benefit from the skin of animals which have been slaughtered according to the laws of slaughtering. (*Nawawī*, 200:132).

According to the classical Shāfi'i view, the chemical process and metamorphosis which the skins undergo after the death of an animal change their state into its original status of purity while the animal was alive. This view is applied to animals except swine and dogs. Imām Nawawī asserts that:

Every animal becomes impure by death, its skin becomes pure through tanning except that of the dog and swine... because tanning returns the original status of the skin and it is permissible to benefit from it like (it is permissible to benefit from the animal) while being alive. Life erodes impurity from the skin like that of tanning. (*Nawawī*, 2001:110).

Imām Nawawī asserts that if the skins of animals become pure through the chemical changing processes, then it is permissible to benefit from the animal products generally without any restriction. (*Nawawī*, 2001:199). He further asserts that this is the consensus view of *Shāfi`ī* scholars. He also cites the views of other scholars as follows:

- i. The skin of dead animals remains impure, and its condition will not change through tanning. This is the view of the Imām Ahmad ibn Hanbal and Imām Mālik.
- ii. The skins of edible animals become pure through tanning. This is the view of al-Awzā`ī, Ibn Mubārak, Abū Dāwūd and Ishaq ibn Rahawī.
- iii. The skins of all animals become pure through tanning except the skins of dogs and swine. This is the view of the *Shāfi`ī* scholars.
- iv. The skins of all animals become pure through tanning except the skin of swine. This is the view of Imām Abū Ḥanīfah.
- v. The skins of all animals become pure through tanning including the skin of dogs and swine. This is the view of the Ahl al-Zāhirah reported by Abū Yūsuf. (*Nawawī*, 2001:112).

SANHA's Refusal to Accept the *Fatwā* of the MJC

SANHA did not accept the gelatine *fatwā* issued by the MJC's Fatwa Department on gelatine. On 18 August 1999 they requested another *fatwā* to support their view and more specifically to rebut the *fatwā* issued by the MJCHT. This was also in response to the *fatwā* that was issued by Muftī Ebrahim Desai, a *Ḥanafī muftī* who supported the view of the MJC. Three months later, on 27th November of 1999, Justice Muḥammad Taqī Usmānī, a world renowned religious scholar from Pakistan, who is regularly consulted by the Deoband 'ulama' in South Africa, responded to the query of SANHA on the permissibility of gelatine. He expressed the same view held by the MJC Fatwa Committee. In his response to SANHA, he cited the views of various scholars with their sources. He declared in his *fatwā* the following:

You have asked me about my Fatwa regarding Gelatin addressed to Muftī Ebrahim Desai. The substance of the Fatwa is that the Gelatin acquired from [animal] bones can be held as pure (Taahir) and the Gelatin acquired from the hides of un-slaughtered animals can also be held as pure because [the] chemical process fulfills the requirement of tanning (Dabaghuh)

but there are two points to be kept in mind. This ruling applies only to the animals other than pig. The case of pig is totally different because it is held to be impure ..., my ruling was to extend purity of the Gelatin. Some Fuqaha are of the view that hides of a Halal animal can be used orally after being tanned but the majority of the jurists are of the view that it is not allowed for oral use. The latter view has been preferred by most of the Hanafi jurists. However, some of the Hanafi jurists and a large number of Shaafie jurists have preferred the permissibility of oral use of the hides of Halal animals after Dabaghah. Consequently, the use of Gelatin taken from Halal animals, like cow, should be avoided as far as possible acting on the opinion of the majority of jurists. However, since Imam Shaafie in his latter view has opined it to be Halal and a large number of the Shaafie jurists as well as some Hanafi jurists take it as such, the view of these Fuqaha can be acted upon in the case of genuine needs ..." (Taqī Usmānī, 1999).

SANHA did not accept the *fatwā* by Muḥammad Taqī Usmānī and the MJCHT continued to experience interference from SANHA through its perpetual questioning of the MJC's *halal* certification. Consumers were caught in the debate, unaware that SANHA disputed the *fatwā* issued by the MJC and other reputable international scholars. In a letter to the United Ulama Council of South Africa (UUCSA), a body founded in 1994 with the objective of forming an inclusive forum for mainstream '*ulama*' formations in South Africa, the Halaal Trust requested that SANHA accepts its *fatāwā* as a valid legal opinion within the Islamic legal framework. The MJC accused SANHA of undermining them and sowing doubt amongst the Muslim consumers.

Imām Yasin Harris also accused SANHA of regarding the *Hanafī* juristic school of law as superior. He also indicated that he has sent numerous correspondences to SANHA, asking them to refrain from their unethical business behavior. In one of these letters he also informed the UUCSA that if SANHA continues with their malicious behavior, the MJCHT will have no choice but to pursue legal action against them. The letter further requested from the UUCSA that they accept the MJC's *fatwā* on gelatine and that they discuss the matter with SANHA. According to the letter of Imām Harris's letter to UUCSA he stated that:

You are ... aware of the fact that since our inception in 1945, our Council has been involved in halaal matters. It is our sincere belief that we have rendered a great service to the Muslim community as far as halaal matters are concerned. However, since the establishment of SANHA, our responsibility, credibility and legitimacy as a halaal certification body has [sic] been undermined due to the direct interference with our certificate holders and their consumable products.

I have therefore written to SANHA, advising them that if they do not stop interfering with our certificate holders or passing adverse remarks about the credibility of our organization, we will initiate legal proceedings against them. I have also written to the constituent bodies of SANHA, stating that I hold them all collectively responsible for the actions of SANHA. I have the distinct impression that the Ulema serving on SANHA are completely in the dark as far as the activities of SANHA are concerned.

I hereby also request your esteemed body to come to some amicable solution to the question of gelatine. In fact this is recommended by the eminent Islamic Scholar Mufti Taki Usmani. We have Fataawa from the following scholars who have accepted the gelatine under our jurisdiction viz:

Mufti Taqi Usmani

Mufti Burhanuddin of India

Moulana Alie Moosajee

Moulana Yusuf Karaan

Sheikh MA Fakier on behalf of the MJC

Jamiyatul Ulama of Kwazulu Natal has also accepted Davis Gelatine." (SANHA's Report, 2002: 125).

The lobbying of SANHA within UUCSA was considered so influential and overpowering that it dismissed the Halaal Trust's view that SANHA regarded the *Hanafi madhhab* as supreme, an accusation made by MJCHT. The majority of the constituent members were conservative *Hanafi* followers which may have contributed to render any approach from the Halaal Trust futile, ineffective, and unsuccessful even though UUCSA's president was from the MJC and belonged

to the Shāfi‘ī *madhhab*. The MJCHT disapproved of UUCSA’s position and criticized that it was prepared to accept the moon sightings by the MJC, and not its *fatāwā* on *halāl* matters. The position of UUCSA was becoming more evident to the MJCHT. Imām Harris asserted that:

We therefore urge and demand from UUCSA to acknowledge our authority as a halaal certifying body. It would be futile to belong to a national Ulema body who accepts your hilaal matters as well as your contribution to Muslim Personal Law, but fail to acknowledge our halaal certification. (SANHA’s Report, 2002:127).

In the same letter the MJCHT provided UUCSA with the names of some manufacturing and production plants certified by the MJCHT who had reported intimidation by and interference from SANHA. Abattoirs and “Airchefs” were particular targeted by SANHA; as the latter provided butchers and supermarkets with meat and the latter who supply airlines with *halal* food. The names of the companies as listed by the MJCHT in the letter included Meatco – Namibia, EarlyBird, Unilever – Hudson & Knight, Piemans Pantry, Robertsons , Airchefs, Southbakels, Meatlands (Colesberg), Finlar Foods Rainbow Chickens.

Imām Yasin Harris reported that the intimidation included questioning the *halāl* standards of the MJCHT and the *halāl* status of many products. When the MJCHT realised that UUCSA was not going to address the complaint, they turned to Jamiatul Ulama South Africa (formerly the Jamiatul Ulama Transvaal until 1994) for intervention.

On 6 September 2000, the Jamiatul Ulama Transvaal responded to the complaint and stated that it could not attend or deal with specific concerns raised in the letter as the majority of the members affiliated with UUCSA served on SANHA. The Jamiatul Ulama Transvaal also feared that they may be bias and unable to mediate in this sensitive matter. This confirmed the suspicion of the MJCHT about why UUCSA was not prepared to take the concerns of the MJCHT seriously. The Jamiatul Ulama Transvaal confirmed its support for SANHA and stated that:

It is unrealistic to expect UUCSA to deal with the matter without bias, since most members of UUCSA, also form part of SANHA. Members of UUCSA cannot be both the players and the referee at one and the same time. There would almost

certainly be conflict of interest. The correct forum to discuss your grievances is SANHA. We can thus seek to resolve the matter in our capacity as members of SANHA. It is beyond the ambit of the Jamiatul Ulama Transvaal's jurisdiction to instruct SANHA to suspend all discussions with the MJC Halaal Trust certificate holders. SANHA, like all other professional bodies has grievance procedures, which are not necessarily concomitant to taking instructions. The fact that we have suspended Halaal certification as an individual body in favour of a National Halaal certification body, is an obvious indication of our preference. To expect the JUT to advocate MJC Halaal certification would be to defeat the very purpose of SANHA's formation. (SANHA's Report, 2002:127).

In addition to the *halāl* status of gelatine derived from the skin and bones of livestock animals, the MJC Fatwa Committee issued another *fatwā* on gelatine produced from the bones of fish. The *fatwā* cited two *ahādīth* attributed to Muhammad (saw) which stated that:

Its water (sea water) is pure (for ritual purification) and its dead (animals) are permissible (for consumption). (Al-Tirmidhī, n.d., *Hadith* 69).

Made permissible for us are two types of dead (animals) and two kinds of blood, as for the two dead animals, fish and locust and as for the two kinds of blood, liver and spleen. (Ibn Majah, 1975, *Hadith* 3314).

The MJC Fatwa Committee used these two *ahādīth* to prove that any aquatic life used to produce gelatine is permissible. The *fatwā* stated that:

In view of the fact that Rasulullah has said that two dead animals (fish and locust) and two kinds of blood (liver and spleen) are permissible for Muslims, it follows that any fish which dies of its own accord or is killed would be permissible to consume. Now if the bones are used for the production of gelatine, irrespective of whether gelatine is produced as a result of a change in essence taking place with the bones, or whether it is produced as a result of an extraction from the bones, such gelatine would be permissible for consumption by Muslims. Hence any gelatine made from the bones of fish would be permissible to consume.

The MJCHT believes is has proven, after thorough investigation of the juristic views of various 'ulamā' and consulting scientific data, that gelatine is *halāl* for Muslim consumption even though the animal has not been slaughtered in accordance with *shari'ah*. This view is held by Shāfi'i scholars and some Hanafi scholars as outlined in a pamphlet issued by the MJCHT in 2006.

After the MJCHT reconfirmed the *halāl* *fatwā* of gelatine, there remained some *halāl* certifiers who rejected this. This prompted the MJCHT to consult renowned 'ulamā' and religious institutions both locally and internationally as SANHA continued to sow doubt amongst certificate holders and consumers.

A special invitation was granted to Moulana Burhanudien of Nadwah al-'Ulamā' in Lucknow, Pakistan to inspect the Davis Gelatine plant in Gauteng to affirm its *halāl* status, according to Imām Harris. Other local and international 'ulamā' and religious institutions which were consulted were:

- i. Sheikh Yūsuf al-Qarādāwī from Qatar.
- ii. Majma` al-Fiqh in Jeddah.
- iii. Muftī M Taqī Uthmānī of Pakistan.
- iv. Majlis al-'Ulamā' in Indonesia.
- v. Muftī AK Hoosain from *Channel Islam* in Gauteng, South Africa.
- vi. Dār al-'Ulūm in Newcastle, South Africa.
- vii. Muftī M Ashraf of Dār al-'Ulūm in Springs, South Africa.

The *fatwā* of the MJCHT asserted that:

... our decision to issue a verdict of permissibility of gelatin from Halaal animals was not taken lightly. A lot of thought and consideration of the facts, both jurisprudential and scientific data, as well as the views of men of science had been taken into consideration as well as a lot of reading of reference works before we came to the conclusion. Most definitely, this *fatwā* was not sucked out of our thumbs and we strongly resent the view of some Halaal Authority that goes about spreading the word that bovine gelatin is non-Halaal. That may be a personal view of some people being stubbornly held by them, [which is] by no means a universal view. Our view is that gelatin formed from Halaal animals is Halaal for Muslim consumption and is so even if the skins of bones come from animals not slaughtered in the *Shari'ah* manner of Thabah... (Karaan, 2006).

In order to attribute greater credibility to the MJCHT's *fatwā*, they cited the view of Muftī Abdul Kader Hoosain, a prominent an influential Ḥanafi scholar of Channel Islam International that:

If the gelatine is sourced from halaal animals then it is halaal. If it is sourced from haraam animals and a complete tabdeelul mahiya takes place then it would be halaal. We need to consult with experts in this field regarding tabdeelul mahiya. However, this rule excludes the pig, which is explicitly prohibited in the Noble Quran and no process can purify it. Another issue, which needs to be probed is the gelatine derived from hides of haraam animals. After tanning takes place it is tahir and according to majority of the Shafi'i jurist and some Hanafi scholars it is permissible for consumption. Nowadays, where sweets, chocolates, biscuits etc contain gelatine the fatwa of permissibility should be issued on the basis of umum balwa (general interest) and necessity ... (Karaan, 2006).

The *fatwā* also reiterated view of Muftī Ebrahim Desai. In his *fatwā* he holds the view that gelatine derived from the pig is also regarded as pure. He argued that,

If the gelatine is derived from any part of the animal which can be consumed according to the Shariah, eg. cow, camel, sheep, goat, etc and slaughtered according to Shariah, it will be permissible. If the animal cannot be consumed according to Shariah, or was not slaughtered according to the Shariah, the gelatin from such animals will not be permissible. However, if it undergoes a complete change of metamorphosis (Tabdeel-e-Maahiyat), the gelatin will be permissible. i.e. if metamorphosis takes place in pork gelatine or gelatine derived from an animal not slaughtered according to Shariah, it will be Halaal. If it does not undergo a complete change, it is not permissible to use it or sell it. The income will be Haraam. However, in a state of Idhtiraar (desperation), one will be excused to use it if there is no alternative and prescribed by the Physician. The state of desperation must be confirmed by a reliable Mufti. (Desai, n.d.).

Even though the MJCHT provided evidence and empirical data which it used to derive its ruling, SANHA rejected the view of the Halaal Trust and

declared the products containing gelatine as *harām*. SANHA's view is widely circulated on the World Wide Web. On its website it declares that:

"Majority of the Ulama and the International Halaal certification bodies are of the view that such metamorphic changes do NOT occur and therefore they do not accept this view and have adopted a very holistic position on gelatine and other such ingredients of non-Halaal animal origin used in food production. SANHA's Theological Committee holds the latter view and we reiterate that it is not acceptable to use non-Halaal raw material in the manufacture of food products due to the fact that abundance of Halaal raw material is available and Muslim should not look for technical loopholes (metamorphosis etc) to legitimize the use of raw materials sourced from Haraam animals in food production."

(SANHA, 2012)

The discussion and differences amongst the 'ulama' on the permissibility of gelatine continued for a number of years, with Muslim consumers were caught in the middle. In July 2006, SANHA gave a false impression in its *Halaal Gazette*, following the World Halal Conference held in Cape Town in 2005, that there is worldwide support for its position on gelatine. It announced that gelatine derived from non-*halāl* sources was vehemently rejected and that the delegates at the conference supported their view. However, according to Sheikh Achmad Sedick, no full scale discussion took place on this issue at the World Halal Conference in Cape Town in 2005. He asserted that according to Imām Yasin Harris, Dr Muhammad Hawari from Germany presented his paper on gelatine, espousing the view that a complete chemical change takes place in the skins and bones prepared for gelatine, thus making it completely permissible. Dr Hawari held this view for many years, which he presented at the previous World Halal Conference held in Jakarta and Kuala Lumpur. Shortly after the presentation of Dr Hawari, a SANHA delegate presented the view of SANHA by asserting that gelatine derived from non-*halāl* slaughtered animals is *harām*. SANHA gave the distinct impression to the audience that most gelatine are derived from pig skins and pig bones.

At the conference, Imām Yasin Harris objected to this assertion, stating that the plants which are directly under the jurisdiction of the Halaal Trust use skins and bones of cattle, buffalo, poultry, and even skins of fish to produce gelatine. The conference subsequently appointed a committee to conduct

further research on the question of gelatine and to report back at the next World Halal Conference. This is how far the issue of gelatine was discussed according to Imām Harris (Sedick, 2010:66).

The *fatwā* of the MJCHT, the view of the Shāfi`ī jurists, the *fatāwā* from different Muslim authorities and individuals globally did not satisfy SANHA. In 2009, MJC SA approached another Islamic authority in India known as Jamiat Ulama-E- Maharashtra headed by Muftī `Abd al-Āḥad only to discover that they held the same view as the MJCHT. The *fatwā* was written in Urdu and translated into English by an approved translator of the Saudi Consulate in Mumbai. The *fatwā* specified that when the material for gelatine have passed through various stages, and the end product is totally transformed into a new product, then it is permissible to use. The Jamiat Ulama-E-Maharashtra states that this process has its validity in the framework of Islamic law and should not be disputed. They further emphasized that when an impure or pure product has undergone a vigorous cleaning and chemical transformation process its end product is permissible for consumption. The *fatwā* further cites similar examples which are often cited in Islamic law and the application of analogical deduction to support the same *fatwā*. The *fatwā* states that:

The way Gelatin is prepared it passes through a multi-step process in which the characteristics and properties of bones are completely changed. This is called Transformation or Change in Fiqhi terminology. When an impure and unclean thing is changed and transformed to the extent that it loses its originality and changed completely, the transformed thing can be used without any hesitation. For instance the semen is impure and unclean [and] when it becomes blood it is still impure and cannot be used, but when it becomes flesh then it is pure and can be used, because the properties have been changed completely. Similarly the musk, as the musk is impure in the form of blood. But it is pure and clean when it becomes musk. Bones of those animals whose meat are not eaten are Haram (not permitted) and cannot be used. But when the bones have been transformed into salt, now the salt is Halal and can be used. Likewise, the impure oil is mixed with soap it is clean and pure on the basis of change and alteration as declared by Imam Muhammad (Rahmatullah Alaih). The soap mixed with impure oil is clean and usable because the impure oil transformed and changed

completely. The change makes unclean and impure thing clean and usable by: Imam Muhammad (Rahmatullah Alaih) and the same judgment is delivered to avoid trouble and day-to-day involvement. The Islamic Fiqh Academy of India has also delivered its judgment after research and several discussions that the Gelatin is clean and permitted to be used. Therefore, there is no problem in its usage in any form. Allah the Al-Mighty has the full knowledge of everything." (Ahad, 2009).

In 2011, SANHA reaffirmed their position on gelatine by stating that:

Certain Ulama contended that a drastic metamorphic change occurs thereby rendering the impure collagenous tissue into Halaal gelatin protein. Others are of the view that such metamorphic changes does NOT occur and therefore do not accept gelatine from Haraam animal raw material as Halaal. SANHA's Theological committee therefore suggests abstention from gelatine sourced from non-Halaal animals. (SANHA, 2011).

Conclusion

The MJCHT has adopted a generally inclusive *fiqh* methodology within the Islamic theoretical framework of interpretation and analysis. They have adapted to modernization and globalization by adopting a *fiqh al-wāqi'* approach as evidenced by their *fatwā* on gelatine.

After numerous attempts, different *fatawa* and consultations with various national and international scholars, SANHA continues to reject the *halāl* status of gelatine by the MJCHT,

although some scholars who were consulted were of the same ideological school of thought (*Hanafiyah*) as SANHA. To date, this matter remains unresolved and SANHA continues to question the gelatine status certified by the MJCHT. Consumers are caught in the middle of the discursive discourse of gelatine and it continues to divide the *halāl* certifiers in South Africa. The MJCHT continues to accuse SANHA of regarding the *Hanafi madhab* superior to the *Shāfi'i madhab*. Although UUCSA was established to represent Muslims in South Africa to government as a united body despite in its diversity in representation, it has failed to unite Muslims by respecting

and accepting diverse *fatāwā* especially within the *halāl* industry. Another possible case study in this regard could focus on the recital of the *tasmiyah* according to Imām Yasin Harris. Ultimately, this article helps to provide on and insight into the debate on the *halāl* status of gelatine in South Africa.

References

Ahad, Abdul, 2009. Jamiat Ulama-E Muharashtra – *Fatwā on gelatine*. Unpublished

Al-Jawzī, Ibn Al-Qayyim. “*Tlām al-Muqi`in `an rabb al-`Alamīn*.” Vol. 4 p. 157.

Al-Qazwīnī, Ibn Mājah, n.d. “*Sunan ibn Mājah*.” Beirut: Dār al-Turāth. *Hadīth*. 3380.

Al-Tirmidhī, n.d. “*Sunan Tirmidhī*.” Beirut: Dār al-Iḥyā’. Book of purification: Chapter 52 *Hadīth* 69.

Al-Sajastānī, Abū Dāwūd, 1999. “*Sunan Abī Dāwūd*.” *Hadīth* 3674.

Asad, Talal, 1993: “*Genealogies of Religion*.” Baltimore: John Hopkins University Press. p. 32.

Asad, Talal, 2000. “*Al-Sūlṭah al-Hadīthah wa i`ādāt Tashkīl al-Taqālid al-Dīniyyah*.” Interview with Sabā Mahāmūd, translated by Muṣṭafā al-Harāzīn, al-Ijtihād, no. 47. p. 255.

Desai, Ebrahim, Undated. *Fatwā on gelatine*. Unpublished.

Fatāwā Rahīmah, Durr Mukhtar, n.d. Selection of Fatāwā by *Dār al-`Ulūm* India. Karachi: Dār al-Ishā`ah. Vol.1. p. 301.

Gelita, n.d. <https://www.gelita.com/en/knowledge/gelatine/what-is-gelatine>. Website accessed on 20 October 2023.

Graf, Bettina and Skovgaard-Petersen, Jakob, 2009. “*Global Mufti – The Phenomenon of Yusuf al-Qaradawī*.” Columbia: Columbia University Press. p.18-28.

Hallaq, Wael, 2009. “*Shari`a – Theory, Practice, Transformation*.” New York: Cambridge Univeristy Press. p. 113.

Ibn Hajjāj, Asqalānī, 1997. "Sharḥ Ṣaḥīḥ Muslim." Beirut: Dār al-Ma`rifah. Vol. 3. p. 276.

Interview with Imam Yasin Harris and Moulana Yusuf Karaan on 19 July 2012.

Karaan, Yusuf, Sheikh Amien Fakier, Moulana Taha Karaan, Moulana Abdurahman Hendricks, 1997. MJC SA - *Fatwā on gelatine*. Unpublished.

Karaan, Yusuf, 2006. MJC SA - *Fatwā on gelatine*. Unpublished.

Lubbe, Gert Johannes Alwyn, 1989. "The Muslim Judicial Council – A descriptive and analytical investigation." Unpublished thesis. UNISA. p. 70 – 73.

Masud, Muhammad Khalid, Brinkley Messick, and David S. Powers, 1996. "Islamic Legal Interpretation: Muftis and Their Fatwas." Cambridge, Massachusetts: Harvard University Press. p. 3 - 4.
(Medical News Today, n.d.). <https://medicalnewstoday.com/articles/319124#uses-and-benefits>. Website accessed on 25 October 2023.

Muslim News, 9th September 1977.

Nawawī, Abū Zakariyyah Muḥī al-Dīn Ibn Sharf, 2001. "Kitāb al-Majmū`." Vol. 1. p. 111-132.

Nawawī, Abū Zakariyyah Muḥī al-Dīn Ibn Sharf, 1997. "Ṣaḥīḥ Muslim." *Hadith* 810.

Peta, n.d. <https://www.peta.org/about-peta/faq/what-is-gelatin-made-of>. Website accessed on 4 August 2016.

Rafudeen, Auwais, 2012. "The Orion Cold Storage Saga: Debating Halaal in South Africa." *Alternation Special Edition* No 11. p. 137 – 138.

Ramadan, Tariq, 2004. "Western Muslims and the Future of Islam." New York: Oxford University Press, Inc. p. 9.

SANHA n.d. <https://sanha.org.za/2012/12/14/gelatine/>. Date accessed: 7 July 2015.

SANHA n.d. <https://www.sanha.org.za/introduction-to-sanha/>. Website accessed on 8 August 2016.

SANHA's Report, August 2002. Submission of SANHA to the hearing held under the auspices of the United Ulama Council of South Africa in the matter between South African National Halaal Authority and Muslim Judicial Council Halaal Trust. Unpublished. p. 125 – 127.

Sedick, Achmad, 2010. *"Halāl Standards of the Halaal Trust of the Muslim Judicial Council SA."* Cape Town: DPB Printers & Booksellers cc. p. 66.

Tayob, Shaheed, 2012. *"Consuming, Producing, Defining Halal: Halal Authorities and Muslim Consumers in South Africa."* University of Cape Town. Unpublished thesis. p. 109.

Taqī Usmānī, Muḥammad, 1999. Fatwā on gelatine. Unpublished.

Venter, D, (ed) 2004. *"Engaging Modernity: Methods and Cases for Studying African Independent Churches in South Africa."* London: Greenwood Publishing Group. p. 3 - 7.

Wilson, F, Monica, 1971. *"Religion and the Transformation of Society."* Cambridge: Cambridge University Press. p. 14 – 19.

<https://sanha.org.za/2012/12/14/gelatine/>. Date accessed: July 2015.

Zaman, M. Q, 2002. *"The Ulama in Contemporary Islam – Custodians of Change."* New York: Princeton University Press. p. 10.

Dr Dawood Terblanche holds a Ph.D in Philosophy with a specialization in Religion from the University of Kwa-Zulu Natal in Durban, South Africa. His research areas are in Islamic education, Islamic Law, Philosophy, Religion, Anthropology, History and Halal Studies. He is currently the Chief Executive Officer (CEO) of the International Peace College South Africa (IPSA). He serves as a member on UCT's Animal Ethics Committee. He is also a community leader for the past 20 years. Dr Dawood Terblanche is a sworn translator of the Western Cape High Court and a registered Marriage Officer for Home Affairs, a South African government institution in South Africa.

Exploring the *Da'wah* Discourse: A *Maqāṣidī* Perspective on Challenges and Receptivity in the Western Cape

M. Wahib Abdul-Jabaar

wajabaar@ipsa-edu.org

Abstract

This article approaches the discourse of *da'wah* from an Islamic thought *Maqāṣidī* approach, using the known *Maqāṣidī* cycles of reflection. The purpose is to address pertinent questions when examining the state of *da'wah* within contemporary South African society. It further examines the reasons for a lack of receptivity by the public from the *'ulamā* fraternity, referred to as *lughah al-khitāb*.¹ Adopting a *Maqāṣidī* approach to this overarching theme, a survey was constructed and distributed to 137 anonymous persons throughout the Western Cape Province of South Africa, using social media platforms as the main medium of distribution. This case study surveyed Western Cape inhabitants to ascertain the concerns of youth and to further understand the elements that play an integral part in their receptivity to *da'wah* within the Western Cape, particularly in terms of the uses and effects of social media. The outcome of this study was aligned with the null hypothesis, which states that there is no relationship between the levels of knowledge of participants and their interaction with the survey. Secondly, this study proposes an alternative hypothesis which states that there is a relationship between knowledge and interaction. However, since the results of the survey aligned with the null hypothesis, it is evident that our society has a major concern with its *da'wah* discourse.

Key Words: Society, *da'wah*, *Maqāṣidī al-shari'ah*, social media, Generation Z, contemporary Islamic thought.

¹ The language of the *da'wah* discourse. This encapsulates all facets pertaining to the discourse, whether it be theoretical or practical.

1. Introduction

One of the fundamental aspects of a Muslim's life is that they are all equally vicegerents² placed upon this Earth. Each one is equally responsible for propagating Islam and embodying this message as an ambassador thereof. The most effective form of *da'wah* is adherence to the prophetic lifestyle of the Prophet ﷺ. The believer's life is encapsulated by *da'wah* and portrays the true message of purity, unity, love, respect, tolerance, good, and non-blameworthy traits that are pleasing to Allāh ﷺ. As for blameworthy traits, they are for those persons who purposely stray from the prophetic path of *wasaṭiyyah*.³

1.1. The Importance of *Da'wah*

Indeed, Allāh ﷺ has created humankind in the best of forms and fashioned bodies for them; a self, a heart, and a soul interwoven inside an amazing physical form. Allāh ﷺ states,

*And say, Ours is the religion of Allāh ﷺ. And who better than Allāh ﷺ in [ordaining] religion? And we are worshippers of Him ﷺ.*⁴

Then He ﷺ made for them (humanity) a path for His ﷺ worship. If humanity journeys upon it, they are considered pure servants, thereby ascending to the heights of the 'illiyin⁵. If, however, they shun the prophetic way, then they thereby descend to the furthest abyss, becoming a comrade of the accursed devil. Humanity holds the secret of "The Beneficent".⁶ Allāh ﷺ states, "*And breathed My spirit into him*".⁷

Therefore, according to its unique primordial state, the soul inclines to its source of existence, which is, in essence, a spiritual one, a yearning for the ecstasy of that moment when all souls were brought forth from the loins of

2 A *khalfah* upon this Earth as Allāh ﷺ states: ﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾. Allāh ﷺ says to His Angels that He will place a vicegerent upon the Earth. *Sūrah al-Baqarah*, verse 30. A vicegerent is an ambassador of this *dīn*, one who embodies and displays prophetic traits.

3 A moderate or middle path. To clearly articulate this important concept, which is often misconstrued according to people's whims, it is best conceptualised as "understanding the realities of the *shari'ah* in its purest and pristine state, which the creation is most in need of in their lives, whether they know it or not." An understanding of the reality of creation within every facet of life, as Allāh ﷺ gives humans a clear directive of who Rasūl-Allāh ﷺ is, وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ (We have not sent you except as a mercy to all humankind). This mercy is *da'wah*, etiquette, character or ethics, (*akhlāq*), and *dīn*.

4 ﴿صَنَعْنَا لَهُمْ مِنْ أَنْفُسِهِمْ مِنْ خَيْرٍ وَنَهَنَّ لَهُمْ عَابِرُونَ﴾ (Q. 2:138).

5 The lofty (people), persons held in high regard as expressed in multiple verses by Allāh ﷺ.

6 One of the names of Allāh ﷺ.

7 وَنَفَخْتُ فِيهِ مِنْ رُوحِي (Q. 15:29).

Prophet Ādām ﷺ and addressed by Allāh ﷺ, “*Am I not your Lord?*”⁸ However, the residue of demonic whispers, the self-appetite of its lower caprice, the adornments of this perishing abode, and the company of heedless and ignorant folk veil the soul from its realities and severs it from its Creator. For this reason, Allāh ﷺ sent His messengers and prophets to awaken the sleeping hearts of humankind and arouse the primordial faith concealed within them. He ﷺ, the Most-High, states, “*Therefore remind [them], for reminding profits [serves good for the hearer]*”.⁹

Allāh ﷺ sealed prophethood with His beloved Muḥammad ﷺ and made him a bearer of glad tidings and a monitor for all creation. Perfection is summed up in him as he enjoys the best of character. Allāh ﷺ has facilitated for him ﷺ, on this path to Allāh ﷺ, every means that is necessary to ensure its establishment, continuity and dissemination of *da’wah* in its purest form. The Messenger of Allāh ﷺ came with a method which introduced concern into the hearts of his followers for calling unto Allāh ﷺ, and he placed upon the shoulders of every Muslim the responsibility of maintaining a deep concern for the affairs of the community. He ﷺ said, “*Whoever shows no concern for the affairs of the Muslims is not from them*”.¹⁰

Thus, for the benefit of those who desire to establish His message in the latter generations, the beloved Messenger ﷺ illustrated the most perfect principles and methods for the correct interaction with creation. Allāh ﷺ says,

*In the Messenger of Allāh ﷺ, you have the best example for him who longs for Allāh ﷺ and the Last Day and remembers Allāh ﷺ much.*¹¹

1.2. Conceptualising *Da’wah*

The linguistic definition of the Arabic word *da’wah*¹² includes four literal expressions. Firstly, *da’wah* means an invitation¹³ to anything, such as inviting someone to embrace a set of values, ethics, and beliefs, or simply inviting someone for dinner or a celebration (Altalib, 2014). Secondly, *da’wah* means *nidā’*, which is to call in supplication.¹⁴ Thirdly, *da’wah* means *dīn* (religion),

8 (وَإِذَا أَخْذَ رِئَبَكَ مِنْ بَنَىٰ عَادَمَ مِنْ ظُفُورٍ هُمْ دُرَّتَهُمْ وَأَشْهَدُهُمْ عَلَىٰ أَقْسَمِهِمْ لَمْسَتْ بِرِيْكُمْ قَلْوَاٰ طَلِيٰ (Q. 7:172).

9 وَذَكَرَ إِنْ تَغْتَلَ الذِّكْرِ (Al-Qur’ān, sūrah al-A’lā, verse 9).

10 (مِنْ لِمْ يَهْتَمُ بِأَمْرِ الْمُسْلِمِينَ مِنْهُمْ) (Al-Tabrānī, Mu’jam al-Awsat, 7/270).

11 (أَقْدَّ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أَسْوَأُهُمْ حَسْنَةً لَمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (Q. 87:21).

12 *Da’awa, da’ā, yad’ū, da’wah.*

13 (أَذْغُرْهُمْ لَا يَأْتِيهِمْ هُوَ أَقْسَطُ عَنِ اللَّهِ) (Q. 33:5).

14 (إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أَجِيبُ دُغْوَةَ الْأَذَاعِ إِذَا دُغَانٌ) (Q. 2:186).

or *madhhab* (path, way to act, call [to truth]),¹⁵ which is defined as such due to the persons being called to a specific ideology. Fourthly, *da'wah* means *dāiyah*, or *da'wāt*, which are derivative of the previous expressions, i.e., one thing inclining to or following the other (al-Šabbāgh, 2011. pg. 320).

The concept of *da'wah* relates to the profound statement made by one of the companions of Rasūl-Allāh ﷺ, Rabi' bin 'Āmir, upon a visit to Rustum, *Ataynā liyukhrij al-'ibād min 'ibādah al-'ibād ilā 'ibādah Rabb al-'ibād*.¹⁶

The Muslim general Sa'd bin Abī Waqqās sent Rabi' to speak to the Persian commander Rustum. Rabi' was extremely poor and considered among the *fūqarā* (diviners) of the Muslims. With tattered attire and a small spear in hand, he mounted his frail-looking horse and hastened towards Rustum. Anticipating his arrival, Rustum adorned his entire tent with lavish silk and jewels. He aimed to exhibit the opulence of the Persians and captivate the Muslim emissary into a state of wonder that would render him speechless.

Upon his arrival, Rabi' requested that Rustum share his concerns. Rustum openly condemned the Arab culture, labelling them as stubborn and belligerent. At first, Rabi' admitted to their past ignorance and lawlessness. After a brief period of silence, the blessed companion confidently declared,

Allāh ﷺ has sent us to you so that we can remove a person from the worship of another person and turn him towards worshipping Allāh ﷺ. We intend to remove people from the confines of this small world and their troubles and sorrows and turn them towards the Hereafter and remove them from various corrupt beliefs and turn them towards the just religion of Islam.

When Rustum heard these words, he flew into a rage. He commanded that a little box containing a small quantity of sand from Persia be positioned on the head of Rabi'. The Persian soldiers erupted in laughter at this sign of mockery toward the Muslims. Rabi' then rushed back to the Muslim encampment. Sa'd inquired about what the sand represented. The blessed companion replied, "Congratulations to you on a great victory, these Persians have handed their land to you even before the battle itself." The Muslims roared the *takbīr* (magnification of Allāh ﷺ) and believed that this was a true sign of impending

15 لَهُ دُغْرَةُ الْحَقِّ (Q. 13:13-14).

16 Allāh ﷺ has sent us to you so that we can remove a person from the worship of another person and turn him towards worshipping Allāh ﷺ.

victory. This is an example of a practical expression of *da'wah*. Similarly, the response of Rabī' is an illustration of the manners, conviction, and trust in Allāh ﷺ inherent in the companions when conveying the message of Islam.

In this article, *da'wah*, *wasatiyyah*, and *akhlāq* (morality) are used synonymously with the same outcomes; each of these concepts aims to achieve the ultimate pleasure of Allāh ﷺ. When deconstructing each of these terms in isolation, there is a common thread relating to all three, which is encapsulated in achieving the pleasure of Allāh ﷺ as mentioned above.

1.3. Background of *Da'wah*

Da'wah is an ancient concept that has been in existence since the very advent of the creation of humanity. This concept developed with the arrival of the very first Messenger Nūh ﷺ sent to this Earth. His responsibility extended throughout his lifespan of 950 years. Allāh ﷺ states,

*And We have sent Nūh to his people. He lived among them for 1000 years less 50, then the flood seized them while they were wrongdoers.*¹⁷

Thereupon, many of the inhabitants followed Nūh ﷺ by propagating this message,¹⁸ calling people to a path of purity in belief. Only 1400 years ago, this effort of *da'wah* crystallised into practicality. *Da'wah* endured various stages of adaptation, all of which played a pivotal role in the outcome of the social and political environment (al-Hasi, 2016). Muslim missionaries¹⁹ spread across the world propagating the objective of connecting people to their Creator, to this very day.

The first stage (al-Hasi, 2016) of *da'wah* occurred at the advent of Islam, during the lifetime of Rasul-Allāh ﷺ. The Prophet ﷺ began informing people individually and in secret (due to the animosity of the inhabitants of *Makkah*) about the oneness of God. The elites of *Makkah* viewed Islam as a threat to their political, social, and economic status locally and more broadly across the Arabian Peninsula. Despite the inimical atmosphere that reigned over *Makkah*, the word of Islam gradually entered every home and appealed to people from all castes.

17 (Q. 29:14) *وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمَهُ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَابِرًا فَأَخْدَمْنَا الْأَطْوَافَانَ وَمُمْطَلِّمُونَ*

18 Regardless of the status of the message, be it upon truth or falsehood.

19 Known as *du'āt* (pl.) and *da'iyyah* (sing.) people that went or were sent out to convey a specific message.

Da'wah progressed from this juncture onwards to become a public invitation to the inhabitants of *Makkah*. This progression unsettled the Meccan leaders, who enjoyed the status that accompanied elitism. They saw this propagation as a direct challenge to their authority and an attempt to dilute the power of the Quraysh clan. Eventually, this enmity escalated into violence, aggression and sanctions toward Muhammad ﷺ and the Muslims.

In this toxic environment, persecution became the order of the day. The Muslims then undertook the first migration (*hijrah*) in Islamic history to Abyssinia. This led to the very first inter-faith dialogue between Islam and Christianity, where the famous Christian Abyssinian ruler *Najāshī*, who later embraced Islam, met with the Muslims who had migrated. The second migration occurred shortly after when the Prophet ﷺ himself migrated to *Madīnah*. The *hijrah* of Rasūl-Allāh ﷺ marked the commencement of the Muslim calendar. During this period, *da'wah* adopted a more dynamic approach and intensity. Numerous delegations were dispatched to the surrounding tribes to convey the principles and practices of Islam. People living in the Arabian Peninsula would flock to *Madīnah* to hear about this intriguing and unique message directly from its source. As Muslims grew in number, more enemies manifested, and Islam was seen as a growing political threat to the Peninsula. Consequently, this resulted in military confrontations between Muslims and polytheists. Rasūl-Allāh ﷺ was actively at the forefront of propagating Islam and the purity thereof, as he was the embodiment of *da'wah*. The *da'wah* of Rasūl-Allāh ﷺ continued throughout his life and culminated in two outstanding instances: the influx of people into the fold of Islam after the treaty of *Hudaybiyyah*²⁰ and the bloodless conquest of *Makkah*. Muhammad ﷺ entered *Makkah* with humility and said to its inhabitants who feared for his vengeance,

*Go, you are all free. Everyone will remain safe if you stay within your homes or take refuge in the home of my uncle Abū Sufyān, or within the precinct of the haram [mosque].*²¹

This gradual evolution of *da'wah* allowed it to expand to neighbouring nations, wherein the Prophet ﷺ called the major political powers of that time to Islam, namely the Romans and the Persians. Over the centuries of the existence of Islam, it has undergone considerable transformation and adaptation as a result of different sociological and geographical influences. In these ever-evolving global societies, *da'wah* is rooted in everything around us.

²⁰ A place on the outskirts of *Makkah* where a peace treaty took place between Rasūl-Allāh ﷺ and the Quraysh clan.

²¹ *Šaḥīḥ Muslim*, 1780 and *Abū Dāwūd*, 3022. مَنْ دَخَلَ دَارَ أَبِي سَفْيَانَ فَهُوَ آمِنٌ، وَمَنْ دَخَلَ الْمَسْجَدَ فَهُوَ آمِنٌ، وَمَنْ أَغْلَى بَابَهُ فَهُوَ آمِنٌ.

1.4. South African Context

Muslims have been in South Africa for approximately 350 years. Understanding the emergence of Islam in the Western Cape is a principal factor in understanding the impact it had on shaping the practice of Islam in the Cape. Islam was first introduced when slaves and political prisoners were exiled to the shores of the Cape in the mid-17th century (Da Costa Y, 1995). From 1700 to 1800 the Muslim population was about 12,000, of which almost 50% were slaves. In 1770 Muslims represented 3.7% of the population in the Cape and continued to grow from this point onwards.

The establishment of Islam in the Cape emerged through various mechanisms, namely trade, intermarriages, its ideological worth, preachers, competition between Islam and other faiths, political conveniences, and political loyalty (Hendricks, 2009). However, the most outstanding of all is the *tasawwuf* origins of Islam in the Cape and its influence on the majority of Muslims in South Africa. This *sūfī* approach entrenched true love for and conviction in Allāh ﷺ within the hearts of the masses and inculcated the yearning for learning in the Muslim community.

Based on this premise, *sūfī* teachings and *sūfī* masters cultivated a society conducive to the growth of Islam in the Cape. The various modes of teaching and maintaining this message oscillated between the recitation and singing of *qasā'id*²² and other alternative practices. These poems and songs taught people the Arabic language, the fundamentals of Islam as well as about the *shamā'il*²³ and *sīrah*²⁴ of Rasūl-Allāh ﷺ.

The influx of new persons, especially slaves, embracing Islam presented new challenges to the Cape Muslims. Many of the new adherents came from diverse sects, races, tribes, cultures, religions, and ideologies. The religious and ideological mindsets that stemmed from this diversity intensified the need for more refined and comprehensive approaches to *da'wah*.

22 *Qaṣā-id* (plural of *qasīdah*) are generally Arabic poems and/or songs of praise and veneration of Allāh ﷺ and His Prophet ﷺ.

23 The perfect outward features and inward characteristics of Rasūl-Allāh ﷺ.

24 The perfect Prophetic biography.

The most common forms of *da'wah* were the establishment of the *Rātib al-Haddād*²⁵ and the *rātib al-`Aṭṭās*²⁶ gatherings of the *Mawlid* celebration,²⁷ gatherings of *Ratiēp*,²⁸ the circles of *Hadrah*,²⁹ and the gatherings of *Hājāt*.³⁰

These rituals were introduced to the Cape by political exiles from Indonesia and other parts of the world. Every Muslim gathering or celebration held in Cape Town encompassed *da'wah*; in most cases, a few minutes would usually be designated for some *naṣīḥah*,³¹ a practice still common today. However, all these practices are slowly fading. With the significant leap into the digital world, the mediums of disseminating *da'wah* have become an area requiring extensive re-examination. Generation Z³² has been particularly riveted by multi- and social media. Where was *da'wah* in pre-millennium, and where is it today? New challenges have arisen with Generation Alpha³³ and the evolution of AI (artificial intelligence).

25 Known in South Africa as the “Gadat” pronounced with a “kh” (خ), the *Rātib* (litany) of the renowned scholar and saint *Imām `Abdullāh bin `Alawī al-Haddād*, born in the town of Tarim on a Monday evening on 5/Safar/1044 *hijrī*. He compiled some of the Prophetic supplications that are still read to this day (al-Badawi, 1994).

26 *Imām `Umarbin `Abd al-Rahmān al-`Aṭṭās*, born in Ḥadramawt 992 *hijrī*, known for his piety, *ḥāfiḍh*, and a great scholar of Islam, compiled a *rātib* known to him as *rātib al-`Aṭṭās*. <https://ar.wikipedia.org/wiki>.

27 Celebration of the birth of Rasūl-Allāh ﷺ; a compilation of Prophetic praises specifically the *Barzanjī*, *Qur'ān* recitation, and reading of the biography (*sīrah*) of Rasūl-Allāh ﷺ. <https://en.wikipedia.org/wiki/Mawlid>.

28 The *Ratiēp/Ratib/Rifā'ī* practiced in the Cape is attributed to *Imām al-Rifā'ī*. This practice is commonly known to Cape Muslims as the *dabbūs* (iron awl) ceremony. Participants enter into a trance state where sharp swords and metal spikes are used to pierce the body, accompanied by *dhikr*, *du'ā*, and the beating of drums. Upon this, absolutely no harm would be inflicted on the person's body irrespective of the force applied by the weapon. The intention was to display the Absolute Might of Allāh ﷺ (Baker, 2009).

29 A ritual known as *saman werk*, which is practiced to this day. People gather in the evenings (mostly Saturday) and engage in *dhikr*. The practice starts gradually, with the *jama'ah* singing or reciting *qasā'id*, reciting *dhikr*, and supplicating. As the programme intensifies, participants then stand, and some enter into a trance state.

30 Known in the Cape as “*Gaajat*” pronounced with a “kh” (خ), it is a word originally derived from the Arabic term *hājāh* (need). Attendees beseech Allāh ﷺ for their needs or the alleviation of any difficulty, but mostly as an *isāf al-thawāb* (a means of help, gifted rewards, or intercession) for the deceased. It is done via *Qur'ān* recitation, praises, and reading the *Riwayāt al-Barzanjī*. At the end of this gathering, the congregation stands and recites the *salawāt wa salām* (salutations) upon Rasūl-Allāh ﷺ; this is referred to as the *Ashraql*. (Baker, 2009).

31 Some good advice or a reminder of our purpose, as the *hadīth* states “*Inna al-dīn al-dīn al-naṣīḥah*”, Ibn `Abd all-Barr. 21/284 *إِنَّ الدِّينَ الدِّينَ النَّصِيحةُ*.

32 The generation born between the 1990s - 2010s.

33 Born from the early 2010s.

1.5. Its Relevance

The true purpose³⁴ and objective³⁵ of *da'wah* can only be understood once its misconceptions and the responsibility of the *dā'i*³⁶ are identified. Islam is presented as a *dīn*,³⁷ a perfect way of life for all inclusively. A common misconception in the West³⁸ is that Islamic *da'wah* is confined to a means of expanding the Muslim faith and implies that one should entirely abandon existing patterns of life to tread the path of God (Ali, 2016). This skewed perception has resulted in a distortion of the true path and message *lā ikrāha fiddīn*.³⁹ Islam does not entail changing one's ways, customs, language, food, or clothes, as long as it does not transgress the realm of permissibility, within the confines of the *shari'ah*.⁴⁰ The objectives of the *shari'ah* and the presentation of *da'wah* as a traditional or *waqī'i* model⁴¹ must be appropriately conceptualised.

1.6. Rationale and Objective of the Article

Meaningful interactions with Muslim youth are crucial for gaining insight into their needs. An analysis of the South African environment reveals a void in people's perceptions, cultures, and generations. Even within the same fraternities (i.e., mosques, learning institutions, etc.), one finds differences in the practice and execution of commands. Observations of *waqī'i* (the reality of society) prompt questions about why we do not see apparent change for the better within present-day South African society. Why is there a void between the youth and the scholars? What is the cause for the non-receptivity of the public to local Islamic scholars? Why does the *da'wah* not align with *waqī'i*? Is traditional *da'wah* no longer applicable?

The objective of this article is to ascertain where, or when the Cape Muslim community diverted from the system of *da'wah* inaugurated by our predecessors.⁴² It will explore the impact of present-day *da'wah* on the Generation Z mindset

³⁴ An action in the course of execution.

³⁵ Phenomenon of the field.

³⁶ The *dā'i* is the *ismu fā'il*; the one who actively partakes or bears the responsibility of *da'wah*.

³⁷ Not a religion, but a way of life establishing the objective of the human's existence and purpose of life.

³⁸ The West in this context refers not to geographical locations per se, but a mindset influenced by things like the history of European and/or British colonisation, Christian cultural hegemony, a secular outlook, etc..

³⁹ There is no compulsion in *dīn* (Q. 2:256).

⁴⁰ Divine laws ordained by the Creator ☺ documented within the Qur'ān and the *Sunnah* of Rasūl-Allāh ☺.

⁴¹ A model that is ideal for Muslims in this digital age.

⁴² The meaning of the word predecessors here refers not merely to forefathers, but those pious pioneers and scholars of Islam who laid the foundation with wisdom for the Muslims of South Africa.

by considering the various platforms currently used to propagate Islam and reinforce its ethics. This article will examine the influence of these mediums of *da'wah* on the dynamic multi-racial groups in the Cape. It offers a closer look at the *da'i* and *mad'u* and how this message is projected and received.

2. Literature Review

Zaid articulated that *da'wah* is not only the responsibility of *'ulamā'*, but also of all Muslims generally. Today, people have become largely reliant on digital technology. As such, individual and institutional speakers would benefit from using available technology to convey the truth of Islam. This study outlines the ethics of *da'wah* based on *uṣlūb* and *manhaj* (methodology) by considering the *wasīlah* (means, mediums, or intermediaries) as having both an internal and external relevance (Permai, 2007) .

Bensaid aims to build a coherent model of *da'wah* for contemporary societies. According to him, there is no clear criterion to ensure consistency and continuity in his approach to challenges faced in the field of *da'wah*. Bensaid's model includes Muhammad al-Ghazālī's critique of traditional alternatives to establish a newer approach to *da'wah* in the modern world. Al-Ghazālī asserts that his version of *da'wah* is peaceful, accommodating, transparent, open, caring, supportive, all-inclusive, and educational for all of humanity (Bensaid, 2011).

Shah states that though traditional *da'wah* has been remarkably successful, much effort is still needed. He mentions that Muslims are forfeiting their beliefs and that the rapid emergence of atheists, secularists, liberalists, extremists, and terrorists globally is concerning. According to Shah's study, the dire state of the Muslim *'ummah* (community) is attributed to the non-implementation of their duties to the Creator ☰. Since the start of the 21st century, approaches to *da'wah* should become creative to remain relevant (Aung, 2016)it is indeed important to work rigorously for preparation of true and dedicated Muslims among them because many of our Ummah is found to be namely Muslims and the true colour and quality of Muslim has been far away from the reality. The consequences of this unwanted situation causes conversion of Muslims to other religion, production of unqualified followers and leaders, rapid emergence of atheist, secularist, liberalists, extremist, and terrorists in many Muslim nations, continued internal dispute, and civil war in Muslim countries. The reason of befalling fitna and problems on the Ummah according to my research is not because of the sabotage of western civilization or non-Muslim, it is only for non-

appliance of promise by Muslims to their creator and it is the penalty ordered by Allāh ﷺ. Allāh said: And whoever turns away from my remembrance – indeed, he will have a depressed life. (Sura, At Taha, 20:124.)

Chik and Abdullah concluded that the use of technology in the everyday life of university students is extremely crucial. Videos, music, and other media content are continuously consumed. The misuse of technology, however, may attract undesirable outcomes. The study revealed that Sultan Zainal Abidin University (UniSZA) students in Malaysia prefer to use Facebook to consume Islamic multimedia rather than traditional *da'wah* sources. Employing technology as an approach to *da'wah* has no effect unless it is properly implemented. The purpose of their research was to establish the effectiveness of *da'wah* approaches that are favoured by university students (Chik & Abdullah, 2018).

E.F. Thaib reveals that people have become more visible on social media platforms in comparison to real life. This paper exposes the harms of uncensored *da'wah* in the cyber world which may impact future *da'wah* activities. *Du'āt* are using social media spaces to propagate their ideologies (Deya, 2014). He states that the problems of *da'wah* on social media will hinder its development. This paper further suggests that a forum should be established to monitor and filter *da'wah* content on social media to ensure that it is within the confines of the *shari'ah* (Thaib, 2019b).

Briandana et al. (2020) analysed the perspectives of millennials interpreting *da'wah* through social media. The results indicated the flexible nature of YouTube as it enables its audience, specifically millennials, to see and listen to preachers in any location at any time. The authors concluded that although YouTube has a major impact on the youth, its limitation is that there is no opportunity for communication with the *dāī* or *ustādh*. Online *da'wah* incorporates transmedia storytelling elements such as the internet, video games, and studies relating to the use of hashtags to increase audience engagement (Singh et al., 2014). The *dāī* is no longer the main factor influencing *mad'ū*.

Saputra (Saputra et al., 2021) conducted a study on understanding *da'wah* and *khatīb* as the containment of activity. They set the scope of *da'wah* as introducing the message of the Prophet ﷺ. They subdivided it into two categories: the material aspects of *da'wah*, which include the Qur'ān and *Sunnah*; and the formal object of *da'wah* which is the process of delivery and internalisation of religious messages in all human behaviour (Rasyid &

Nurdin, 2021). In certain instances, the *khaitīb* is compared to the *'ulamā'*, except that the influence of the *khaitīb* transcends that of the *'ulama'* when it pertains to political, social, cultural, and governmental aspects.⁴³

Hassan delves into the most prominent contemporary challenges in the science of *da'wah*. His study analyses three aspects of *da'wah*: the challenges in the field itself, the subject matter, and the caller (*dā'i*). It explores the traits and expectations of the *dā'i* in the technological age, i.e.; becoming tech-savvy and understanding 21st-century vernacular (Hassan, 2021) the researcher discussed the definitions of *Dawah* (*Calling to Allāh*).

Achfandhy (2021) examines the structural *da'wah* framework of Safari Subuh Berjama'ah in the government of Ponorogo Regency of Indonesia. The study showed that their purpose was to increase religiosity and build fellowship. It also exposed a hidden motive behind such structural *da'wah* activities, which was to gain political popularity. Hasfi in her study similarly confronted growing contemporary ills, including an increase in disobedience, moral degradation, juvenile delinquency, crime, pornography, and various others (Hasfi, 2019).

Jamil et al. (2021) mental and piety to Allah SWT. The spread of *da'wah* requires a specific uslub (method focus on five concepts of thinking as extrapolated from the Qur'ān, namely, *tadabbur*,⁴⁴ *tafakkur*,⁴⁵ *tafaqquh*,⁴⁶ *ta'aqqul*,⁴⁷ and *tadhakkur*.⁴⁸ Based on their results, Lasan et al. identified five methodological *da'wah* approaches: the Qur'ān; the universe; comparison; encouragement and support; and prayer, supplication, and *tasbih* (Lasan et al., 2017).

What can be deduced from existing research is that the practice of *da'wah* is not commonplace within contemporary Muslim societies. Thus, they are merely Muslim by name and not by practice. More practical interventions are needed to cultivate progressive societies. This paper differs from the rest in its theoretical framework. It approaches *da'wah* as a case study, exploring the receptivity of recipients to the discourse of *da'wah* from an Islamic *maqāṣidī* approach through a lens of cycles of reflections.

43 Currently this may be the situation Muslims find themselves in globally, but the reality and true nature of the true *'ulamā'* of this *dīn* undoubtedly go beyond this. Sadly, there is a shortage of these influential persons.

44 To ponder.

45 Contemplation.

46 To understand or conceptualise.

47 Comprehend.

48 To remember and be reminded.

3. Theoretical Framework

This study is based on *maqāṣid al-sharī'ah*, an applied Islamic thought approach, which aims to reposition revelation -i.e., the Qur'ān and *Sunnah* at the centre of the Islamic paradigm. This encapsulates three objectives: repositioning revelation at the centre, defining fundamentals of broad understanding, and applying the fundamentals of logic to *da'wah*. The methodological objectives for constructing this framework depend on the “cycles of reflections”(Jasser Auda, 2022) which will be discussed later.

This study compares older models of the *da'wah* approach to the current discourse on generational differences from a *maqāṣidī* perspective. The collected data will be used to develop a refined integrated applied Islamic thought model, aiming to address the experience of a generational void on the path of *da'wah*. The cycles of reflections are:

3.1. Concepts (*al-mafāhim*) are derived from critically and analytically reading texts, which are developed through *iqra'* (reading) revelation. Qur'anic and prophetic concepts can be classified into five categories: undefined, revealed in the same verse or group of verses, inferred from different readings, compounded, and explicitly mentioned.

3.2. Groups (*al-fi-āt*) are universally relevant parties with specific roles in the revelation. The exploration of relevant actors, their nature, behaviours, traits, roles, and interactions are found in the Qur'ān and *Sunnah*. There are several sub-classifications in the human category, including proper names, relations, lineage, archetype, religious affiliation, social function, social circumstance, major quality, ethnicity, tribe, and language.

3.3. Universal laws (*al-Sunan*) are based on rules that apply to any space, place, and time. The Qur'ān is a living document, which implies that there is a framework embedded within the revelation itself for continuous guidance on an infinite number of issues. Allāh ﷺ states that the Qur'ān, as it was mercifully revealed, includes all the fundamental elements to eternally deal with all realms of life. The Qur'ān and *Sunnah* are a collection of texts and traditions, respectively, that provide guidance for believers. Each letter in the Qur'ān has an intrinsic value and serves as a building block in a composite understanding.

3.4. Objectives (*al-maqāṣid*) are directly connected to the concepts set out by revelation and are derived from and defined through text. These objectives are directly related to Allāh ﷺ, and their levels are determined by the scope of textual examination. There are six possibilities for inferring objectives: a holistic view of the Qur'ān and *Sunnah*; verses, sections, and chapters of the revelation; certain themes in revelation; rituals of Islam; the wealth of social dealings and relationships; and various readings and rules of recitation (*tajwīd*).

The methodology for determining objectives of *da'wah* includes making sense of statements from the Qur'ān; highlighting relevant Qur'anic chapters or paragraphs; illustrating prophetic traditions; the style of the text; the structure of sentences, words, and letters; the functional meanings of words and letters; reasons behind differences in understandings of the text, endorsing the *maqāṣid al-da'wah* deduced from a jurisprudential school's rulings; and by analysing the impact of specific verses on reality.

3.5. Values (*al-qiyam*) are the standards and worth that the Qur'ān and *Sunnah* attach to things of all kinds, denoting the importance that humans should place on thoughts, actions, and all created matter as a standard for prioritising action.

3.6. Commands (*al-awāmir*) are the positive and negative orders that govern human behaviour in the Qur'ān and *Sunnah*, clarifying what is beneficial and reprehensible.

3.7. Evidence (*al-hujaj*) is the evidence that reinforces the truth of arguments or logic in the Qur'ān and *Sunnah*. It aims to establish truths in the minds and hearts of believers.

4. Methodology

This study employs a mixed-method approach, combining qualitative and quantitative methods to analyse the effectiveness of *da'wah* in *maqāṣid al-shari'ah*. Qualitative research investigates the significance individuals or groups attach to social or human situations, while quantitative research involves developing questions, collecting data, and interpreting the data's significance. The adaptable structure of a mixed-method approach emphasises individual meaning and conveys the complexity of a situation.

Qualitative research focuses on self-awareness and understanding human situations, unlike quantitative research, which gathers data about human behaviour. It is usually conducted in natural settings and involves the researcher as the primary instrument in data collection and analysis. Qualitative research emphasises thick descriptions, authentic and rich data, and first-hand knowledge of the researcher's experiences. It values the development of relationships between researchers and participants, rather than outcomes, and focuses on social behaviours.

Quantitative research tests hypotheses by investigating the connection between variables using tools and statistical analysis. Researchers evaluate hypotheses deductively, controlling for potential explanations, and sometimes generalising findings. Methods include random selection, standardised surveys, and analytical techniques to examine the validity of predetermined hypotheses.

Mixed method research combines quantitative and qualitative data, integrating them and using unique designs to gain a more thorough understanding of a phenomenon. This approach complements standard qualitative or quantitative methodologies by integrating various procedures, methods, approaches, concepts, or languages in a single study. Mixed-method research employs induction, deduction, and abduction to provide a comprehensive understanding of a phenomenon, focusing on trends, ideas, and hypotheses, in an attempt to determine the best explanations for the findings.

4.1. Sample of this Study

In this study, a survey was conducted and distributed using Google Forms and WhatsApp statuses. It was shared with colleagues, various student bodies in Cape Town, the local *'ulamā'* council, and the public. The race and age categories of participants are unknown as it was completed anonymously and randomly. The survey was conducted over a period of three days, wherein 137 responses were received. It included a Likert scale for answering; strongly disagree, disagree, neutral, agree and strongly agree. Thereafter, a comment section for personal suggestions was included with each section of the survey upon the request of participants. The study used a questionnaire as the primary instrument for data collection. Questionnaires were constructed using Google application forms (Google Forms), collating data via surveys, and

consulting traditional and academic texts from the past and present. This data was then compared to Islamic revelation to ascertain its validity and compatibility with concurrent societies.

There were several categories involved in the survey. The first category of participants was the “scholar” (*ālim*) who is defined, in this discourse, as an individual well-versed in the Arabic language and who has received knowledge from a teacher covering an intermediate level of all the sciences of the *shari'ah*. If these qualifications are missing, then at the least the person should have studied the basics of every *shari'ah* science and specialised in one or two of those sciences. The second category is a “student of *dīn*”. A student of this sacred knowledge should be sincere in achieving the pleasure of Allāh □, acquiring beneficial knowledge to illuminate those stagnant in the darkness of ignorance. This category includes a student who is constantly engaged in studying the sciences of the *shari'ah*.

The third is the well-versed layperson. This individual is one who did not formally embark on the journey of seeking knowledge by studying the sciences of *shari'ah* or did not complete all the required sciences to be regarded as a student of *dīn* or a scholar. This person is perhaps one who constantly attends different short courses or has studied the basic level requirements to lead a moral Muslim life. The fourth is the “no background layperson”, or one who has no previous Islamic education, but may be educated in the basics in what we know as *madrasah* level.⁴⁹ The final category is the “professional”. This person is either studying secular education at a university or a graduate working as a professional in any secular field. The professional could be partially graded under any of the above categories as well as included in the fourth category, for example, a medical doctor, lawyer, information analyst, or a lecturer in fields other than Islamic studies.

4.2. Qualitative Method of Analysis

Statistical analysis is used in applied Islamic thought and *maqāṣid al-shari'ah* to determine the number of independent dimensions in a set of data. This methodological approach provides a clear perspective on

⁴⁹ The madrasah is generally known as the time when pupils learn the absolute basics e.g., ابجدي or the ABCs. Children in primary school learn basic Arabic phonics after secular school classes known as madrasah. Sadly, this stage ends when children attend high school. Youth tend to only seek knowledge of their religion post-matriculation or when they enter university.

future *da'wah* orientation and involves sifting through revelation via cycles of reflection. The theoretical framework is based on Jasser Auda and 'Ali's lessons and books as referenced throughout the paper. This study on *da'wah* is unique as it gathers all cycles of reflection in one place. The sample was selected based on interactions with people, their responses to the discourse, and the normalisation of specific trends.

The questions included in the survey for this study were generally random, with a few specific questions aimed at determining the reasons for societal ills. This methodology aims to uncover the source of public non-receptivity to the discourse and the absence of apparent change within society.

5. Discussion and Analysis

The issue society faces today is with technology cementing its footprint not only on the minds of the youth but in their hearts as well. Unfortunately, as the leaders and guardians of society, the elder generation has not predicted nor tuned in to this dramatic change. The technological age is a *ni'mah* (virtue) of Allāh □ when it is used for good, but when it is misused, it becomes a *niqmah* (harm) to everyone. Generation Z is fixated on their screens as they constantly seek sources of stimulation in games, social media, and other multimedia.

The 21st century has challenged the very core of human essence. Islam and *Imān* (faith) are being held at technological gunpoint. Youth are not positively responding to the call of Allāh □. The mosques and gatherings of *dhikr* (remembrance) of Allāh □ have almost become devoid of youthful presence, as concluded from the survey and personal experiences. The *khuṭaba'* (preachers) on the pulpits, in the classrooms, in *zāwāyā* (spiritual institutions), physically and virtually are calling and preaching, but the apparent change in communities is not being witnessed.

This cacophony of degradation has intrinsically become habitual. Though a multi-dimensional problem, this article analyses one aspect: *da'wah*. When assessing this phenomenon, we must consider all peripheral entities⁵⁰ that directly or indirectly impact the value of *da'wah* and the receptivity of the youth.

⁵⁰ For example, the way we present ourselves, our demeanour, ideological stances, the *dā'i* or the *mad'ū* and cultural background or upbringing could have an impact on everyone.

5.1. Consulting Revelation

To sufficiently discuss the issue of *da'wah*, *wahī* (revelation) should first be consulted as it is expressed in the Qur'ān. The root letters of د - ع - و (da'wah) are *dāl*, *īn*, and *wāw* i.e., which translate as an invitation, supplication, plea, call, prayer, preaching, and proselytising. The first five interpretations are used throughout the Qur'ān and the remaining two pertain to religion but are not commonly used in the Qur'ān. The root letters د و appear in the Qur'ān 103 times in different scales, tenses, and forms, while the word قَوْعَدْ only appears four times throughout the Qur'ān, as quoted below:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دُعَوَةَ الدَّاعِ إِذَا دَعَانِ فَلَيْسْتَجِيبُوا لِي
وَلَيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

Oh, Muhammad, when My bondmen question you concerning Me, then surely, I am close; I answer the prayer of the supplicant when he calls on Me, so they must obey Me and believe in Me, so that they may attain guidance. (Q. 2:186).

لَهُ دُعَوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبِيسِطَ كَفَيْهِ
إِلَى الْمَاءِ لَيَبْلُغَ فَاهُ وَمَا هُوَ بِبَلَاغِهِ وَمَا دُعَاءُ الْكُفَّارِينَ إِلَّا فِي ضَلَالٍ.

Only the prayer to Him is truthful; and whomever they pray to besides Him, do not hear them at all, but as one who has his hands outstretched towards water that it may come into his mouth, and it will never come, and every prayer of the disbelievers remains wandering. (13:14).

وَمِنْ ءَايَاتِهِ أَنْ تَقُومُ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَكُمْ دُعَوَةٌ مِنَ الْأَرْضِ إِذَا أَنْتُمْ
ثَرْجُونَ

And among His signs is that the heavens and the earth remain established by His command; then when He calls you – from the earth – you will there upon emerge. (Q.30:25).

لَا جَرْمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دُعَوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنَّ مَرَدَنَا إِلَى أَسْهَ وَأَنَّ
الْمُسْرِفِينَ هُمْ أَصْنَابُ الظَّالِمِ

So, it is self-evident that what you call Me towards has no benefit being prayed to, either in this world or in the Hereafter, and that our return is towards Allāh ﷺ, and that the transgressors only are the people of the fire. (Q. 40:43).

In the first *āyah*, after Allāh ﷺ mentions tests and trials, He ﷺ gives us an alternative by turning to Him ﷺ. In the context of the second *āyah*, the word *da'wah* appears after Allāh ﷺ, expressing that change will only come about after one directs oneself to Him ﷺ and that none in existence will be able to override His ﷺ decree. The third *āyah* revolves around a sequence of six *āyāt* wherein Allāh ﷺ speaks about the signs of Allāh ﷺ in His creation and that no creation can create what He ﷺ has created. The word *da'wah* in this *āyah* undertakes the meaning of a command that is impossible for any of His ﷺ creation to escape. Each one will be resurrected, and none will be able to do other than what people have been commanded to do. In the final *āyah*, *da'wah* has a distinct meaning: to claim. None whom they (transgressors) call upon will have the authority to claim authority in this life or the afterlife.

When one examines the *maqāsid* of these four *āyāt*, one can observe the relationship in it: *ma'rifah* (experiential knowledge) in Allāh ﷺ. Turning to Him ﷺ is true guidance and the inevitable end will only be to Him ﷺ.

5.1.1. The Scholar-Scholar Relationship

The relationship between scholars is a critical part of the progression or retrogression of society. Allāh ﷺ says:

إِنَّمَا الْمُؤْمِنُونَ إِخْرَجُوا فَأَصْنَلُوهُا بَيْنَ أَحَوَيْنِمْ وَأَنْقَوْا لَعَكْنَمْ تُرْحَمُونَ

The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allāh ﷺ that mercy may be had on you (Q 49:10).

The Qur'ān reminds us of our duty to keep all ties of kinship thriving to better serve Allāh ﷺ as a constituency. Rasūl-Allāh ﷺ said, "The most severely punished among Mankind on Resurrection Day will be the learned one whom Allāh ﷺ has not blessed on account of their knowledge".⁵¹ The scholars, being those who know best amongst the creation of Allāh ﷺ, should know how to interact with each other by maintaining the ethical values that Allāh ﷺ embedded in this *āyah* and exemplified in His messenger ﷺ.⁵²

51 Dāraqutnī narrates the *hadīth* by Abū Hurayrah in his book *Lisān al-Mīzān*. 5/415.

52 There are countless examples documented in the *sīrah* (prophetic biography) of how he ﷺ implemented this concept of *ukhuwah* (fellowship). One of the most outstanding examples is the incident of *mu-ākhā* (creating fellowship) after the migration to Madīnah.

The survey presented the statement: “The learned fraternity are most times in disagreement with each other, that is why people do not take note of them”. Of the 137 responses, 65 agreed, 42 chose a neutral stance, and the remaining 30 disagreed. This is concerning, as it is the responsibility of scholars to educate the masses on the flexibility of the multitude of opinions in this *dīn*. A possible reason for this response is how debates/disagreements of ‘ulamā are often publicised, which may lead to malice and discord. The Muslim ‘ummah has long been afflicted with this pandemic of scholarly dissonance. If differences of opinion were to be conducted healthily according to the *Sunnah*, it would only enrich the Muslim’s mind by encouraging intellectual development, receptivity, and dialogue. Perhaps a means out of this intellectual paralysis is to confront the root of this predicament by rectifying the methodology of thought.⁵³

One respondent commented, “*It is sad to see how our ‘ulamā who are supposed to be the frontline leaders of dīn, [but] are selling us out in these trying times we face.*” Another added, “*My experience with many leaders of today is that they don't practice what they preach.*” Today, young people crave connection to those who can relate to them. They seek mentors who embody the Prophetic lifestyle, are equipped to offer sound counsel and have a deep understanding of the *shari'ah*.

Youth today are the most technologically advanced generation, constantly connected through social media, search engines, text messaging, and video chatting. Their smartphones provide unlimited access to information, regardless of whether it is sound or unsound. Growing up in a world where every move is documented and criticised, social media has influenced their interactions and self-perceptions. Thus, disputes amongst scholars, especially on social media, are extremely detrimental to the Muslim ‘ummah.

5.1.2. The Scholar-Youth Relationship

The relationship of the scholar with the youth is incomparable to the noble life of Rasūl-Allāh ﷺ. He ﷺ empowered the youth and delegated the most dedicated and competent amongst them with very important responsibilities. He transformed them to become their best selves; this type of *mu'amalah* (interaction) fostered within them a profound love

⁵³ *Ibid.* pp 8-9.

towards him □ to the extent that many were prepared to sacrifice their lives for him □. The Prophet □ understood that the youth were more receptive to change in comparison to the elders who were set in their ways. He trusted the youth, nurtured their abilities, and treated them with kindness and warmth.

A *hadith* attributed to Imām al-Bukhārī says that the Messenger of Allāh □ kissed his grandson Ḥasan, the son of `Alī, in the company of al-Aqrā' bin Ḥabis, who responded, "*I have ten children and never have I ever kissed any of them.*" Rasūl-Allāh □ looked at him and said, "*Those who do not show mercy will not be shown mercy (by Allāh □).*"

More than half of the respondents expressed that youth have difficulty relating to leaders and scholars today and that their words have little impact because they are out of touch with societal standards. One participant commented,

The youth are hungry for knowledge, they are eager for change and enlightenment, but their issues are often trivialised and invalidated. Their struggles are not considered worthy of being struggles, and that drives them towards other ideologies that are more receptive to their 'new age' and ideas. There is a need to contextualise the speeches of the leaders in an effective way.

Islamic scholars must be attentive to the needs of the youth. They should take advantage of the opportunity to nurture and elevate their level of appreciation of the commands of Allāh □. Disinterest in the youth may be the result of parents not instilling the same values and principles instilled into the previous generations. Changing times, technology, and models of life have radically shifted. Thus, there is a need to integrate innovative ideas to intensify connectivity, unity, and a harmonious relationship with future generations; i.e., the youth.

5.1.3. The Scholar-People Relationship

Allāh ﷺ says,

أَقْدَمْ كَانَ لِكُمْ فِي رَسُولِ اللَّهِ أَسْوَةٌ حَسَنَةٌ لَمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Indeed, following the Noble Messenger of Allāh ﷺ is better for you, for one who is confident of Allāh ﷺ and the Last Day, and remembers Allāh ﷺ much. (Q. 33:21).

If the scholars are living by this code of conduct and fulfilling their *amānah* as vicegerents upon this earth, then societal ills would be considerably minimised.

Rasūl-Allāh's ﷺ excellent character and etiquette were evident in his interactions with people. *Imām al-Tirmīdhī* states in his book *Shamā'il Muḥammad Ḥadīth* 330:

When Rasūl-Allāh ﷺ entered the house, he distributed his time into three portions; He spent a portion for Allāh ﷺ (In devotion, performing *salāh* etc.); A portion towards his family (fulfilling their duties. i.e., laughing, speaking, enquiring about their welfare etc.); and a portion for himself (resting etc.). He distributed his portion in two, one for himself and one for the people, in such a manner that the close ones among the companions came to visit him. Through these companions, he conveyed messages to the people. He did not conceal anything from them. He ﷺ used to say: 'Those that are present should inform those that are not present regarding these beneficial and necessary matters. He ﷺ also used to say: 'Those people who for some reason (are distanced, shy, or in awe) cannot put forward their requirements, you should inform me about their requirements, because, that person who informs a king of the need of another, who is unable to put forward that need, Allāh ﷺ will keep that person steadfast on the Day of *Qiyāmah*.' And he ﷺ would inquire about the affairs of people due to his concern and love for them.

This *hadīth* demonstrates how leaders should interact with the public so that people feel safe seeking guidance from them. Activism, solidarity, and community service are often more commonly practised by civil community organisations than scholars.

The survey highlights the dichotomy between Generation Z and the past generations of Cape Town in the following statement: “Earlier generations people of the Western Cape venerated scholars and took their word as authority.” The majority of the participants agreed with this statement. Today, however, the word of scholars and preachers is often disregarded. The issues experienced by the public stem from realities reflected in another statement included in the survey: “Today most scholars are so self-absorbed, and they look down on others hence people don’t take their advice as they feel judged.”

5.1.4. *Maqāṣid al-Shari‘ah* Approach

Maqāṣid al-shari‘ah is a system of values that has the potential to contribute to a desirable and sound application of the *shari‘ah*. These are the purposes, objectives, and principles behind Islamic Law.⁵⁴ *Shari‘ah* is the *hikmah* (wisdom) underlying revelation.⁵⁵

Traditionally, *maqāṣid* is classified into three levels of necessity: necessities (*darūriyyāt*), needs (*hājiyyāt*) and luxuries (*tahsīniyyāt*). These are then further classified according to what coincides with the preservation of faith, soul, wealth, mind, and progeny. Jasser Auda states, “Modern scholarship introduced new conceptions and classifications of *Maqāṣid* by considering new dimensions”:

1. General *maqāṣid*: when observed throughout the entire body of Islamic law, such as the necessities and needs.
2. Specific *maqāṣid*: when observed throughout a certain division of Islamic law, such as welfare in family law, prevention in criminal law, and prevention of monopoly in financial transactions law.
3. Partial *maqāṣid*: the intent behind specific text or judgements, such as the intent of alleviating difficulty in allowing ill persons who are fasting to break their fast, and the intent of feeding the poor by banning Muslims from storing meat during ‘īd (Auda, 2011).

Maqāṣid is a way of life and entrenched within it is the *maṣāliḥ al-`āmmah* (public interest). Statements such as, “True scholars and guides

54 Ibn ‘Āshūr, 1997, pg. 183.

55 Al-Āmidī, 1404 AH, vol. 5, pg. 391.

are not tapping into the larger communities (general public), they are merely confined to their private circles,” and, “People are too preoccupied with their daily lives to devote time to listening to preachers; therefore, podcasts and other online platforms cater to their demands”, garnered 112 responses in agreement with these claims. Where is the *maṣlahah* and why are the scholars not accessible?

Regarding another statement, “Current day *da'wah* does not contribute to the noble aims of *shari'ah*”, 35 agreed, 39 disagreed, and 63 remained neutral. It is a clear indication that people are not entirely aware of the aims of the *shari'ah*. This situation raises the level of urgency for the *dā'i* (one who engages in *da'wah*) to create a society conducive to learning, teaching, and dialogue about that which is *fard* (incumbent) upon each person as the *hadīth* states, “*seeking knowledge is compulsory upon each Muslim and Muslimah*.⁵⁶

If we critically assess the reality of the South African context, it is important to ask: are South African Islamic scholars adequately equipped to deal with today's evolution? A bad culture has arisen where students of *dīn* sent to study this precious subject were not always the “cream of the crop” or the brightest children within their households, but “problematic” young men whom their families hoped would benefit from the rigid and strict environment.

5.1.5. Language and Style of *Khitābah*

Rasūl-Allāh ﷺ epitomised perfection. There were no discrepancies in his behaviour, be it in his private or public life. We derive from his ﷺ way of life invaluable lessons that are a source for societal development. He ﷺ always directed himself to the individual or people he ﷺ was addressing by turning his face and chest towards them as narrated, “*When he would turn, he would turn entirely*.⁵⁷ His manner of speech was concise while retaining its meaning.⁵⁸ He ﷺ articulated his words carefully and everyone present was able to hear and understand him.⁵⁹ He ﷺ would repeat important words, phrases or information thrice.⁶⁰ He ﷺ spoke the

56 *Hadīth* narrated by Ibn Mājah, 224. And Al-Bazzār, *Hadīth* 6746. طلب العلم فريضة على كل مسلم.

57 *Hadīth* in Dala'il al-Nubuwah 1/298. وإذا اقتلت الفتى جميعاً.

58 *Hadīth* in Takhrij al-Musnad, Pg 7403. أورثت جوامع الكلم، وخجلت لى الأرض سجداً وظهوراً.

59 *Şahih al-Timidhi*, *Hadīth* 3639. كان يتكلّم بكلامٍ يُتّبَعُ بحفظه من جلن إلينه.

60 *Ibid*, 3640. كان رسول الله صلى الله عليه وسلم يعبد الكلمة ثلاثاً لتعقل عنده.

dialect of the people using language they could comprehend and he □ was never extravagant in his usage of words.

The survey included the statement, “A *khuṭbah* does not have the same effect on people as a class” to which 61 disagreed and 58 agreed. The responsibility is shared here. Firstly, the *khaṭīb* (speaker, or preacher) should properly assess the audience and speak to them at their level of intellect with clarity, whilst providing them with information diligently and within their capacity. One participant commented,

With language barriers, *khuṭbah* will not wave positive feedback thus trying to accommodate all languages is key, and also teaching the Arabic language to all Muslims from a young age should become compulsory.

This comment reiterates the importance of knowledge, education, and integration. Secondly, the distributors of information should be truthful and strive to avoid any potential bias. There should not be extravagance or exaggeration in inclination; rather listening to the words of the *khaṭīb* should be prioritised above the interest of the speaker. What is apparent to the masses is interpreted by each individual as they see it. Transparency in speech is a step to combat misconceptions from *khuṭabā'* (preachers) in their *khuṭab* (sermons). To test this theory, listeners should be asked to reiterate what they have taken from the message conveyed. Most often, the feedback would prove that many people misinterpret what has been conveyed. People love stories, and so if the information is connected to stories, the receptivity is greater. One anomaly, however, is that not everyone gathers the intended lesson therein. Thus, clarity and sincerity from the speaker are vital.

5.1.6. Technology-Enhanced Methods of *Da'wah*

Allāh □ has blessed humanity with amazing technological modes of communication, so it is humankind’s responsibility to utilise this *ni'mah* (blessing). Communication opportunities should be utilised for the development and empowerment of younger generations. If this fails, the *'ummah*, especially the youth, will continue to be indoctrinated and misled. Their screens have become an additional lens to their eyes. Thus, technology can also be a virtue in addressing the issue of *da'wah* by eradicating misconceptions and spreading the messages of love, respect, tolerance, and unity for humanity.

Ninety-six participants disagreed with the statement, “Cyberspace is a safe space for our youth”. People acknowledge the harm of cyberspace; the disadvantages seem to outweigh the advantages. The “cyber world” has significant authority. This sentiment is mirrored in the response to another statement included in the survey, “Google has more authority than the local *Imām* or scholar,” with which 80 agreed, 22 were neutral, and 35 disagreed. “Social media has the most effective outcomes on society” elicited a response of 78 persons in agreement, while only 27 disagreed. What permeated throughout this research was that these statements and questions resonated with so many.

The role of Muslim scholars and their responsibility toward the *'ummah* is inseparable from *da'wah* (Thaib, 2019a). Sulthan al-Umari stated in his paper:⁶¹

The first and most important step is to [have the] correct intentions for using cyberspace. *Da'wah* will be pleasant on the internet if it is centred on good intentions; alternatively, it is not meant to dredge the content or dissolve in a school of thought (*madhāhib*) arguments for instance. Secondly, by developing a *da'wah* digital vision and mission. It is critical to understand in this context that the core of *da'wah* is to empower others.

Da'wah leads to the virtues of kindness and positivity. According to Abū Hurayrah's narration, “*Whosoever invites the guidance of goodness receives the same reward as the person concerned.*”

Thirdly, demonstrate to the world the splendour of its noble principles. Fourthly, select a quality content supervisor or regulator who is well-versed and knowledgeable about the laws contained in the *Shari'ah* and has a broad range of experience. This will aid in the avoidance of content conflicts and inconsistencies. Fifthly, information is always modified to meet the demands of the present and contemporary societal trends. Finally, if one creates a specific *da'wah* site, one should not forget to supplement it with better applications such as forums, live talking (chat) and electronic mail capabilities (e-mail).

61 Sulthan al-Umari stated in his paper, *Istikhdam al-Internet fi ad-Da'wah*, that there are some important considerations to make when preaching in cyberspace, 262. See also: Thaib, (2019:104).

The internet is a powerful tool and one of the most influential means to propagate what younger generations are required to know. Yet, many remain slow and apprehensive towards its usage. Many Islamic scholars are resistant to expelling the “old school mentality”. They choose not to indulge in platforms polluted by the ills of humankind’s lower caprice. However, scholars should be occupying these spaces to reduce the possibility of laypeople falling into the traps of *shaytān*.

5.2. Conclusion and Recommendations

Before the turn of the millennium, Muslims in the Cape walked proudly in the footsteps of our predecessors who settled in the Cape of Good Hope nearly 400 years ago. Today, it seems as if some Muslims are ashamed of their culture and are easily compromised by immoral, new-age Western customs and trends. Muslims were once a cohesive unit living in conformity with traditional values, but this has largely shifted to pride, individuality, and egocentricity.

The entire community was in the past instrumental in the *tarbiyah* (nurturing/upbringing) of its youth. Every elder was well-respected and had a degree of right to nurture and, in some cases, discipline a child of their neighbourhood in the absence of their parents. While physical disciplinary measures are no longer condoned, the reality is that there was more order, etiquette, unity, love, and respect within society in the past. This lifestyle was that of the Prophetic way, as Rasūl-Allāh ﷺ said,

مَثُلُ الْمُؤْمِنِينَ فِي تَوَادِهِمْ، وَتَعَاطُفِهِمْ، وَتَرَاحُمِهِمْ، مَثُلُ الْجَسَدِ، إِذَا اشْتَكَى مِنْهُ عُضُوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَّى

The likes of the believers in their love, compassion, and mercy are that of one body. If a limb should hurt, then the entire body is affected.

At the advent of the millennium, people became increasingly more self-centred, communal support faded, and unacceptable behaviour gradually became acceptable. The overprotective nature of parents has barred anyone from commenting on their children’s behaviour. Today, parents no longer possess the power to discipline their children with light physical admonishment due to the threat of abuse charges potentially being laid against them, as specified in the South African Constitution.

Before the 2000s, in the Muslim community, a juvenile smoking a cigarette in public in the presence of older persons was widely considered a disgrace. The objective of such an act being regarded as disrespectful was to moderate the ills of society, but the elders rarely led by example. Thus, the youth mimicked their bad habits. Such behaviour defeated the purpose of maintaining morality within society. If an adult witnessed something troubling, he or she would take the offending youth to their parents who would then discipline the child. Today's generations of parents would rather agree with the child and completely disregard accusations of misbehaviour, rather than communally correct the ills within society. These ills stem from attitudes of self-interest that have caused Muslims to digress further away from an Islamic ethos and from the good character demonstrated by the best of all creation, Muhammad ﷺ. As smoking in the presence of elders became normalised, the level of respect also declined, and more alien customs were soon adopted. Nowadays, smoking is the least of concerns as the Muslim community is threatened with much greater problems. What caused this spiral into such a degenerate state?

One of the major challenges Muslims in South Africa face today as an 'ummah is the usage and conceptualisation of the term *wasatiyyah*. Scholars at a 2017 *Khair 'ummah* conference in Kuala Lumpur discussed the concept of *wasatiyyah* beyond the typical understanding of the middle road, concluding that this concept has a lot of grey areas since not every middle path is the correct one. The concept denotes moderation and balance, not one of the two extremes. Ibn Qayyim al-Jawzī expresses that people exist like the two wings of a bird, one being hope, and the other being fear. Those of hope, like the *Marji'iyyah*,⁶² are extreme in the sense that hope in Allāh's ﷺ mercy overrules any accountability; they do as they, please. Those of fear, like the *Khawārij*,⁶³ believe that every sin takes a believer out of the fold of Islam. *Wasatiyyah* strikes a balance between the two extremes. Why is this concept still one of the greatest contributors to the seemingly unresolvable differences in opinion? One possible cause could be the fulfillment of people's lower caprice, especially those scholars whose hearts are tainted by the adornments of this world. As time progresses, these types of scholars are looking for ways to ultimately assimilate into "appealing" Western societies by selling out the ethical values of this clear *dīn*.

62 This is a sect in Islam with their own concept of belief, known as the *Marji'iyyah*.

63 Extremists with a totally misconstrued ideology of Islam, this sect was cursed by Rasūl-Allāh ﷺ.

The misinterpretation of Islamic texts by some scholars has made Islam become a major contributor to the non-receptivity of people to the discourse of *da'wah*. Under the guise of Islamic integration of the *wasatiyyah*, mechanisms are used to water down the perfected principles of this *dīn*. What was once alien has evolved into the new norm and, upon this, Islam may become just another practice.

The da'wah of today in comparison to the past has significantly changed. When the message of Islam spread after the demise of Rasūl-Allāh ﷺ, Muslims were introduced to various ideologies, as people embraced the *dīn* from different religions, races, and cultures. This invigorated the need to initiate new approaches to *da'wah*.

Allāh ﷺ has created this creation to form a fellowship. He ﷺ says,

O mankind We have created you in two forms, that of male and the other female, and We have made for you clans and tribes to get to know each other. Indeed, the best among you will be those most conscious of God, God is truly The Knower and All-Informed.⁶⁴

Da'wah demands tremendous sacrifice and persistence. These days, people are enthralled by interesting stories but often lack the quality of introspection to exhume the pearls of wisdom within them.

The way forward entails more facilitation of the dissemination of sound Islamic knowledge. Current scholars need to use the mediums most appealing to youth and genuinely establish a relationship with them. After the fundamentals of the *dīn*, the knowledge that should be prioritised is understanding the vastness and etiquette of different opinions.

This research underlines the acute dilemma regarding *da'wah* and its receptivity to Muslim youth. Contemporary *da'wah* is not as effective as it could be, despite the denial of scholars. *Da'wah* has reached so many corners of South Africa and the world, but its outcomes that ought to have been reached have not yet been met. Support structures to provide adequate assistance to revert and those who are seeking solace are insufficient. Back in the 80s, scholars and other authorities set a *manhaj*

64 (Q. 49:13). {بِأَيْمَانِ الْأَقْلَمِ إِنَّا خَلَقْنَاكُمْ مِنْ نُكَرٍ وَأَنْثَىٰ وَجَعَلْنَاكُمْ شُعُورًا وَقَبَّلَنَا لِتَعْزَّرُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنَّفَاقُهُمْ إِنَّ اللَّهَ عَلَيْهِ خَيْرٌ}

(path) that preoccupied the community with this *dīn*, rather than leaving them susceptible to *shayṭān*. Imām Ibn Qayyim said,

نفسك إن لم تشغلها بالحق شغلتك بالباطل

*Your soul if it is not busied with good/truth, will then busy you with bad/false (that which displeases Allāh).*⁶⁵

The *da'wah* does not “speak to the people”. One of two extreme perceptions of Islam, have alternately been propagated, usually leaving people perplexed. Scholars should be more considerate of people and have the necessary support structures in place. They should also become better acquainted with the cyber world. As digital entertainment continues to gain traction, cyber *da'wah* needs to be more appealing to Muslim youth. The harms inflicted by digital platforms are rife, especially those which provide an income stream for influencers, such as OnlyFans, Omegle, Instagram, Pornhub, and YouTube, among others. It is thus imperative to protect our youth, which, in turn, preserves the sanctity of the *dīn* of Islam.

References

Achfandhy, M. I. (2021). *Deconstructing the Meaning of Structural Da'wah: A Study of the Safari Subuh Berjama'ah* by the Government of Ponorogo Regency. 1, 19.

Al-Hasi, S. (2016, July 7). The Concept of Dawah and the Spread of Islam. About Islam. <https://aboutislam.net/counseling/ask-about-islam/concept-dawah-spread-islam/>

Ali, M. (2016, November 30). Purpose of Islamic Da'wah and Its Implications for Civilizational Development: A Few Reflections. Islamic Academic Conference 2012. <https://iac.sio Kerala.org/?p=304>

Altalib, H. (2014). *Inviting to Islam: Ethics of Engagement*. The Da'wah Covenant of Honor. https://www.academia.edu/44893014/Inviting_to_Islam_Ethics_of_Engagement

Auda, J. (2011). *A Maqasid approach to contemporary application of the Shari'ah*. 19(2), 25.

65 Al-Dawa' wa al-Da', 154.

Aung, M. A. S. (2016). Islamic da'wah through a creative ideological approach. *Journal of Education and Social Science*, 4 (1). Pp. 194-202., 9.

Bensaid, B. (2011). Towards a model of da'wah in contemporary societies: The Case of Shaykh Muhammad Al-Ghazali (1917-1996). Library and Archives Canada Bibliotheque et Archives Canada.

Chik, Z., & Abdullah, A. H. (2018). The Effects of Da'wah Approach through Multimedia Students of Sultan Zainal Abidin University (UniSZA). *International Journal of Academic Research in Business and Social Sciences*, 8(11), Pages 846-856. <https://doi.org/10.6007/IJARBSS/v8-i11/4961>

Da Costa Y. (1995). Pages from Cape Muslim History. Pg. 182

Deya, E. (2014). c007 Penerimaan Media Sosial Sebagai Medium Dakwah Dalam Kalangan Mahasiswa Kuis. https://www.academia.edu/8631489/c007_penerimaan_media_sosial_sebagai_medium_dakwah_dalam_kalangan_mahasiswa_kuis

Hasfi,N.(2019).Komunikasi Politik Di Era Digital.Politika: Jurnal Ilmu Politik, 10(1), 93–111. <https://doi.org/10.14710/politika.10.1.2019.93-111>

Hassan, M. G. (2021). Examples of the Most Prominent Contemporary Challenges in the Science of Da'wah. *Al Hikmah International Journal of Islamic Studies and Human Sciences*, 4(Special Issue), 191–207. <https://doi.org/10.46722/hkmh.4.si.21h>

Hendricks, S. (2009). Tasawwuf (Sufism): Its role and impact on the culture of Cape Islam. <https://uir.unisa.ac.za/handle/10500/1849>

Jasser Auda. (2022). *Re-Envisioning Islamic Scholarship: Maqasid Methodology as a New Approach*. ICR Journal, 13(1), 168–171. <https://doi.org/10.52282/icr.v13i1.906>

Lasan, T. R. T., Noh, M. A. C., & Hamzah, M. I. (2017). Pengetahuan, Sikap dan Kesediaan Murid Terhadap Kemahiran Berfikir Aras Tinggi (KBAT) dalam Mata Pelajaran Tasawwuf Islam. 14.

Permai, S. (2007, March 11). Soutul Syabab: Uslub,Manhaj Dan Wasilah Dakwah. Soutul Syabab. <https://ibnzahid.blogspot.com/2007/03/uslubmanhaj-dan-wasilah-dakwah.html>

Rasyid, N., & Nurdin, N. (2021). The Diaspora Of The Sufis In Indonesia: moving from western to eastern islands. 9, 33–45.

Sabbāgh B. (2011). *Qabasāt min al-da'wah wa al-du`āt*, Dārul-Bashā-ir. Pg. 320.

Saputra, E. H., Ghazali, M. B., Mukmin, H., Wiranto, B. B., & Yanti, F. (2021). *Understanding da'wah and khatib*. Linguistics and Culture Review, 5(S1), 274–283. <https://doi.org/10.21744/lingcure.v5nS1.1373>

Singh, J., Rastogi, V., & Sharma, R. (2014). Implementation of 5S practices: A review. Uncertain Supply Chain Management, 2(3), 155–162. <https://doi.org/10.5267/j.uscm.2014.5.002>

Tengku Jamil, T. H., Abd Khafidz, H., & Osman, K. (2021). Da'wah Through Thinking Skills According to The Perspective of The Quran. *Abqari Journal*, 24(1), 20–28. <https://doi.org/10.33102/abqari.vol24no1.289>

Thaib, E. J. (2019a). *Da'wa, Social Media and Challenge the Mainstream of Islam among Millennial Generation. Proceedings of International Conference on Dawah and Communication*, 1(1), 101.

Thaib, E. J. (2019b). Problems of da'wah in Social Media in Gorontalo City Communities. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 13(1), Article 1. <https://doi.org/10.15575/idalhs.v13i1.4412>

Muhammad Wabib Abdul-Jabbar is a senior lecturer at the International Peace College in South Africa since 2016. He began his studies at a young age at Darul Uloom Zakaria. Upon his return to Cape Town, he continued his studies and completed his pre-engineering program. He later traveled to Damascus, Syria, to complete an intensive Arabic language program at Ma'had al-Fath al-Islami, as well as *Imāmah* and *Da'wah* courses at Ma'had & Kulliyyah Ahmad Kuftāru. Thereafter, he studied the Shāfi'i *madhab* and other sciences at the Ribāt Tarim and Dārul Mustafā in Hadhramaut and received *ijāzāt* (certificates) in many different sciences. He has a BA Honors in *Maqāsid al-Shari'ah* and an MA in Applied Islamic Thought. Currently, he is pursuing his PhD at the University of the Western Cape.

Educational Support and Parental Involvement for Immigrant Learners at Islamic Schools in South Africa: A *Maqāṣid Al-Shari‘ah* Approach

Lamees Peters

lameespeters247@gmail.com

Abstract

Little is known about how immigrant parents in South Africa view education and how they contribute to their children's educational growth. This research study indicates that these parents provide their school-aged children with a wide range of support; most of which is of a physiological nature, such as providing food and clothing. This study investigates immigrant parents' understanding of educational support for their school-aged children and the challenges they experience in South Africa. An interpretive paradigm informs the setting of this basic qualitative research investigation. Six families were chosen for the study using a purposive sample method. Participants are from the Indian and Pakistani communities in Pietermaritzburg, KwaZulu Natal, and from the Somali community in Mitchells Plain in the Western Cape. Content analysis was conducted on the data after it was gathered through semi-structured interviews and observations. The challenges that the participants encounter are amongst others; educational, cultural, and linguistic. It is evident that the *maqāṣid Al-Shari‘ah* principle is applied as part of the parenting of children in these immigrant families. As such, the findings of this study suggest that the participants are involved in both their children's secular and Islamic education.

Key Words: Parental involvement, educational support, immigrants, *maqāṣid, shari‘ah, madrassah* .

1. Introduction

Parental engagement is subjective in nature and often challenging to assess. It is a term commonly used in primary and secondary education contexts and is customarily associated with parental involvement in schools and parents' support of their children's education (Waterman, 2008). It may also refer to the extent or level of participation that parents have in their children's learning trajectory. The success of parental involvement and collaboration with the education community may be ascribed to parents' significant role in their children's educational paths. There are innumerable ways parents can become involved in their children's development. These modi operandi include, amongst others, participation in their children's educational progress (Taliaferro, et al., 2009). It is recognised that children's insight and knowledge development may be enriched when parents provide their children with the required assistance and support in their educational growth (Dunst, 2004). Oftentimes, parental engagement may be understood by both schools and parents as a series of events, from initiating and establishing substantial learning skills and knowledge in their children in the home environment, to volunteering to assist with school projects and events.

South African schools have shifted from being racially and ethnically segregated (and thus homogeneous to being culturally, ethnically, and linguistically diverse in the last two decades. Schools in lower socioeconomic regions, in particular, are under significant strain to service their expanding immigrant learner population (Daniels, 2017). It can be assumed that learners' backgrounds may have an effect on how they learn in school, since learners come from various racial, ethnic, linguistic, cultural, and socioeconomic backgrounds. Swart (2004) claims that schools may overcome obstacles to learning by embracing and fostering diversity. Success may be guaranteed for parents, learners, and the community by addressing these issues. Thus, it is critical that schools address diversity-related issues constructively and concentrate on giving learners the chance to study, regardless of any complications that might develop.

One of the numerous approaches to accomplishing educational goals is encouraging parent engagement. By having conversations with their children about their regular school activities, parents demonstrate to their children the value of education. Additionally, parents might offer to participate in extracurricular activities and school functions as volunteers. Involving parents

in a child's education is crucial, especially if they may not be familiar with how local schools operate (Nargis & Tikly, 2010). Although parents continue to be in charge of raising their children, schools are largely in control of teaching them (Epstein, 2001). Moreover, if the quality of the partnership between parents and the school is good, this may lead to an enjoyable classroom environment for learners. It is imperative to pay close attention to the function that parental participation plays in educational support in addition to creating awareness of diversity and inclusivity in schools.

Education, especially at the primary and secondary levels, is essential to the growth and development of a community. Pitt (1998) contends that a commitment to freedom and democracy may be equated with a commitment to social justice within the framework of education. Additionally, integration, including in educational contexts, is made possible when an individual's rights and obligations are upheld in its entirety. This cultural attribute, which includes values, beliefs and behaviour could make people more willing to fulfil their social obligations and foster their resourcefulness, which might improve their child's academic achievement (Pitt, 1998).

There is a myriad of reasons why families would relocate from their native country to start a new life elsewhere. One such cause would be to seek more favourable employment opportunities (Al-Sharmani, 2007; Jinna, 2010). Many immigrants have settled and become self-sufficient in South Africa. In doing so, they have contributed to the country's economic growth. However, their integration into the South African cultural landscape seems to be hindered by, amongst others, linguistic dissimilarities (Jinna, 2010). A child's educational development is shaped by the type of schooling that is offered. In most South African schools, English, and to a lesser extent Afrikaans, are the predominant medium of instruction. However, both would be languages that many recent immigrant families do not speak and therefore they may lack proficiency in these languages. Hence, parents may experience countless challenges supporting their children academically due to differences in native languages and culture. Moreover, the language in which children converse in their home context may differ from the ones used in a school environment. This may impact the value that parents hold about education.

Several elements influence and strengthen a country's success and economic growth. One such element is that of education. Arguably, irrespective of a community's economic status; parents generally aspire to the best education

for their children. This is also true for immigrant families. Since educational settings are not always standardised and consistent, there are several unique challenges that immigrant societies face. Some of these challenges include the degree of affluence in a community, which may determine the quality and success of children's education. Communities with a more developed educational infrastructure are more likely to have higher success rates and positive outcomes. Consequently, wealthy communities have a greater advantage over the less affluent communities since they also generally have a higher degree of social capital. Bourdieu (1986, p. 248) defines social capital as "the aggregate of the actual or potential resources, which are linked to the possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition." This may include, amongst other factors, access to resources in the form of books and information technology. Cultural capital thus serves as an advantage and an asset, precisely because many of children are exposed to reading material at a relatively young age.

There is a lack of knowledge about parental support amongst the immigrant populace in South Africa. If parents gain insight and awareness into, amongst other factors, the scholastic and linguistic challenges that their children face at school, they may better comprehend techniques which they can utilise to support them. This in essence may lead to greater success in their children's education. To better understand their children's performance, parents may play an active role in their children's education by joining school boards, demonstrating care for their academic success, and attending parent meetings. These activities may help parents become more engaged in their children's education. In order to determine the areas where their children are having difficulties, parents may also become engaged by following up with the subject teachers of their children.

This study explores the various forms of support and involvement of immigrant parents for their school-aged children. This study is guided by the following research questions: (1) What is immigrant parents' understanding of educational support for their school-aged children in South Africa? (2) What are the challenges that immigrant parents' school-aged children experience? (3) What challenges do cultural differences pose to parental engagement with their children's school? (4) What role does *maqāṣid* play in encouraging immigrant parents from Muslim backgrounds in providing educational support for their children?

This study was limited to communities in two provinces, viz. Mitchell's Plain, Western Cape (WC), and Pietermaritzburg in KwaZulu Natal (KZN). This study's population was confined to six households: three from Mitchell's Plain, and three from Pietermaritzburg. In KZN, the research participants were from the Indian and Pakistani communities, as opposed to the WC, where the research participants were Somali families. Fathers and mothers both participated in this study.

2. Literature Review

In an educational setting, the expression parental engagement often refers to ways that parents become involved in schools and how they support their children's education (Waterman, 2008). It further refers to the level of involvement a parent has in the education of his or her child, as well as the expectations parents may have for their children and the ways in which parents might be involved in their learning and educational pursuits (Ji & Koblinsky, 2009). Establishing links between parental involvement and student learning is challenging, especially since learner achievement is influenced by multiple factors. This is due to differing definitions of parental involvement and an overall lack of consensus regarding which types of parental involvement leads to certain educational outcomes (Cao, et al. 2104 & Desforges & Abouchaar, 2003).

Parents or guardians are the chief teachers of their children. Their guidance has an impact on children's growth, cognition, and ultimately school performance. Indirect facilitation of elements including diet, health, and cleanliness as well as direct assistance with learning before and throughout formal schooling are included in parents' roles. Communication between the school and family, help with homework involvement in school activities, and participation in decision-making bodies at the school are all examples of support activities (Desforges & Abouchaar, 2003). Depending on a child's age, support might range from at-home preschool assistance to more indirect assistance once the child enters primary school, including support with homework and volunteering in the classroom and at school events.

A substantial amount of research demonstrates that "at-home good parenting" is a key predictor of children's success, even after other factors that affect accomplishment have been eliminated, such as the calibre of schools at the primary level (Desforges & Abouchaar, 2003). Mahuro and Hungi (2016) discovered in Uganda that parental involvement in the form of devoting time

and money to their children's education plays a crucial factor in encouraging children to raise their academic standing.

Parents who are actively engaged in their children's education help them develop academically and in other abilities associated with learning by modelling how to organise, supervise, and be cognisant of the learning process. In a similar vein, the largest influences on learning come from supporting and monitoring children's key learning objectives, which include learning and studying. Parents are also role-models of favourable school-related behaviours and attitudes, and play a crucial role in accentuating the value of education (Castro, Exposito-Casas, Lopez-Martin, Lizasoain, Navarro-Asencio, & Gavirria, 2015). For example, education ought to be beneficial and relevant to the real world, with an emphasis on fostering practical abilities. Moreover, if teachers are aware of the heightened parental involvement, they might also pay closer attention to those specific learners. In view of the aforementioned, one may assume that children's parents who are actively involved in the education of their children and school activities are more likely to be successful academically as they would not like to disappoint them and emulate their parents' optimistic approaches to learning.

Furthermore, studies conducted in Burundi, Malawi, Senegal, and Uganda demonstrate that parental involvement in their children's educational increases their children's literacy levels, despite the parents' level of educational attainment (Marphatia et al., 2010). It can thus be concluded that promoting greater parental engagement might aid in minimising gaps in educational performance. Winthrop, Ershadi, Angrist, Bortsie, and Matsheng (2020) found during a study in Botswana that the need for and value of active, ongoing parental participation in the teaching and learning process, was reinforced during the COVID-19 pandemic. Moreover, Brossard, Cardoso, Kame, Mishra, Mizunoya, and Reuge (2020) proclaimed in their study that outcomes of learning for children may be significantly impacted by parents' own education levels and capacity to assist with homework, particularly when schools are closed. Parents' capacity to support their child's learning must be taken into consideration when making policy choices about school closures and distance learning. In areas where there is no internet access or power, parents can be aided with self-directed learning packages (Brossard et al., 2020). Another study conducted by Angrist, Bergman, Brewster, and Matsheng (2020) showed that involving parents through phone calls and SMS messages enhanced parental involvement in their children's schooling

and improved parents' comprehension of their child's academic standing. Moreover, any strategies created must also consider parents' schedules as well as the diversity of family situations. Of particular importance is extending assistance to those parents who need it the most (Winthrop et al., 2020).

3. Theoretical Framework

This study utilises an eclectic theoretical and conceptual framework that draws insight from Epstein's Parental Involvement Model and a *maqāṣid Al-Shari'ah* approach.

3.1 Epstein's Parental Involvement Model

The six primary elements of parental involvement in children's home and school activities are outlined in a framework developed by Epstein (2001). These include attending to children's needs, communicating, volunteering, learning, making decisions, and working with the community. Epstein emphasises that any kind of parental involvement is acceptable for assisting school-age children and offers strategies for fostering effective communication between parents and the school. Epstein's paradigm for parental participation is supported by Lunenberg and Irby (2002), who assert that it is more successful and useful than other models since it focuses on parents' engagement in both the home and school environments, as illustrated in Figure 1.



Figure 1: Effective parental involvement (adapted from Epstein, 2001).

During occasions like parent-teacher conferences, social gatherings, and other school-related activities, all of these aspects create opportunities for parents to connect and communicate with the school. Both the home and school environments are seen as separate microsystems, whereas parental engagement is classified as a mesosystem (Bronfenbrenner & Morris, 1998). Hence, children are affected by both systems in their own unique ways. If the home and school environments are supportive of one another, it may be advantageous for the child, the parent, and the school. For instance, when teachers inform parents about what they anticipate from their learners, the parents may then assist their children in obtaining the resources they require. This serves as assistance for educational support as well.

Many educational institutions mandate that parents attend scheduled events, programmes, or meetings. At school meetings for examples, parents may use this opportunity to express their concerns and even raise their opinions on relevant matters. By doing so, parents gain insights into the logistics of how schools function. In view of this, Epstein (2001) elucidates the significance of parent involvement at schools. For instance, parents might volunteer to help out at fund-raising events or as teaching assistants in the classrooms. Frequently, parents are utilised to oversee the lessons while teachers are absent. Moreover, parents who participate in their children’s education through the aforementioned activities become aware of the challenges that teachers as well as other parents may encounter (Epstein, 2001).

3.2 *Maqāṣid Al-Shari‘ah* Approach

In the interest of presenting an Islamic paradigm and worldview that accomplishes Islam’s higher purposes, i.e., *maqāṣid* in the modern environment, and the *maqāṣid* methodology (Auda, 2021) initiative strives to resurrect the fundamental conceptions of the Qur’ān and the Prophetic traditions. The long-term objective is to enable this framework to integrate into systems of higher learning and research that promote global civilisation. It is necessary to reclassify all fields of knowledge before developing a *maqāṣid*-based plan for higher education. Therefore, Auda (2022) argues for “disciplinisation” From an Islamic perspective. In the context of higher education, disciplinisation can be understood as the process through which a discipline is established.

3.3 The Role of *Maqāṣid Al-Shari’ah* in Education

Maqāṣid and *shari’ah* are the two terms from which *maqāṣid al- shari’ah* is derived. *Shari’ah* denotes the divine Islamic law, whereas *maqāṣid* refers to objectives, purposes, or goals (the singular form is *maqāṣid*, i.e., an objective). Consequently, the two terms together imply a philosophy related to the goals of Islamic law. The goals of *shari’ah* encompass every facet of human existence, including human growth, with a particular focus on each person’s overall well-being (Oladapo & Rahman, 2016) and more particularly on educational rearing. Strictly speaking, *maqāṣid* refers to the study of understanding the logic and rationale of the legal rulings that Allāh. revealed to believers via his final prophet Muḥammad (ﷺ). Literally, *maqāṣid* refers to the goals of Islamic legal norms or legal rulings (Abdul Karim bin Mussa, 2021).

3.4 The Philosophy of *Maqāṣid Al-Shari’ah*

Human development in essence is measured amongst others, in terms of health, income, and education. Education plays a vital role in the improvement of human life since it provides an approach for humankind to access means for physiological needs for survival, to the extent of alleviating poverty. In Islam, it is imperative to understand and implement the objectives of *shari’ah*. According to Oladapo and Rahman (2016), Al-Ğazālī divided the goals or objectives of *shari’ah* into three fundamental levels of *maslāḥah* (benefits or interests), i.e., necessities (*darūriyyāt*), complementary (*hājiyāt*), and embellishment (*taḥsīniyyāt*). Necessities refer to those factors that are necessary to a system’s smooth operation because without them, a society would destabilise. The survival and spiritual well-being of people and societies are considered as fundamental prerequisites for necessities (Sarkawi, Abdullah, Dali & Khazani, 2017). Complements are those features that make people’s lives easier, and embellishment pertains to moral and ethical behaviours in a system. Furthermore, on preserving the five fundamental *shari’ah* principles, or universal values (*al- darūriyyāt*), (*al-khams*), namely, religion (*hifz ad-dīn*), life (*nafs*), intellect (*‘aql*), posterity (*nashl*), and property (*māl*), which serve as the foundation for all “human affairs, are the basis for the Islamic vision of development (Oladapo & Rahman, 2016).

According to Auda (2008), *maqāṣid* is viewed amongst other concepts as “a group of divine intents and moral concepts upon which Islamic law is based, such as justice, human dignity, free will, magnanimity, chastity, facilitation, and

social cooperation”. Based on the aforementioned definition, it is imperative to be cognisant that Allāh. has created humans as vicegerents on earth and by following Allāh.’s commands we are able to attain a close(er) relationship with the Divine (Qur’ān, 2:30).

4. Methodology

This study is qualitative in nature, and offers insights into how immigrant parents support their school-aged children, and aims to discover underlying causes, perspectives, and motives related to this support. This qualitative study demonstrated awareness of aforementioned in specific regions in South Africa as previously stated, especially among six families whose children attend nearby Islamic schools.

4.1 The Research Population and Sample

Two immigrant communities from Pietermaritzburg (KZN) and Mitchell’s Plain (WC) were the focus of this research. The scope of this study was restricted to immigrant parents of learners at Islamic Schools from six families in these areas. In order to obtain data about the parents, a method termed purposive sampling was utilised to choose the participants. Merriam (2002; 2009) contends that the purposive sampling theory applies to selecting participants or instances that have a wealth of information and would be most appropriate for use as study examples or interview subjects. Purposive sampling is unrelated to the sample size. Instead, the primary interests of the research are on the significant contribution that each participant may make to the researcher’s comprehension of the phenomenon (Merriam, 2002).

4.2 Data Collection

Researchers who employ a qualitative approach consider occurrences in their natural environments and interpret circumstances in view of the meanings that individuals assign to them (Denzin & Lincoln, 2011). Patton (2002, p. 248) endorses that “[a] rich variety of methodological combinations can be employed to illuminate an inquiry question”. Several different techniques were executed to gather data in order to validate the aforementioned endorsement in this study, including semi-structured interviews and observations.

4.3 Semi-Structured Interviews

Face-to-face interviews are among the most common techniques for gathering information (Alasuutari, Bickman & Brannen, 2009). This kind of data collection includes a number of benefits. One of these benefits is that, in addition to the researcher being available to structure the interview, he or she is also in a position to encourage the participants to expound on their experiences. Thus, it is possible to facilitate both verbal and nonverbal communication (Alasuutari et al., 2009). Hence, interviews served as the main technique for gathering data for this study in order to shed light on the experiences of immigrant parents in terms of providing educational support for and being actively involved in their children's education (cf. Seidman, 2012; Patton, 2002). An interview guide was specifically designed to elicit pertinent information from participants and expertise on the subject was used to facilitate the semi-structured interviews. The researcher adhered to the interactional concept by conducting semi-structured interviews and posing open-ended questions to participants. This allowed the researcher and participants to have a direct line of contact. As the participants did not consent to have their interviews audio recorded, the interviews were conducted manually; the researcher honoured their preferences and recorded the responses to the queries by taking notes. In short, the interview questions were verbally delivered to the participants and their responses were written down.

4.4 Ethical Considerations

The protection of participants from any negative impacts of the research is one aspect of ethical behaviour during the research process (Henning, Van Rensburg & Smit, 2004). Participants in this study were informed about the nature of the investigation and had an opportunity to address any ethical problems with researchers. Prior to the signing of permission forms, their rights were explained to them. The researcher ensured they understood everything there was to know about the research, the interviewing procedure, and how their privacy would be safeguarded. According to Duffy (2008), the intimate and in-depth nature of material collected makes informed consent crucial in qualitative research. Respecting the participants' right to privacy is of utmost significance. Any information supplied by them is private (Allan, 2008). To assist participants who might have challenges reading and/or writing in English, the consent form was provided both verbally and in writing, and explained in a manner the participants could comprehend.

Documents were submitted to the International Peace College of South Africa's (IPSA) Ethics Committee as part of the required procedure for institutional assessment and ethical approval. The principals of the schools that were chosen as the study's setting granted access to undertake research at their schools by issuing their approval.

5. Data Analysis

5.1 Discussion of Emerging Themes

To demonstrate how Islam supports parents' efforts to educate their children, Epstein's paradigm (2001) will be merged with Auda's (2008) *maqāṣid* method. Epstein (2001) focuses on parenting, communicating, supporting children's teaching at home, collaborating with the community, keeping good company, teaching children to be critical thinkers and to make informed decisions, and volunteering in the community. These are all part of parents' involvement for the *maslāḥah* of their children. The fundamental levels of *maslāḥah* are clearly indicated in Auda's approach. Similarly, the objective of the *shari‘ah* is to promote the well-being of all humankind, which lies in safeguarding religion (*hijz ad-dīn*), life (*nafs*), intellect ('*aql*), offspring (*nasl*) and wealth (*māl*). Whatever ensures the safeguarding of these five principles serves public interest and is desirable (Auda, 2008). The *maqāṣid* approach is illustrated in Figure 2.

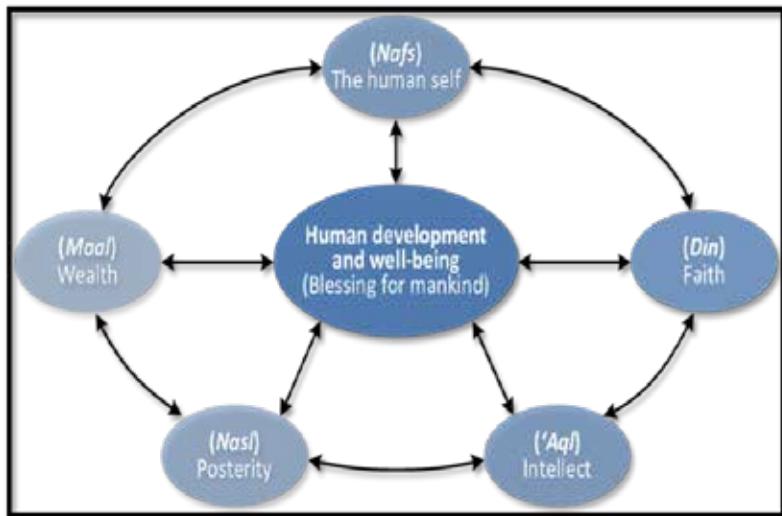


Figure 2: Human Development and well-being Based on *Maqāṣid Al-Shari‘ah* (Chapra, 2008).

The following themes emerged from the data: the importance of children's education; the role of parents in children's education; parent support; effect of migration on children's education; impact of environment on children's education; and cultural and economic changes.

5.1.1 The Importance of Children's Education

Within contemporary society, all people's lives are significantly impacted by their education. More so in the case of a child's education. Similarly, Islam places a high value on education. This concept of the importance of education, and more particularly of gaining knowledge, is emphasised in the following 'āyāt:

Read! Read in the name of thy Lord who created; [He] created the human being from a blood clot. Read in the name of thy Lord who taught by the pen: [He] taught the human being what he did not know (Qur'ān, 96: 1-5).

This *āyah* that was sent to Muḥammad (ﷺ). In *Sūrah al-Baqarah* Allāh says, "And Allāh taught Adam all the names..." (Qur'ān, 2:31). On further exploration of this *āyah*, it points to the various fields of education. Another *āyah* in the Qur'ān states, "Are those who have knowledge equal to those who do not have knowledge?!" (Qur'ān, 39:9).

According to Epstein (2001), parents have certain obligations towards their children's education. Apart from attending to their physiological needs, they are encouraged to bring their children to school on time. This element of punctuality is also demonstrated in the Qur'ān and *ḥadīth* as it plays a crucial role in the life of a Muslim. For example, Mu'ādh ibn Jabal (RA) narrated that the Prophet (ﷺ) said:

A person will not move on the Day of Judgment until he has been asked about four things: his life and how he spent it, his knowledge and what he did with it, his wealth, from where he acquired it and on what he spent it, and his body and how he wore it out.

Evidently, the participants in this study take this issue of time and education serious. Some parents reported that they take responsibility for taking their children to school themselves, whereas others depend on reliable private and public transport.

The principle of *maqāṣid al- shari‘ah* under *darūriyyāt* can be applied to the preservation of children’s intellect (*‘aql*) through education. This is currently evolving around the pursuit of knowledge and the avoidance of brain drains in Muslim contexts, as well as the ability to use educational facilities in a way that positively enhances children’s minds. For example, it is necessary to prevent children from using school computers to watch unethical propaganda and violent films, which can endanger their minds and weaken their relationships with peers and the community. Instead, technology should be used to expose children to books and movies that depict people who have a strong faith in Allāh, and show how their faith and rituals help overcome obstacles and problems. In addition, nature, science, and so on can all be used to demonstrate the Creator’s majesty. These are just a few examples of how parents can protect their religion and children through education.

5.1.2 The Role of Parents in Children’s Education

One fulfills their role as a parent by enhancing the role of Islamic education in promoting peace and harmony in society, and thus achieves the higher purpose of *maqāṣid*. In other words, parents are not only parenting their children, but are also active members of society who promote Islamic values through their children. As a result, they are promoting social peace and harmony. Close communication with children and a positive attitude is the most effective ways to help children to learn and develop tolerance, harmony, and peace as members of society. An example of this is illustrated in the following *hadīth*:

There is no gift a father gives his child more virtuous than good manners. (*Tirmidhī hadīth* No.4977).

In essence, it highlights the importance of the proper raising of children.

The protection of children’s lives (*nafs*) through education can be accomplished in accordance with *maqāṣid al- shari‘ah* under the premise of *darūriyyāt*. In order for children to grow up with an understanding of Islam and its qualities, education is the mechanism through which this development takes place. The parental example serves as the foundation for education since young children look up to their parents as role models. This parental duty does not just fall under the purview of the father. The Prophet (ﷺ) is reported to have said:

Take care! Each of you is a shepherd and each of you shall be asked concerning his flock; a leader is a shepherd of his people, and he

shall be asked concerning his flock; and a man is a shepherd of the people of his house, and he shall be asked concerning his flock; and a woman is a shepherd of the house of her husband and over their children, and she shall be asked concerning them (*Al-Bukhāri* & *Muslim*).

The role of a mother in raising their children is invaluable. Children are dependent upon them as they are growing up. An Arabic proverb attests to this, saying, “The mother is the first school” (Responsibilities of parents, 2012). Every mother should be aware of her responsibility and do her utmost to contribute to her children’s growth as they go on their life’s journey. In this life, children will mature into respectable citizens and be a delight to their parents. Allāh says:

And those who believed and whose descendants followed them in faith – We will join with them their descendants, and We will not deprive them of anything of their deeds. Every person, for what he earned, is retained (*Qur’ān* 52:21).

Even though the majority of structured learning occurs in a school setting, parents still play a significant role in their children’s education. Parents motivate, inspire, and encourage their children to perform well in school. As parents of school-age children, participants in this study expressed a variety of opinions on their responsibilities. A common understanding reported by the participants is that being a parent is a big responsibility. Mohammed (43) stresses the importance of the role as parent, particularly that of the father, “[p]arents should be the provider, especially the father. The parent must be the maintainer. The parent must be a teacher. Must take the children to school.” As Muslim parents, their role is to teach them *kalimah* (tradition) and *haqq* (truth), according to Ameer (49). Moreover, the parent participants reported that they teach their children the fundamentals of Islam, particularly focusing on how to communicate with people, especially elders, by greeting with *salām* and teaching them to respect elderly people. The rationale behind this phenomenon is that when their children grow up, they will know how to fulfil their roles as parents. Though, as Asma (54) asserts, parenting can be overwhelming at times, they need to “nurture their children into the best people they can be” (Khadija, 30). This study’s findings also show that parents see themselves as providers, nurturers, and supporters of their children in accordance with *Qur’ān*:

Mothers shall suckle their children two years completely, for such as desire to fulfil the suckling. It is for the father to provide them and clothe them honourably” (Qur’ān 2:233).

Evidently, as in accordance with aforementioned Qur’ān *āyah*, the participants take their responsibility as parents serious and invest a lot of time and energy into preparing their children for school.

5.1.3 Parents’ Support

The factors that some parents have found challenging in helping their children with their schooling must be taken into consideration. Language barriers prevent some parents from being involved in their children’s education, particularly those from lower socioeconomic statuses or minority groups. In this study, some Somali participants, mainly mothers, reported difficulties in supporting their children with their homework. This could be ascribed to their own education background, which appeared to be the largest obstacle. Though Ameer (49) completed Grade 7, his wife is not proficient in English.

Khadija (30) proclaims, “at home there are sometimes miscommunication[s] because of us parents speaking our mother tongue and the kids mostly speak English”. Despite their town lack of proficiency in the language of instruction of their children’s schools, they encourage and motivate them to learn by appointing tutors for them. In some instances, older siblings assist with homework. This type of conduct in itself seems to be a positive contributor to how these mothers emotionally support their school-age children.

According to Epstein (2001), the first sort of parental engagement occurs when parents tend to their children’s basic needs, keep watch over them and provide a home environment that supports their children’s learning. Ja‘far ibn Muḥammad al-Ṣādiq said: “Allāh has mercy on the servant because of the strong love for his child” (*Uṣūl Al-Kafi*). As they mature, children are taught to cultivate an Islamic worldview and qualities through education. This phenomenon is demonstrated in the Qur’ān where Allāh. declares: “This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion.” (Qur’ān 5:3). It emphasises the importance of following Allāh.’s commands and avoiding what He has forbidden, as well as teaching humans the reasons and wisdom behind these rulings. The love of a mother for her child is an example of the highest form of human compassion and affection. Therefore, it is crucial to

teach children about Allāh’s mercy and love, as well as showing them mercy and love as parents. Ultimately, this is what parents in this study demonstrated.

The principle of *maqāṣid al- shari‘ah* under *darūriyyāt*, can be applied to the preservation of the lives (*nufūs*, sing. *nafs*) of these school-aged children and serves as an example of how *maqāṣid al- shari‘ah* works. As previously alluded to, parents are inherently concerned about the emotional and moral support they offer their children. If children are protected from harm, i.e., they are provided with a safe environment, it aids in a holistic development. Support from parents is thus not always concrete *per se*, but all forms of support contribute to the child’s well-being. As described in the Qur’ān, this results in the development of a solid relationship between parent and child. “Your parents and your children, ye know not which of them are nearest to you in benefit.” (Qur’ān 4:11). The Islamic perspective on the connection between parents and children is demonstrated in this *āyah*. From birth until adulthood, the parents’ love and care transforms their children from a state of complete helplessness and weakness into one of perfect strength and independence.

The participants in this study reported that they receive monetary support from their relatives. This is a significant aspect that lessens the strain on parents altogether; in addition to paying school fees, there are also other expenses such as transport and access to the internet. Faatimah (56) is the sole provider for her family and depends on financial assistance from her daughter who resides in Canada. Mohammed (43) also relies on his relatives for financial support. Evidently, the study’s participants take full advantage of every opportunity to support their children in receiving the best education possible. By supporting their children with schoolwork or other curriculum-related assignments, parents actively participate in their children’s at-home education (Epstein, 2002). A further ideology of Epstein (2001) that is evident in this study, is that of decision-making, particularly relevant to the notion of accepting monetary assistance. Thus, the participants’ reports strongly resonate with Epstein’s (2001) notion of collaborating with communities. In a similar vein, the *maqāṣid al- shari‘ah* approach, similarly focuses on aforementioned priorities. Moreover, the methodology of the *maqāṣid al- shari‘ah* application also imparts the *maslahah* principles. This study’s findings clearly show a connection between the preservation of intellect (*‘aql*), offspring (*nasl*), and wealth (*māl*) as these will result in a prosperous future for their children. This is the common understanding of all the participants.

5.1.4 Effect of Migration on Children’s Education

In the context of migration and education, Epstein’s (2001) parental support model provides a framework for understanding how parents can support their children’s learning. By engaging in activities such as monitoring their children’s progress, and as in the case of the participants, e.g., most of the parents who lack proficiency in English, finding either a relative or a tutor to assist their children with homework, can mitigate any negative effects on their children’s education.

Chapter 2, Section 24 of the Constitution of the Republic of South Africa (1996) ensures that every person has the right to a safe place. Ultimately, this is what Somali immigrants ultimately came to seek in South Africa, like Ameer (49). In the same vein, the Indian participant, Faatimah (56), expresses a sentiment comparable to Ameer (49) focusing on educational prospects. Though Asma (54) from Pakistan finds South Africa “quite challenging”, she claims that the country is “quite advanced compared to Pakistan”. Furthermore, Indian participant Maryam (49) asserts that “South Africa is a better developed country than India, better standard of living than India and higher level of education”.

The Qur’ān clearly states:

And We have honoured the children of Adam, We carried them on land and ocean, We give them sustenance of good things and We preferred them to the advantages of the perfect on most creatures that We have created (Qur’ān 17:70).

This *āyah* implies that the Allāh elevated the human population. *Maqāṣid al-shari‘ah* in itself has an objective that is consistent with basic human principles. Similarly, in governing the people of Medina, the Prophet (ﷺ) employed human rights principles (Al-Nahari, Monawer, Abdullah, Abdul Rahmaan, Achour, 2022) which include the right to life, the right to equality, the right to property, the right to dignity, and women’s rights (Alarashi, 2022). These are the most fundamental rights in Islamic law. The participants appeared to be preoccupied with the positive effects that living in South Africa has on their lifestyle and future. Although the relocation of parents may improve children’s long-term educational prospects, it may also lead to behavioural problems, as reported by Mohammed (43):

Here in South Africa, the children phone the police for their parents. They are scared if they should punish their child. Oh it is very hard. Especially the environment the children are facing. The influence of their friends and community around them. Lots of social influence. There's drugs, smoking, not praying on time. They play with children who are not Muslim. They play soccer in the road during *Maghrib* time.

Additionally, participants also reported experiencing increased financial strain. School fees and transport seem to be the major monetary expenses. Mohammed (43) relates what transpired with his friends:

They don't have [the money to pay] school fees. Some children were sent home. They had no [money for] school fees for the whole year. Private Muslim school sent the children home 'cause there was no school fees. So, no school for the children for [a] whole year.

Faatimah (56) states, "it is difficult as there [are] other expenses to pay for and I'm the only one providing for my family". These repercussions may occasionally result in poor learning outcomes and possibly even quitting school, lowering children's lifelong educational success.

5.1.5 Impact of Environment on Children's Education

This study's participants strongly identify with the philosophies of communication, decision-making, and collaboration through communication (Epstein, 2001). Parents value both Islamic and secular education. Consequently, they fulfil their responsibility to safeguard their children from harm in both regards. They convey the value of prudent decision-making to their children in this way, as well as the grave repercussions that may result from making poor choices. Furthermore, children's characteristics must be developed over time, which means parents, families, and schools must all take responsibility. In addition, the foundation of moral teaching and, more crucially, the belief in spiritual values as superior should serve as the basis for effective guidance and leadership within the Muslim family. Cohesion between the strong and the weak is one of these ideals, as are those of cooperation. In view of the aforementioned, the premise of *maqāsid al- shari'ah* under *darūriyyāt* is applied by parents to protect their children's lives (*nufūs*).

From a parent's perspective, there is an immense amount of concern for the well-being of their children. The family plays a more significant role in shaping an obedient and moral person than other institutions, such as schools. Therefore, the environment in which children grow up has a significant influence on their life choices. The negative effects of ongoing advancements in technology on parenting styles and parental education about raising children are often apparent in the latter's education, which manifests in the form of a growing global problem. For parents who are raising their children in the current world, it is oftentimes easier to resort to the use of technology as a means of showing their love which can frequently go amiss. This may result in the child being spoilt with amenities like unlimited access to technology over which parents may have little control. This may reduce their ability to perform academically and may have detrimental effect on their future. Nonetheless, if parents display love by fostering sound values that comply with the teachings of the Qur‘ān and *hādīth*, it will prepare god-fearing children. This study unequivocally demonstrates that Muslim parents undertake every endeavour to rear their children as adherents of Islam. For example, Ameer (49) proclaims:

Muslim[s'] role as parent[s] is *kalimah* and *haqq*. I teach them what they need to know about Islam. I teach them how to communicate with people. They must greet with *salām*. They must respect old people. They must learn *dīn* of Islam.

In a similar vein, Mohammed (43) declares, “they must read Qur‘ān. They must pray *ṣalāh*”.

5.1.6 Cultural and Economic Changes

Collaborating with the community, one of Epstein's (2001) six sub-constructs of parental involvement refers to the extent to which parents are cognisant of and employ community assets that assist with children's development and learning. This phenomenon impacts both the cultural and economic elements of a community, particularly those of immigrant families, which may lead to family dysfunctions. Family disorders, disputes, and disagreements between parents, as well as a lack of close communication between family members (particularly parents) as a consequence of insufficient safety and harmony in the home, can therefore endanger children's education. In view of this, the Qur‘ān states, “Behold, Luqman said to his son by way of instruction, O my

son! Join not in worshipping others with Allāh., for false worship is indeed the highest wrong-doing" (Qur'ān 31:13). Since the objective of *maqāṣid al-shari'ah* is to promote the well-being of all humankind, according to Auda (2008), it is imperative that Muslim parents adhere to this ruling. According to Mohammed (43), the Somali culture is "Muslim culture". However, he highlights some of the cultural challenges.

To exercise culture is better in Somalia. ... The wife also supports the child if the child becomes disobedient. The wife scold at the father if [a] child wants to do things that friends do. The father wants to stay on traditional, but wife does not help. For example, the child cuts the hair zig-zag. The wife shouts because the children do so, so why not her child. Then there is family conflict. Now, in Somalia this don't happen. The wife wouldn't have this attitude. Parenting is strict in Somalia. It is based on Islamic values.

Related to the aforementioned data, the Qur'ān states,

O you who believe! Verily, among your wives and your children there are enemies for you; therefore, beware of them! But if you pardon them and overlook, and forgive, then verily, Allāh. is Oft-Forgiving, Most Merciful (Qur'ān 64:14).

Moreover, the principle of *maqāṣid al-shari'ah* under *darūriyyāt* can be applied to the preservation of children's intellect ('aql) and their religion (*hifz ad-din*) through education. Hence, the participants in this study reported their aims to secure the best possible secular and Islamic education for their children.

Maqāṣid al-shari'ah advocates for the right to education which, can be considered part of the preservation of children's intellect ('aql) and is central to religion (*hifz ad-din*). The preservation of wealth (*māl*) is categorised under the classification of *darūriyyāt*. Thus, for the improvement of business relations in a country, *maqāṣid al-shari'ah* may be applied. Among other things, the success of a nation is determined by its economic standing and its citizens, whether native-born or immigrant. All of these elements contribute to an economy's prosperity. The data indicate that the participants believe there to be several career prospects in South Africa. Furthermore, these immigrant parents have the chance to do business since the government provides them with the necessary permits. Another aspect of *maqāṣid al-shari'ah*, is to

preserve the order of society in a community. In essence, it serves to seek benefit and repel harm. Allāh. mentions in the Qur’ān, “and do not act wickedly on earth by spreading corruption” (Qur’ān 7:74). God further describes in the Qur’ān how the Prophet Shu‘aib addresses his people, ‘I desire no more than to set things right in so far as it lies within my power, but achievement in my aim depends on Allāh. alone” (Qur’ān 11:88). These *āyat* are proof of the objective of *maqāṣid al- shari‘ah* which can be applied to business transactions in safeguarding the preservation of wealth (*māl*).

5.2 The Society and Its Well-being

The wellness and success of any community is dependent on a holistic approach. It is thus the responsibility of each human being to ensure that his or her well-being and prosperity are prioritised.

5.2.1 The Role of Society in The Formation of the Self

The development of the self in society is crucial to the advancement and enhancement of any community. So how can one develop the self in society? This phenomenon can be executed by achieving one’s goals. Goals are the things we want to achieve in life which are different from dreams and wishes. Goals are important because they help one to take charge of their life and to make decisions (Rooth, Steenkamp, Mathebula, Mahuluhulu, Ramzan & Seshoka, 2018). However, the decisions related to these goals should be based on the fundamentals and principal teachings of Islam. Thus, one’s values will ultimately determine the decisions one makes in life. Poor decisions, or decisions made during inappropriate lucid thinking may result in severe consequences. Therefore, one needs to engage in logical, rational judgement before coming to a decision. Allāh. has provided perfect guidance in the Qur’ān (17:36), “Do not follow that of which you have no knowledge. Surely the hearing, the sight, the heart – each of these shall be called to account.” Hence, the importance of education and being educated becomes crucial.

In the same vein, Kamali (2014) asserts that *maqāṣid al- shari‘ah* incorporates a level of adaptability and knowledge into the interpretation of the *shari‘ah* that is, in many respects, distinct and transcends the fluctuations of time and context. Furthermore, the revelations of the Qur’ān and the traditions of the *Sunnah* coincide with the appearance and development of *maqāṣid al- shari‘ah*. The Qur’ān and *Sunnah* established a set of values and incorporated

what is seen as necessary for the creation of a just, balanced community. For Allāh.'s followers to use as a guide while surviving on earth, Allāh. offers a comprehensive guidebook in the form of the Qur'ān and traditions to follow in the form of the *Sunnah*. Islam's *shari'ah* is a way of life, and the *maqāṣid al- shari'ah* encapsulates its goals (Sarkawi, Abdullah, Dali & Khazani, 2017). Hence, Islam gives direction for the material, moral, spiritual, economic, political, social, legal, cultural, as well as educational elements of human existence. This corpus of advice stemming from divine revelation is called the *shari'ah*. Thus, *maqāṣid al- shari'ah* plays a pivotal role in a sound educational rearing for the human race to succeed in all spheres of life.

5.4.2 The Significance of Wellness at Schools and Tertiary Institutions

The importance of student well-being at school and tertiary institutions is a phenomenon that should not be disregarded. Every human being has the right to live a life deserving of honour and respect regardless of race, ethnicity, gender, age, religion, and socio-economic status. This in essence may be referred to as the fundamental principle of human development. With regards to human dignity, the Qur'ān (17:70) clearly declares:

And certainly, We have honoured the children of Adam and We carried them on the land and the sea, and we have provided them of the good things, and We preferred them over many of those whom We have created (with) preference."

Subsequently the onus remains on the human being to take care of his or her health and well-being, be it physical or spiritual, particularly from a young age. Since the parent is the primary caregiver of the child, such information and educational processes should be inculcated prior to the child being enrolled in a secular institution. At educational intuitions core values instilled by parents may be deviated from or otherwise negatively influenced. This could partially be ascribed to the set curriculum schools are obliged to follow which in many instances do not conform to the values of Islam. For example, Comprehensive Sexuality Education is a contentious phenomenon across religious traditions, but more specifically in the Muslim community. It is currently taking a new dimension in the education system to include information about non-heteronormative sexualities such as homosexuality, transgender, and so on. This phenomenon was introduced as a module in the

compulsory Life Orientation subject in South African schools. Hence, the importance of aligning Islamic values with those being taught in state schools.

Education is a key factor in the lives of all individuals. It further defines one's genuine quality of life and serves as a vital predictor of how future generations will develop in certain ways. Each country's educational objectives should be grounded in *shari‘ah* logic in terms of its curriculum, performance standards, and overall purposes. As previously alluded to, the five fundamental aspects of human life are, protection of life, religion, intellect, progeny, and property. Two of these five, namely, the preservation of religion and the preservation of reason, are directly connected to the goals of education and the goals of the *shari‘ah*. Due to the fact that Islam is founded on *shari‘ah* principles, and that understanding of these laws depends on knowledge itself, there is overlap with the preservation of religion. The idea that the mind is the object of delegation accounts for the intersection of *shari‘ah* goals and the preservation of reason (Abd- Allāh., 2017).

The best education may create virtuous, prodigious people who are innovative and creative. A strong education may also help young people recognise their true potential for success in a global context. In order for teaching and learning to be successful, education needs to be based on moral principles and values. As *maqāṣid* alludes to higher education and the advantages of the Qur‘ān and the *Sunnah* of the Prophet Muhammad (ﷺ), it is crucial that *maqāṣid* be applied in contemporary education contexts.

6. Conclusion

This study sought to understand how immigrant parents supported their school-age children's education. The participants of the study were selected from the Somali, Indian, and Pakistani communities whose children attend Islamic schools in Mitchells Plain (WC), and in Pietermaritzburg (KZN).

Qualitative research investigating immigrant parents' educational support for their school-aged children was conducted in this study. The researcher acquired insight into the participants' ways of making meaning throughout the research process. As a result, this study enhanced the researcher's comprehension of immigrant participants' parental engagement with their children's school experiences. The data show that immigrant parents provide several forms of educational assistance to their school-aged children. Despite limitations, the

data indicate that the participants are engaged in their children's secular as well as Islamic education, since it is clear that the principle of *maqāṣid al-shari'ah* is applied in the understanding of the upbringing of children in these Muslim households. The participants expressed concern that exposing their children to Western culture and modern technology may cause them to lose sight of their own culture and sense of self. In terms of corporal punishment, their methods of raising their children differ from those allowed by South African laws. These parents predominantly offer principal assistance to their children by providing for their most fundamental needs. This can also be considered as educational support. Some immigrant parents face constraints that make it difficult for them to meet the educational demands of their children. Among these difficulties is the language barrier which appears to be the most significant factor because it affects the level of educational assistance that parents can offer to their children. In this study, primarily the Somali mothers reported finding it difficult to assist their children with their homework. This could be attributed to their limited education level, which seems to be the primary obstacle. The researcher's classification of the various difficulties these immigrant families experience was made possible by this study. Cultural, socioeconomic, and educational challenges are present.

The results of the present study allow the researcher to offer the following recommendations for future investigation. If the language of the immigrant parents was the same as the language of instruction at the schools, such parents would be more inclined to become involved in their children's educational trajectory. Considering the findings, the researcher recommends that educational authorities conduct further research on the impact of parents' language proficiency on the educational performance of their school-age children. There is a need for more research into how to support immigrant communities. Moreover, the researcher recommends that an analogous investigation be conducted, about how teachers can develop a broader understanding of immigrant parents' support. It would be beneficial for parents and schools alike if a study of this kind would be executed to evaluate teachers' comprehension of immigrant parents' support for their school-age children.

References

Alarashi, A.H., (2022). Human rights in the sermon of prophet Muhammad □: An analysis. *Journal of Integrated Sciences*, 2(2), 61-75.

Alasuurtari, P., Bickman, L. & Brannes J. (2009). *The SAGE handbook of social research methods*. London, England: SAGE Publications Ltd.

Allan, A. (2008). *Law and ethics in psychology. An international perspective*. Somerset West, South Africa: Inter-Ed Publishers.

Al-Nahari, A.A.A.Q., Monawer, A.T.M., Haji Abdullah, L.B., Ali, A.K.B., Abdul Rahman, N.N.B. and Achour, M. (2022). Common conceptual flaws in realizing *maqāṣid al-Shari‘ah* vis-à-vis Islamic finance. *ISRA International Journal of Islamic Finance*, 14(2), 190-205, <https://doi.org/10.1108/IJIF-12-2020-0259>

Al-Sharmani, M. (2007). Contemporary migration and transnational families: The case of Somali diaspora(s). *Migration and Refugee Movements in the Middle East and North Africa*, 1-15.

Angrist, N., Bergman, P., Brewster, C. & Matsheng, M. (2020). Stemming learning loss during the pandemic: A rapid randomized trial of a low-tech intervention in Botswana. CSAE Working Paper WPS/2020-13. Oxford: Centre for the Study of African Economies (CSAE).

Auda, J. (2008). *Maqāṣid al shari‘ah. A beginner’s guide*. London: The International Institute of Islamic Thought.

Auda, J. (2021). *Re-Envisioning Islamic scholarship: Maqāṣid methodology as a new approach*. Wales: Claritas.

Auda, J. (2022). Maqāṣid Methodology for Re-envisioning Islamic Higher Education. *JAMS*, (1), 31-58. doi.org/10.52100/jams.v1i1.58

Booth, A., Papaioannou, D., & Sutton, A. (2012). *Systematic approaches to a successful literature review*. London, England: SAGE Publications Ltd.

Bourdieu, P. (1986). The forms of capital. In J. Richardsson (Ed.), *Handbook of theory and research for the sociology of education*, (pp.241-258). Westport, New York: Greenwood Press.

Bronfenbrenner, U. & Morris, P.A. (1998). The ecology of developmental processes. In R.M. Lerner (Ed.), *Handbook of child psychology. Volume 1: Theoretical models of human development*, (pp993-1028). Hoboken, New Jersey: John Wiley & Sons.

Brossard, M., Cardoso, M., Kamei, A., Mishra, S., Mizunoya, S., Reuge, N. (2020). Parental engagement in children's learning: Insights for remote learning response during COVID-19. Innocenti Research Briefs no. 2020-09, Florence: UNICEF Office of Research – Innocenti.

Cao, Y. et al.& Dayaratna, V.(2014). *Out-of-school parents and community involvement interventions*. Washington, DC: United States Agency for International Development.

Carter, N. 2017. Engaging parents in their children's education. K4D Helpdesk Report. Brighton: Institute of Development Studies.

Castro, M., Exposito-Casas, E., Lopez-Martin,E., Lizasoain, L., Navarro-Asencio, E. & Gavirria, J.J. (2015). Parental involvement on student academic achievement: a meta-analysis. *Educ. Res. Review* (14), 33 – 46 doi: 10.1016/j.edurev.2015.01.002

Chapra, M.U. (2008). The Islamic vision of development in the light of Maqasid Al-Shariah. *Islamic Research and Training Institute* 235, doi10.13140/RG.2.1.4188.5047

Daniels, D. (2007). Initiating a different story about immigrant Somali parents' support of their primary school children's education. *South African Journal of childhood Education* 7 (1)9461.

Retrieved from February 05, 2023: <http://doi.org/10.4102/sajce.v7i1.461>

Denzin, N., & Lincoln, Y. (2003). *The landscape of qualitative research*. London, England: Sage Publications.

Desforges, C. & Abouhaar, A. (2003). *The impact of parental involvement, parental support and family education on pupil achievement and adjustment: A literature review*. Nottingham, UK: Department for Education and Skills, Queens Printer.

Duffy, M. (2008). Vulnerability. In L. Given (Ed.), *The SAGE encyclopedia of qualitative research methods*. (pp. 945-949). Thousand Oaks, California: SAGE Publications, Inc. doi: <http://dx.doi.org/10.4135/9781412963909.n493>

Dunst, C. (2001). An Integrated Framework for Practising Early Childhood Interventional Family Support. *Perspectives in Education*, 22(2), 1-13.

Epstein, J. (2001). *School, family and community partnerships*. Boulder, Colorado: Westview Press.

Henning, E., Van Rensburg, W. & Smit, B. (2004). *Finding your way in qualitative research*. Pretoria: Van Schaik Publishers.

Ji, C.S. & Koblinsky, S.A. (2009). Parent Involvement in Children's Education: An Exploratory Study of Urban Chinese Immigrant Families. *Urban Education*, 44(6), 687- 709.

Jinna, Z. (2010). Making home in a hostile land: Understanding Somali identity, integration, livelihood and risks in Johannesburg. *Journal of Sociology and Social Anthropology*, 1(1-2), 91-99.

Kamali, H. (2014). *Maqāṣid al shari‘ah made simple*. London: IIIT.

Lunenburg, F. & Irby, B. (2002). Parent involvement: A key to student achievement. ERIC Document No. ED468558. San Francisco California: Jossey-Bass.

Mahuro, G.M. & Hungi, N. (2016). Parental Participation Improves Student Academic Achievement: A Case of Iganga and Mayuge Districts in Uganda. In: *Cogent Education*, 3(1), 1-12.

Marphatia, A.A. Edge, K. Legault, E. & Archer, D. 2010. *Politics of participation: Parental support for children's learning and school governance in Burundi, Malawi, Senegal and Uganda*. Johannesburg: ActionAid; London: Institute of Education.

Merriam, S.B. (2002). Introduction to qualitative research. In S.B. Merriam (Ed.), *Qualitative research in practice: Examples for discussion and analysis* (pp. 3-17) San Francisco, California: Jossey-Bass Publishers.

Merriam, S.B. (2009). *Qualitative research. A guide to design and implementation. Revised and expanded from case study applications in education.* San Francisco, California: Jossey-Bass Publishers.

Nargis, R. & Tikly, L. (2010). *Inclusion and diversity in education. Guidelines for inclusion and diversity in schools.* Madrid, Spain: British Council.

Oladapo, I.A.& Rahman, A. 2016. 'Maqāṣid Sharī'ah: The Drive for an Inclusive Human Development Policy. *Shariah Journal* 24(2), 287-302.

Patton, M.Q. (2002). *Qualitative research and evaluation methods.* Thousand Oaks, CA/London, England. Sage Publications.

Pitt, J. (1998a). *Social justice in 'new times'* (Published Doctoral Thesis). University of Deakin, Deakin, Australia.

Pitt, J. (1998b, November) Social justice in 'new times'. Paper presented at the Australian Association for Research's Annual Conference: University of Deakin, Australia.

Responsibilities of parents (2012), Retrieved from <https://www.islamweb.net/en/articles/>

Rooth, E., Steenkamp, S., Mathebula, M., Mahuluhulu, S., Ramzan, A. & Seshoka, A. (2018). *Focus Life Orientation Grade 11.* Cape Town: Maskew Miller Longman.

Sarkawi, A.A., Abdullah, A., Dali, N. & Khazani, A.M. (2017). The Philosophy of Maqāṣid Al Sharī'ah and its Application in the Built Environment. *Journal of Built Environment, Technology and Engineering* 2:215-22.

Seidman, I. (2012). *A guide for researchers in education and social sciences. Review of qualitative research (4th ed.)* New York: Teachers College Press.

Swart, E. (2004). *Keys to educational psychology.* Cape Town: UCT Press.

Swart, E. & Pettipher, R. (2011). Perspectives on inclusive education. In E. Landsberg, D. Krüger, & E. Swart (Eds.), *Addressing barriers to learning. A South African perspective (2nd ed.)* (pp. 3-26). Pretoria, South Africa: Van Schaik.

Taliaferro, J. D., De Cuir-Gunby, J. & Kara, A-E. (2009). 'I Can See Parents Being Reluctant': Perceptions of Parental Involvement Using Child and Family Teams in Schools. *Child and Family Social Work*, 14, 278-288.

Waterman, R.A. (2008). Strength Behind the Sociolinguistic Wall: The Dreams, Commitments, And Capacities of Mexican Mothers. *Journal of Latinos and Education*, 7(2), 144-16.

Winthrop, R., Ershadi, M., Angrist, N., Bortsie, E. & Matsheng, M. (2020). *A historic shock to parental engagement in education: Parent perspectives in Botswana during COVID-19*. Washington, DC: Brookings Center for Universal Education.

Lamees Peters is currently employed by the Western Cape Education Department (WCED) as a Learning Support Teacher (LST). She worked at Stellenbosch University (SU) as a Lecturer and Coordinator in Academic Literacy. She holds a Master's Degree in Educational Support (MEd) from SU, a BEd (Hons) in Education and Learning Support (SU) and a BA (Hons) in Islamic Studies from the International Peace College South Africa (IPSA). Her research interests include Inclusive Education and Educational Support.

بنية المكان في سرد جائحة كورونا: مقاربة بنوية تكوينية للسرد الروائي في ”حارس زهرة الأوركيدا“ لجعفر يعقوب

المصطفى السعدي

msaidi@uwc.ac.za

علي فرحان

alifa222@gmail.com

مستخلص البحث

إن ما يميز الخطاب الروائي هو بنياته الجدلية المفتوحة، ولعل أهم هذه البنيات، هي بنية المكان التي تعتبر عنصراً محورياً في البناء السردي الروائي، إذ يستحيل وجود أي حكي سردي بدون وجود أمكنة، بل لا وجود لأي أحداث دون حيز جغرافي أو مكاني، فكل حدث لا تتأتى كينونته إلا في إطار مكان و زمان محددين. يهدف هذا البحث على التركيز على التركيز على الأبعاد الدلالية والرمادية للمكان في السرد الروائي للكاتب جعفر يعقوب في روايته ”حارس زهرة الأوركيدا“ (2020)، كأنموذج في مقاربتنا التحليلية لبنية المكان في سرد الجوانح، مما يمكن الدارس أو المتنقي من تأويل أبعاده الدلالية و الرمزية التي تتعالق مع بنيات السرد الروائي للوقوف على قيمته الأدبية و الفنية و الجمالية. يعتمد هذا البحث على الوصف التحليلي الذي يوظف السرد الروائي للوقوف على قيمة المكان الأدبية و الفنية و الجمالية. و تمت الإستعارة بالمنهج البنوي التكويني للوسيان غولدمان (Goldmann) (1913- 1970) والذي يتم من خلاله تحليل مضمون بنيات المكان الداخلية النصية، وصولاً إلى البنية الثقافية والاجتماعية لهذه البنيات. و خلاص البحث إلى أن السمة الأساسية لعنصر المكان أخذت بعدها واقعياً عاماً موضوعياً لخدمة تجربة انسانية و واقع معاش يورخ جائحة عالمية. كما لعب المكان دوراً في فهم السلوك الإنفعالي لشخصيات النص السردي الذي يعكس حالة التفاعل مع المكان و مدى عمق التجربة المرة، وكيف ترجمها الكاتب موظفاً إيديولوجيته للتعبير عن الواقع الثقافي والإجتماعي والنفسي الخاص بالمجتمع العربي عامه والمجتمع البحريني خاصة.

الكلمات المفتاحية: ”حارس زهرة الأوركيدا“ – المنهج البنوي – المكان-جائحة كورونا.

The Structure of Place in the Narrative Discourse of the Corona Pandemic: A Genetic Structuralist Approach to the "The Orchid Keeper" by Jaafar Yaqoub

Abstract

This study investigates the concept of "structure of place" within the context of the pandemic, utilizing Jaafar Yaqoub's novel "Hāris Zahrat Al-Orkīdah" (The Orchid Keeper, 2020) as a model for analysis. By examining the narrative discourse of this novel, we aim to define and explore the multifaceted dimensions of the "structure of place," a concept that resonates across various literary disciplines, particularly narrative studies. This analysis empowers readers to consciously perceive and interpret the intricacies of place within fictional texts, comprehending its characteristics, types, forms, and semantic and symbolic significance. The study further unravels the interconnectedness of the "structure of place" with other narrative elements, employing analytical description to elucidate its literary, artistic, and aesthetic value. Utilizing Lucien Goldmann's genetic structural approach (1913-1970) as a theoretical framework, the study delves into the textual content of the novel, exploring the internal structures of place, including their cultural and social dimensions. The findings reveal that place setting plays a pivotal role in understanding the emotional dynamics of characters, reflecting the depth of their connection with their surroundings and the profound impact of the pandemic on their lives. The author's skillful portrayal of place, guided by his ideology, serves as a conduit for illuminating the cultural, social, and psychological realities of Arab society in general and Bahraini society in particular.

Key Words: *Hāris Zahrat Al-Orkīdah*, the Genetic Structural Approach, the Structure of Place, Corona pandemic

1. مقدمة البحث

يُسمِّي الفن الروائي باستمراية التحول وديمومة التطور، ومواكبة الأحداث الاجتماعية بكل تجلّياتها، كما يعتبر هذا الجنس الأدبي الأكثر قدرة على استيعاب كل تناقضات المجتمع، والأكثر قدرة على مواكبة حركة فكر وثقافة المجتمع، وكل المتغيرات السياسية والاقتصادية والاجتماعية، ولعل هذا ما جعل ميخائيل باختين (1982:19) يؤكد على أن الفن الروائي بوصفه جنساً أدبياً ما يزال يتتطور باستمرار، ولم يكتمل بعد. وانطلاقاً من أن هذا النمط الفني اجتماعي بالدرجة الأولى، ورهين الارتباط بالواقع الاجتماعي، فهو يعبر عن قضاياه ومشاكله وطموحاته وهمومه، ولعل هذا ما جعل "جورج لوکاتش" من خلال كتابه "نظريّة الرواية" (1920) يعتبر هذا الجنس الأدبي نمطاً

ملحمة يصور في آن واحد أقداراً شرية، وكذا المحيط الاجتماعي والطبيعي الذي تحدث فيه هذه الأقدار، فهي تتزع إلى تصوير الحياة تصويراً كلياً. و من ثم فإن الرواية -في رأيه- جنس أدبي دياليكتيكي. أما لوسيان غولدمان فقد استفاد في تصوره للرواية من لوكتاش و ماكس إدلر، وجان بياجيه و غيرهم، و قد فرضيات لها طابع سوسبيولوجي، وأن هناك تماثل مطلق بين بنية الرواية و بنية الحياة اليومية في المجتمع، وبالتالي فهو يعتبر أن الرواية مؤسسة اجتماعية رهينة الارتباط بالواقع في كل أشكاله الاقتصادية والسياسية والاجتماعية على حد تعبير غولدمان (1986:110-112). من هذا المنطلق جاء اختيارنا لرواية "حارس زهرة الأوركيدا" لجعفر يعقوب، لسلط الضوء على إحدى أهم بنياتها السردية ونخص بالذكر بنية المكان في زمن الجوائح، وتحديداً يتم تسليط الضوء على "بنية المكان في زمن كورونا" أو ما يصطلح عليه بجائحة "كوفيد 19". إلا إننا من خلال هذه المقاربة لا تهمنا دراسة الجائحة، بقدر ما يهمنا دراسة المكان المرتبط بهذه الجائحة. حيث سيتم التركيز على معنى المكان في الرواية ومفهومه النقدي الروائي على المستوى اللغوي و الدلالي و الرمزي و الإيحائي، وكذا اختلاف مصطلحاته من فضاء إلى حيز و مكان. إذا كان المكان الواقعي يتحدد بعلاقاته و مفاهيمه المكانية (أعلى، أسفل، متصل، داخل، خارج)، فإن المكان الروائي كما يرى يروي لوتمان، و حسب ترجمة بحراوي (1990:27) فهو بالمقارنة بالمكان الواقعي، وإضافة إلى أبعاده المكانية، يتميز بكونه فضاء لظايا لا يوجد إلا من خلال اللغة، ويفتقر عن الفضاءات الخاصة بالسينما والمسرح، أي كل الأماكن التي تدركها بالبصر أو السمع، إنه فضاء لا يوجد إلا من خلال الكلمات المطبوعة في الكتاب، فهو يتشكل كموضوع للفكر الذي يخلقه الروائي بجميع أجزائه، وهو الأمر الذي طرحته "جعفر يعقوب" في هذه الرواية التي سنعمل من خلالها على مقاربة مفهوم بنية المكان في زمن هذه الجائحة العالمية التي ما يزال العالم يشكو من كل تداعياتها الصحبة والنفسية و الاقتصادية والاجتماعية وغيرها، إذ تشكل هذه البنية إلى جانب بنيات النص الروائي الأخرى القيمة الجمالية و الأدبية للنص الروائي.

بعد مفهوم المكان في البناء السردي عنصراً أساسياً، إذ لا يمكننا فيزيائياً و فلسفياً و سردياً أن نتصور وجود حدث من دون وجود مكان ظرفاً لذلك الحدث، و هو الفضاء الذي يكتف عنانص العمل السردي من زمن و أحداث و شخصوص. وللمكان دور فعال في البنية السردية، وهو مرتبط ارتباطاً وثيقاً بالزمن، الأمر الذي حدا به (باختين، 2002:170) أن يجمعهما في مصطلح الزمكانية و هي في صورها المختلفة، تجسد الزمان في المكان، و تجسد المكان في الزمان دون محاولة فك أحدهما عن الآخر. فلا وجود لأحداث خارج حيز المكان، و كل حدث يأخذ وجوده في مكان محدد، و زمان معين. وقد حاول (لوتمان، 1987:69) أن يعرف مفهوم المكان بأنه مجموعة من الأشياء المتجلسة من الظواهر أو الحالات، أو الوظائف، أو الأشكال المتغيرة تقوم بينها علاقات شبيهة بالعلاقات المكانية المألوفة/العادية مثل الاتصال و المسافة و غيرهما.

و قد تطور الوعي بصورة المكان في السردية مع تنوع أشكال السرد، وتطور بنائه، و في خضم ذلك ازداد الاهتمام بدراسة المكان بوصفه أحد مكونات الخطاب السردي، ولم يقف الأمر عند هذا الحد، بل توجهت الدراسات السردية الحديثة إلى العناية و الاهتمام بدراسة بنية المكان بوصفه مكوناً أصيلاً في توليد الدلالة و المعنى الذي يراد للمنتقى أن يدركه من خلال سياقات الحكي و علاماته اللغوية و الخطابية.

ولم بعد المكان في الرواية المعاصرة مجرد ظرف تجري فيه الأحداث، بل أصبح أحد الفواعل التي تحرّك الأحداث و الشخصيات في اتجاه تصاعدي نحو إتقان حكمة العمل السردي.

و المكان سواء أكان مركزيًا، أم هامشياً، مفتوحاً أم مغلقاً، لا يتوقف على بعده الجغرافي المجرد بقدر ما يكون علامة لاستكناه الوجه الثقافي، و تقديم صور الاختلاف و الالتفاف و التمايز بين عوالم الشخصيات و تفاعلاتها، و قدرته على توجيه السرد و تشكيل تمظهراته المختلفة، كما يقدم المكان عبر آليات سردية أشكالاً أخرى للإنسان، حيث تتصارع المسافات بين أصوات المركز و أصوات الهمامش، كما يbedo المكان تمثيلاً نموذجياً للتاريخ الثقافي و حاضره و مستقبله. و قد يحمل المكان بعداً أسطوريًا أو رمزيًا في قدرته على صناعة توجهات الشخصيات، و تأثيث الفضاء السردي، و المشاركة في تشكيل الخطاب القصصي.

إن رواية "حارس زهرة الأوركيدا" كعمل سردي إبداعي تميز، ظهر إلى حيز الوجود في زمن "جائحة كورونا"، حيث تعتبر ربما أول رواية عربية صدرت في شهر يونيو لعام 2020، تناولت أهم سماتها الأساسية جائحة كورونا في أشكال مراحل الحجر الصحي في عمل روائي إبداعي، تحكي سيرة الشاب "أمير" الذي وجد نفسه عالقاً في رحلة سياحية مع أفراد أسرته في ترکيا، مما جعله يعاني القلق و الاضطراب النفسي بعين المكان. كما تكمن أهمية هذا البحث في تسليط الضوء على بنية المكان داخل البناء الروائي قيد الدراسة ، نظراً لما لهذه البنية من دور بارز في تشكيل فضاء الرواية، و صناعة المناخ العام الذي تحدث فيه هذه الأحداث، و تتحرك فيه الشخصيات، و تتعالق فيه من خلال علاقاتها بالزمان و المكان، و هو عامل مهم في تطوير بناء الرواية، و لعل هذا هو الأمر الذي أكدته بحراوي (1990:33) في سياق حديثه بأن المكان ليس عنصراً زائداً في الرواية، فهو يتخد أشكالاً، و يتضمن معانٍ عديدة، بل إنه قد يكون في بعض الأحيان هو الهدف من وجود العمل الروائي كله. إذ يشكل المكان أحد أركان البنية التحتية للعمل الروائي، فلا يمكن أن يقوم أي عمل روائي في الالماكن، و سواء كان المكان واقعياً أو متخيلاً، فإنه في خضم العمل الروائي يتبلّس بالتخيل الذي يمنحه خصوصية تميّزه عن المكان خارج الرواية.

كما تكمن أهمية هذه الدراسة كذلك في التعرف على معنى المكان الروائي بشكل عام، حيث يكتسي أهمية بالغة في كل نص روائي على اعتبار أنه أحد مكوناته الفنية الأساسية، فهو الواقع الذي يحوي الحدث الروائي، ففي المكان -حسب تعبير قاسم 1985:104-) تولد الشخصوص، و تتحرك نحو النمو الروائي، و تتدافع الأحداث نحو التعقيد و الدروة. من هذا المنطلق أردنا أن نسلط الضوء على مفهوم المكان في رواية "حارس زهرة الأوركيدا" توجّب لجعفر يعقوب، هذا الأخير الذي أعطى للمكان بعداً مختالفاً عن طبيعة الفضاءات و الأمكنة الأخرى في خطابه السردي، حيث أصبح البعد الدلالي للمكان يتماشى و زمن جائحة كورونا التي أصبحت تعاني منها كل شعوب المعمورة، حيث شكلت أزمات صحية و نفسية و اقتصادية و اجتماعية و غيرها، فقد أصبحت أمكنة الرواية تحمل معانٍ سلبية تثير الخوف و الهلع لدى المثقفي، من هنا تجدر الإشارة إلى أن هذه الرواية بكل بنياتها الفنية و لا سيما "بنية المكان" واكبت هذا التحول الاجتماعي، و ابتدعت شكلًا جديداً لمفهوم و معنى المكان بكل أبعاده و تجلياته.

ففي مرويات الجائحة وجدنا أن المكان يحضر بوصفه ذاكرة يتم تكريسها واستعادتها لرفض عملية التخييل السري ليفتح على مكانت أوسع من كونه فحسب خلفية للسرد أو ظرفاً لأحداثه، وهو ما نجده متجلساً وماثلاً في هذا الخطاب السري لهذه الرواية، ولربما سنجده في خطابات سردية أخرى تلتزمان مع جائحة كورونا.

2. أهداف البحث

تتلخص أهداف هذا البحث فيما يلي:

1. تسلیط الضوء على معنى المكان و تحديد مفهومه النcretive الروائي، و فهم خصائصه و أنواعه و تجلیاته، و الوقوف على أبعاده اللغوية و الدلالية و التأويلية.
2. تحديد مفهوم البنية المكانية في النص الروائي - قيد الدراسة - لجعفر يعقوب و مدى علاقتها بزمن جائحة كورونا، و إبراز القيمة الفنية التي يمتلكها السارد في وصف المكان على اعتبار أن العمل الروائي ككل هو نتاج لما يصدره المبدع من خلال لغته الخاصة التي تعكس واقع عصره بكل ما يحمله من آمال و آلام.
3. الوقوف على الدور الكبير الذي يلعبه عنصر المكان في البناء الروائي، باعتباره المرشد الأساسي للقارئ في تتبع مسار الأحداث الروائية منذ بدايتها إلى نهايتها، و كذا إظهار علاقة بنية المكان بمختلف البنية الفنية الأخرى الخاصة بالخطاب السري.

3. أسئلة البحث

وفي إطار تحليلنا لعنصر المكان داخل هذا النص الروائي، نجد أن كل الأمكانة لها علاقة مباشرة بجائحة كورونا و أهواها و مخاطرها، و تأثيرها السلبي إن على الأفراد و الجماعات. من هذا المنطلق تبادرت إلى أذهاننا جملة أسئلة سنعمل على طرحها لدعاو بحثية و أسباب منهجة كالتالي:

1. إلى أي حد استطاع جعفر يعقوب من خلال نصه الروائي - حارس زهرة الأوركيدا - أن يعكس الحالة الوبائية التي أصبح العالم كله يعاني من مخلفاتها النفسية و الصحية و الاقتصادية و الاجتماعية؟
2. ما أهمية المكان في البناء الروائي بشكل عام، و كيف تجلی لنا داخل هذا المتن الروائي بكل أبعاده الدلالية و التأويلية؟
3. إذا كان الشكل الروائي يتميز ببنيته الجدلية المنفتحة على المجتمع و القادة على استيعاب تناقضاته و قضيائه و أماله و آلامه إلى أي مدى استطاع جعفر يعقوب من خلال سرده الروائي، و من خلال توظيفه لعنصر المكان أن يجذب في تدوين جائحة كورونا؟

4. أهمية البحث

تتمحور هذه الدراسة حول الحديث عن مفهوم بنية المكان في البناء الروائي بشكل عام، و عن معنى المكان في رواية الكاتب البحريني جعفر يعقوب "حارس زهرة الأوركيدا"، وهي عمل فني صدر له في البدايات الأولى من كورونا، و تعتبر من أوائل الأعمال الروائية التي أجادت في تدوين جائحة "كوفيد 19" و التي ظهرت في "وهان" بالصين الشعبية و انتشرت عبر العالم بشكل سريع يثير الدهشة والاستغراب، و غيرت من بعد انتشارها نمط حياة شعوب الأرض، كما أنها تعتبر تارياً حدث عالمي وسما بالمسؤولية و المعاناة. ففي هذا العمل الروائي يتم التركيز على مفهوم المكان الذي يقوم بعمل فعال في تحديد جوهر الشخصيات، و الكشف عن عمقها و سيركلولوجيتها، و بالتالي ستنتم الإشارة إلى كيفية توظيف الرواية لمختلف الأمكنة التي شكلت ببنيتها الجائحة في هذا العمل الفني كالمطار و المحجر و البلد الذي علقت فيه الشخصيات "تركيا" كمكان سيادي يقصد من أجل السياحة و الاستجمام، و غيرها من الأماكن التي تشكل بنيات المكان لهذا المتن السردي في هذه الرواية المعاصرة. إذ استطاع الروائي أن يدخل بعمله الروائي المتكامل معرك الحياة المعاصرة لتسليط الضوء على قضية هامة و مشكلة إنسانية غاية في التأزم و التقييد، تعتبر من أحكام القضايا الراهنة الواقعية، نخص بالذكر جائحة "كورونا" التي عانت من آثارها السلبية و الوخيمة معظم دول العالم.

5. الدراسات الأدبية السابقة

كثيرة هي الدراسات التي قاربت مفهوم المكان في كل أبعاده و تجلياته، سواء الكلاسيكية أو الحديثة أو المعاصرة. إلا أن ما يهمنا منها هنا تلك التي تستعين بها في إتمام و إنجاز هذه الدراسة، و لاسيما تلك الدراسات التي اهتمت بمفهومه داخل إطار النقد الأدبي الحديث، حيث نجد العديد من النقاد في مجال النقد الروائي سواء من الغرب أو الشرق أولوا اهتماماً كبيراً لهذا الموضوع، و أفردوا العديد من الدراسات المتعلقة خاصة ببنية المكان الروائي، فهو يحتل حيزاً كبيراً و محورياً في الفن الروائي بشكل عام. و لعل هذا ما جعل عزام (1996:111) في مقارنته للفضاء الروائي يؤكد على أهميته في البناء السردي، إذ أنه لا أحداث و لا شخصيات يمكن أن تلعب أدوارها في الفراغ دون مكان، و من هنا تأتي أهمية المكان ليس كخلفية للأحداث فحسب، بل و كعنصر حكائي قائم بذاته. فقد وظفه العديد من النقاد في معالجة الواقع الاجتماعي و الأوضاع السياسية و العوامل النفسية السيركلولوجية التي تعكس نزاعاتهم و توجهاتهم نحو الحياة بصفة عامة و المكان بصفة خاصة. فأهمية عنصر المكان على باقي مكونات السرد ترجع إلى توظيفه من طرف الكتاب و المبدعين من جهة، و إلى انجذاب القراء و الدارسين إليه من جهة أخرى. و هو الأمر الذي كرسه جعفر يعقوب في عمله الروائي، حيث طغى عنصر المكان على باقي عناصر السرد الأخرى، على اعتبار أنه المكون المحوري في بنية السرد، كما أنه أخذ أبعاداً دلالية متعددة. فالمكان الروائي على حد تعبير (لوتنان، 1996:89-111) إذ عرفه بأنه مجموعة من الأشياء المتجلسة أو الحالات أو الوظائف أو الأشكال المتغيرة، و قد نقل مفهومه من المستوى الفلسفى إلى المستوى السيركلولوجي، و بالتالي فالمكان في نظره حقيقة معيشة، تؤثر في البشر بنفس القدر الذي يؤثرون فيه، و أردف مؤكداً أن نماذج العالم الاجتماعية و الدينية و السياسية و الأخلاقية العامة التي ساعدت الإنسان عبر مراحل تاريخية على إضفاء معنى الحياة التي تحيط به، نقول إن هذه النماذج تتطوّر دوماً تحت سمات مكانية.

أما بوعزة (2010:99) فهو يعتبره مرآة تعكس على سطحها صورة الشخصيات، كما يمثل المكان

إلى جانب الزمان الإحداثيات الأساسية التي تحدد الأشياء الفيزيقية، فنستطيع أن نميز بين الأشياء من خلال وضعها في المكان. فهو يشكل أحد أركان البنية التحتية – إن صح التعبير – للعمل الروائي. فلا تتم أحداث الرواية إلا في حيز مكاني. و سواء كان المكان واقعياً أو متخيلاً، فإنه في خضم العمل الروائي يتلمس بالتخيل الذي يمنحه خصوصية تميزه عن المكان خارج العمل الروائي. و يلعب الروائي دوراً مهماً في هندسة أمكنة الرواية إما نتيجة ما اختزنته ذاكرته من أمكنة مختلفة، و إما نتيجة تجارب حياتية متعددة. و لعل هذا هو ما عبر عنه باشلار (1984:33) حين أكد أن هندسة المكان تعني أن الرواوي ينقل لنا أبعاد المكان البصرية، فتحس بمسافته، و نتعرف على جزيئاته، و كأننا عشنا فيه أو رأيناه، لذلك يبقى المكان مثيراً لتجارب المتنقي و معاناته، فهناك المكان الأليف الذي يألفه المتنقي، و هناك المكان الكبير، و المكان المتناهي في الصغر، و أن الإحساس بهما يوجد في داخل المتنقي و ليس بالضرورة شيئاً في الخارج. كما أطلق الفقاد على المكان "الفضاء، والحيز". إذ نجد لحميداني (1991:63) في تناوله لمفهوم المكان معرفاً إياه أن مجموع هذه الأمكنة هو ما يbedo منطقياً أن نطلق عليه اسم "فضاء" الرواية، لأن الفضاء أشمل و أوسع من معنى المكان، و المكان بهذا المعنى هو مكون الفضاء. و ما دامت الأمكانة في الرواية غالباً ما تكون متعددة و متفاوتة فإن فضاء الرواية هو الذي يلتفها جميعاً، إنه العالم الواسع الذي يشمل الأحداث الروائية، فالمقهى أو المنزل أو الشارع أو الساحة كل واحد منها يعتبر مكاناً محدداً، ولكن إذا كانت الرواية تشمل هذه الأشياء كلها، فإنها جمياً تشکل فضاء الرواية. من هنا يمكن القول إن لحميداني عمل على التفريق بين مصطلح المكان و الفضاء الذي تقابله بالفرنسية كلمة (Espace) وبالإنجليزية كلمة (Space). أما الجنداري (2013:173) فإنه يرى أنه إذا كان المكان مساحة ذات أبعاد هندسية أو طبوقرافية تحكمها المقاييس و الحجوم، فإنه لا يقتصر على كونه أبعاداً هندسية و حجوماً، ولكنه فضلاً على ذلك، نظام من العلاقات المجردة يستخرج من الأشياء المادية الملموسة و بقدر ما يستمد من التجريد الذهني أو الجهد الذهني المجرد. هكذا يصبح المكان وسطاً حيوياً، تتجسم من خلاله حركة الشخصيات التي تأخذ في مسارها خططاً مزدوجاً متناقضة، إذ تبدو أحياناً متداخلة و متشابكة، إلا أنها في أحياناً أخرى تبدو متنافرة و متباعدة، فتظهر في شكل وحدات درامية منفصلة كما يذهب إلى ذلك بالقول (الصغير، 2021). إن المبدع ليعد إلى تبثير المكان بصورة مهيمنة، فيجعل من المكان حافزاً على افتتاح النص الروائي إلى آفاق كبيرة، و دافعاً إلى تعميق المتخيل، و فتح المخيلة لبناء هندسة سردية للمكان، و تشييد العالم السردي فيه. فالمكان عنصر مهم في العمل الأدبي، فلا وجود للرواية من دون وجود مكان، و لا مكان من دون وجود الرواية.

لقد شاع في مجال النقد المعاصر استخدام مصطلحات بديلة لمفهوم المكان، إذ نجد مرتاض في أعماله النقدية لفن الروائي يستعمل مصطلح "الحيز بدلاً عن المكان"، و قد أعطاه تعريفاً (2005:205) بأن الحيز هو مفهوم مكاني دون أن يكون على الحقيقة بالمفهوم الجغرافي، لا يقصد به الدلالة على الحيز الجغرافي للمكان الحقيقي، إلا أنه يبقى أوسع منه امتداداً و ارتفاعاً و اتجاهها ذا فعالية، و وبالتالي فإن الحيز هو الحركة في اللامحدود. هكذا نجد مرتاض أولى عنابة كبيرة لمصطلح "الحيز" و ربطه بالعمل الإبداعي و العمل النقدي. أما الناقد المغربي يقطين (1997:204) فقد انتصر إلى مصطلح الفضاء بدل المكان، حيث ذهب إلى القول: إن الفضاء أهم من المكان لأنه يشير إلى ما هو أبعد و أعمق من التحديد الجغرافي، وإن كان أساساً، إنه يسمح لنا بالبحث من فضاءات تتعدى المحدود و المجرد بمعانقة التخييلي و الذهني، و مختلف الصور التي تتسع لها مقوله الفضاء. فقد حدد سعيد يقطين معنى الفضاء بمفهومه الشامل و الواسع. إذ نستشف من هذا التعريف أن مصطلح الفضاء

واسع وأشمل من المكان خاصة لما يحتويه من مكونات تسهم بدورها في تشكيل العمل الروائي.

إن اختيارنا لمقاربة بنية المكان في رواية "حارس زهرة الأوركيدا" لجعفر يعقوب، لم يكن وليد الصدفة أو التلقائية، وإنما كان نتيجة عدة عوامل موضوعية أهمها أن هذا العمل الروائي يعتبر انعكاساً لظروف مأساوية تورّخ لانتشار جائحة كورونا عبر العالم و ما خلفته هذه الجائحة من مخلفات سلبية على الأفراد والأسر والمجتمعات سواء على المستوى النفسي والسيكولوجي، والاقتصادي والاجتماعي والتعليمي، علاوة على ما سبق ذكره أن هذه الرواية صدرت عن دار و مكتبة رؤى للنشر في شهر يونيو من سنة 2020، و يبدو أنها من أوائل الأعمال الروائية التي تناولت و تقاعلت ودونت لأزمات جائحة كورونا في وقت كان فيه العالم يعيش كل تأثيراتها السلبية على أوسع نطاق. فتحولت رغبتنا من مجرد قراءة استطلاعية للوقوف على خطابها السردي واكتشاف عالمها الإبداعي، إلى أن تصبح هذه القراءة الاستطلاعية غواية فكرية، نحاول من خلالها مقاربة بنية المكان داخل النص الروائي، لما تحويه هذه البنية المكانية من علاقات متواشجة ومتداخلة مع كل مكوناته السردية والإبداعية، وأهم سماته التعبيرية والفنية والجمالية. وتجسّداً لتحقيق هذه الرغبة، ومحاولة من اختراق هذا العالم الإبداعي التي تتمازج فيه الذات المبدعة مع بنية الواقع الجديد الذي أصبح يعيش عليه العالم اليوم في ظل جائحة كورونا.

6. منهجية البحث

من أجل إنجاز هذه الدراسة، فإن الضرورة المنهجية تقضي منا الاتكاء والاستناد على المنهج الوصفي والتحليلي باعتبارهما من أهم المناهج البحثية، و بالتالي فهو أكثر ملاءمة لطبيعة هذا الموضوع المدروس، إذ يهتم برصد ظاهرة الجائحة و علاقتها ببنية المكان و باقي البنية الروائية الأخرى، و العمل على جمع المعلومات و تحليلها و تقديمها بشكل علمي و منهجي لقارئ أو المتلقى، فالوصف غالباً ما يعمل على توضيح منهج الدراسة.

سيتم التركيز بعناية كبيرة على المنهج الوصفي البنائي التكويني الذي حاول من خلاله منظره (غولدمان-1970-1913) أن يجمع بين ثنائية الشكل والمضمون في دراسة و تحليل العمل الأدبي بشكل عام و العمل الروائي بشكل خاص. كما استطاع من خلاله أن يتدارك النقص النقدي الذي خلفته الدراسات البنوية الحديثة. فالمنهج البنائي التكويني يعتبر من أهم المناهج النقدية ملائمة للفن الروائي، على اعتبار أن هذا الجنس الأدبي يعتبر انعكاساً للواقع الإنساني بكل آلامه و أحزائه، و بكل أماله و أفراده. فالروائي جعفر يعقوب من خلال عمله الروائي عمل على إنشاء فضاء روائي تخيلي مشابه لكل القضايا و الأحداث الواقعية التي يعيشها هو في واقعه الحالي، و لعل هذا هو الأمر الذي أراد أن يجسده لوسيان غولدمان في دراساته النقدية. فالمنهج البنائي التكويني يكشف عن التمازن بين النصوص الإبداعية و السياقات الإجتماعية المولدة لها، و كما جاء على لسان (غولدمان، 1986-1980) في سياق حديثه عن المنهج التكويني أنه جاء لكي يوضح العلاقة بين الإبداع الأدبي و بين الواقع الذي يعكس هذا الفن في صور و قوالب فنية و جمالية متميزة، وهي ولادة الفكر الجدي الماركسي الذي أسسه لوكتاش-1885-1971 (Lukacs). فالبنوية التكوينية فلسفة متكاملة ذات منظور نفسي يتجاوز سلبيات النقد إلى استشراف إيجابية تنسجها الجدلية القائمة بين الذات و الموضوع، تلك الجدلية الممثلة لجواهر كل علم تكويني.

و في سياق آخر عن الحديث عن المنهج البنوي التكويني فقد أكد لميداني (1985-1985) أنه منح جدلية يهتم بدراسة الظواهر الثقافية، ظهر من أجل فهم الثقافة و العلاقة الموضوعية بين العمل الفكري و واقع تلك العلاقة التي نظرت إليها المذاهب النقدية السابقة نظرية آلية ضعيفة و سطحية. من أجل هذا الغرض تم توظيف المنهج البنوي التكويني لكشف هذه العلاقة بين العمل الفني "حارس زهرة الأوركيدا" و الواقع المعيش للروائي البحريني جعفر يعقوب من خلال وجهة نظره، و كيفية تقديمها لبنية المكان الروائي التي تدور فيه أحداث روايته.

7. الإطار النظري

إن المنهجية تقتضي منا الاعتماد على المنهج البنوي التكويني وعرض لأهم آلياته الإجرائية، فالعملية الإجرائية بخصوص أي بحث تمثل ذلك الترابط بين الإطار النظري والإطار التطبيقي، إذ يتم الاعتماد على جملة من المصطلحات النقدية والأدوات الإجرائية في التحليل الأدبي.

فالإهادات الجنينية للبنوية التكوينية كمنهج نفدي ديلكتيكي تعود إلى المؤسس الناقد الروماني- الفرنسي غولدمان (1913-1970)، فهو ينظر إلى الفن على أنه جزء من البنية الفوقيّة للمجتمع، ولا يمكن تحديده بعيداً عن العوامل النفسية والاجتماعية والاقتصادية والسياسية المكونة للبنيّة التحتية للمجتمع. إذ يقوم المنهج البنوي التكويني على جملة من الأدوات الإجرائية، يمكن تحديدها كالتالي: البنية الدالة – الفهم والتفسير- الوعي القائم، ووعي الممكّن – الرؤية للعالم. وأن هذه المفاهيم مرتبة بعضها ببعض، فهي تتميز بنوع من الانسجام.

إن البنية الدالة كما هو الشأن في هذا النص الروائي – قيد الدراسة- لا تكشف إلا من خلال مستوى الفهم الخاص بداخل النص، باعتباره بنية إبداعية خاصة بالمؤلف / الرواذي الذي يعتبر مؤلفه، وواضع لبناته الأساسية. ثم مستوى التفسير الذي يصل النص بواقعه، إذ يتم ربط البنية الداخلية بالبنية القافية والاجتماعية والتاريخية للنص، وهو الأمر الذي يؤكد صاحب نظرية البنوية التكوينية نفسه "غولدمان" الذي يؤكد على ربط بنية العمل الأدبي بنية أوسع تتمثل في البنية الاجتماعية. وبالتالي فتحليل الرواية يعني التعامل مع الواقع الاجتماعي والثقافي في تمثيلها، وهو الأمر الذي يمكن أن نستشفه من خلال تحليلنا للبنيات الروائية في "حارس زهرة الأوركيدا" فبنيتها الدالة تنمو نحوها مشاعر وتقدير وسلوك الشخصيات. وبناء عليه فإن التحليل البنوي التكويني يبدأ بالتحليل الداخلي للإنتاج الأدبي، كما ينطهر ذلك من خلال محنتي السرد الروائي لجعفر منصور، ثم إدماج هذا المحتوى ضمن بنية أوسع، يطلق عليها البنية التاريخية والاجتماعية، وبناء عليه فإن التحليل الداخلي يمثل مرحلة الفهم، في حين أن البنية الأوسع الممثلة في البنية التاريخية والنفسية والاجتماعية وغيرها تمثل عملية التفسير. وهذا المفهومان تستعملهما البنوية التكوينية ضمن إجراءاتها المنهجية.

فعلى مستوى الفهم ينبغي أن نقدم محتوى النص معتمدين فقط على المستوى اللغوي أو على حرافية النص، دون أن نضيف إليه أي عناصر خارجية عنه، كما يجب استخلاص نمط بنائي دال. فعملية الفهم تمكنا من وصف العلاقات المكونة لبنيّة النص. أو بعبارة أخرى البحث عن البنية التي تشكل كلية النص. إذ يقول غولدمان (1984:71) في هذا الصدد: "إن الفهم مسألة تتعلق بالاتصال الباطني، وهو يفترض أن نتناول النص حرفيًا، كل النص ولا شيء سوى النص، وأن نبحث داخله عن بنية شاملة ذات دلالة".

أما بخصوص مستوى التفسير: فهو مسألة تتعلق بربط النص بواقع خارج عنه، بل إنه مسألة تتعلق بالبحث عن الذات الفردية أو الجماعية على حد تعبير (غولدمان، 1984: 12) نفسه، إذ يذهب إلى القول في هذا الصدد: "إن التفسير ليس سوى إدراج لهذه البنية من حيث هي عنصر مكون ووظيفي في بنية شاملة مباشرة". من هنا نخلص إلى القول: إن التفسير هو النظر إلى النص من حيث الخارج ليتم دمجه في بنية أوسع.

مادامت البنية الدالة كلية تحضن الذوات والموضوعات، وأن الذات التي تحضنها ذات فردية جماعية تطمح إلى خلق التوازن غير المتحقق في واقعنا الراهن، فإنها تتجاوز بذلك الوعي الكائن والواعي المرتبط بهذا الواقع إلى وعي ممكناً تتسجم فيه مطالبها الشخصية التي هي مطلب جماعية عبر رؤية الكاتب للواقع.

إن الوعي الكائن لطبقة اجتماعية هو ما تعرفه تلك الطبقة عن واقعها في فترة معينة، وفي مجتمع بعينه وهو حصيلة انحرافات وأوهام يفرضها الواقع الكائن، وهكذا فكل فئة اجتماعية لها وعي كائن، وعي حقيقي أسهمت في تشكيله عدة عوامل ذات طبيعة متنوعة، وهو مرتبط بضرورات وشروط الواقع اليومي بما فيه من مشاكل وعوائق تقف ضد تحقيق التلاؤم أو التوازن داخل الفرد الإنساني داخل شرطه التاريخي .

فالمنهج البنوي التكويني حسب تعبير لحيماني (1991: 53) يستهدف تفسير كل إنتاج إنساني، يعتمد على تحليل البنيات الدالة في كل الإنتاجات الأدبية وخاصة الفن الروائي، وأردد فانلا في السياق نفسه (1991: 76) إن تحليل النص ينبغي أن ينطلق من بنائه الداخلية ذاتها، وأن لا يضاف إليها شيء خارجهما، وأن تكون دائماً غاية النص هي التوصل إلى معرفة بنائه الدالة التي يمكن أن تلخص مدلوله العام. و لعل هذا ما أكدته بورحيم (2015: 5) في هذا الصدد عندما وضح أن البنوية التكوينية كمنهج نقدي يتعامل مع النص الروائي وفق تصور فكري و فلسفى يؤمن بوجود تأثير للمعطيات الاجتماعية في الواقع على الإنتاج الأدبي، ومن ضمنه الرواية التي اهتم بها في هذا الإطار. وبناء على هذا الأساس فإننا سنسلط الضوء على الإبداع الفني لجعفر يعقوب صاحب رواية "حارس زهرة الأوركيدا" و الغوص في عالمه الإبداعي، من خلال معالجة روايته هذه من زاوية الفضاء الروائي إلى جانب عنصر الشخصيات حسب منظور البنوية التكوينية و طروحاتها و آلياتها الإجرائية.

فالنظرية الغولدمانية المتمثلة في المنهج البنوي التكويني، تهتم بالشكل و المضمون، و بالذات و الموضوع تحت اسم "الكلية". إن الارتكان على هذا المنهج كإطار نظري نسعي من خلاله ربط بنيات الرواية وخاصة بنية المكان بالواقع الاجتماعي وال النفسي الذي أصبح يعيش عليه الإنسان في زمان جانحة كورونا، التي غيرت أنماط عيش الأفراد والأسر والمجتمعات. فرواية "حارس زهرة الأوركيدا" كعمل سردي أدبي يجمع بين الواقع بكل ما يحمله من آلام و آمال، و المتخيل الذي يمشي وفق هاجس الواقع، حسب وعي الروائي و رؤاه الممكنة، عبر بنية ذهنية تعيش كل الظروف و الحيثيات الواقعية، ثم تعمل على ترجمتها تخليلاً للتشيد نصاً سردياً يعكس رؤى المؤلف المبدع و إيديولوجيته. فهذا النص السردي يحتوي مجموعة من الأبنية الفنية أهمها بنية المكان و التي تهمنا بشكل كبير في هذه المقاربة التحليلية، إذ تتعلق و تتشابك هذه البنيات الروائية فيما بينها لتحقيق وحدته الموضوعية في نسق فني و كلي غير منفصل عن الواقع الذي أنتج لنا هذا الخطاب السردي، و جعفر

يعقوب باعتباره مؤلف النص و واضح لبناته الأساسية هو من قام بإنشاء و خلق هذا النسق الفني، فقد وظف عنصر المكان ليتفاعل مع تدوين هذه الألفة المخيفية والمميتة، و تجدر الإشارة في هذا الصدد إلى أن هذا العمل الأدبي إنما هو انعكاس لواقع معيش و تجربة إنسانية، استغل من خلالها الكاتب كل تقنيات السرد ليقدم للقارئ أو المتلقى هذا العمل الدرامي بكل بنياته السردية المختلفة. من هذا المنطلق يمكننا أن نخلص إلى نتيجة مفادها أن العمل الأدبي يحوي مجموعة من الأبنية تتعلق فيما بينها لتحقق وحدته في نسق كلي غير منفصل عن الواقع و المجتمع، و أن الكاتب هو الذي يقوم بإنشاء و خلق هذا النسق، و يعطيه بنية معينة، لكن هذه الأخيرة تكون نابعة من المجتمع و غير منفصلة عنه، و هو الأمر الذي حدا بغولدمان (1984:8) أن يصرح بأن كل تفكير في العلوم الإنسانية، إنما يتم من داخل المجتمع لا من خارجه، و أنه جزء بهذه الأهمية أو تلك، حسب الأحوال – طبعاً - من الحياة الفكرية لهذا المجتمع، و بذلك فهو من خلال هذا الأخير جزء من الحياة الاجتماعية الكلية. فالبنية التكوينية الغولدمانية تعتمد على النقد الواقعى لعمل الأديب و ثقافته و المجتمع الذي يتمثل في أعماله الأدبية. ولعل هذا الأمر يتم حسب رأي بورحيم (2015:5) وفق تصور فكري و فلسفى يومن بؤمن بوجود تأثير للمعطيات الاجتماعية في الواقع على الإنتاج الأدبي، و من ضمنه جنس الرواية. و في إطار سياق حديثه عن البنية التكوينية كمنهج نقدي فإن عصفور (1981:88) يرى أن هذا المنهج يتناول العمل الأدبي باعتباره نسقاً من العلاقات المتلاحمة داخلها، و أن لهذا النسق وظيفة دالة، ينبعى البحث عنها خارج العمل الأدبي. من هذا المنطلق و من رحم المنهج البنوي التكويني الذي تم اعتماده كإطار نظري، سيتم مقاربة بنية المكان في زمن الجوانح داخل هذا المتن الروائي. و تحليل العمل الروائي يعني التعامل مع الواقع الاجتماعي و الثقافي في تماثلها.

يمكننا أن نخلص إلى نتيجة أساسية حول البنية التكوينية في إطار نقدها للعمل الروائي، أن "غولدمان" يؤكد على أن البنية ليست كياناً منغلاً، يسجن الإنسان ويسبعد التاريخ، وأن هذا المتن الروائي من خلال أهم تيماته الأساسية، أجاد في تدوين وتأريخ جائحة كورونا بكل تأثيراتها السيكولوجية والاجتماعية والاقتصادية وغيرها. وقد كان لبنية المكان في هذا النموذج الروائي دور فعال في مسار السرد، فأصبحت صورة المكان في المروي الجديد تعيد شكل العلاقة بين الشخص و بين العالم الذي يعيشون فيه. و أصبح يطرح عدة قضايا أساسية مثل الصحة و الوقاية، و الموت و الحياة، و الخوف، و الإيمان بحتمية القدر، و القرب و البعد و غيرها من القضايا و الأسئلة التي تتعلق بالحياة و المعرفة.

8. التحليل السردي للرواية

إن "حارس زهرة الأوركيدا" لجعفر يعقوب، الروائي البحريني، هو عمل روائي واقعي اجتماعي حيث أن فكرته تتحول حول الآثار السلبية النفسية منها والاجتماعية، والاقتصادية، و التعليمية على طبقات اجتماعية متعددة من المجتمع البحريني. فقد حاول يعقوب من خلال عمله الأدبي المتميز، أن يؤرخ لحدث خطب وجمل غير نمط حياة المجتمع البحريني بشكل خاص، و المجتمع الدولي بشكل عام، هذا الحدث الفظيع يتمثل في انتشار "جائحة كورونا"، هذه الجائحة التي أرقت شعوب الأرض، نظراً لما خلفته من آثار سلبية على مستوى الأفراد والأسر والمجتمعات.

فمن خلال الوقوف على بنيات النص السردي، سنتمكن من فتح أفق معرفي نظر من خلاله على بعض عادات المجتمع العربي- البحريني و طبائع الشخصيات و انفعالاتها النفسية، و الطبقة الاجتماعية والفكرية والثقافية والإيديولوجية التي تمثلها داخل المجتمع العربي البحريني، علاوة على تفاعلها داخل الأمكانة المحددة بعنایة داخل المتن الروائي، وأبعادها الدلالية والسيمانية التي تتناسب مع تبنّيات و رؤى الكاتب الروائي "يعقوب"، هذا الأخير الذي أجاد في تدوين أحداث هذه الرواية ذات البعد الواقعي الاجتماعي والسيكولوجي، إذ إننا من خلالها سنعمل على تتبع مسار الأمكانة التي تخضع بدورها إلى سلطة الرواية، وبناء عليه و حسب رأي عجوج (2017-2018) أن المكان يحمل دلالات متعددة تربط الإنسان بواقعه المكاني، و أن الرابط الحقيقي بين الرواية والمكان هو استشارة الإنسان، فكثيراً ما يؤثر هذا الأخير بميله وأهواه و مصالحه و رغباته على المكان، فيهم ببعض الأمكانة التي توافق ميلاته و يهمل غيرها و خاصة تلك التي تتعارض مع وجهة نظره. ولعل هذا هو الأمر الذي نستشفه من خلال هذه البنية السردية لرواية "حارس زهرة الأوركيدا". فمن خلال القراءة الأولية للرواية، يتضح لنا جلياً أن المكان حضوراً متميزاً داخل المتن الروائي، نستطيع من خلاله فهم سلوك الشخصيات و مواقفها الانفعالية والتي لها علاقة وطيدة بطبيعة المكان الذي أصبح يأخذ أبعاداً دلالية أخرى غير معهودة من مثل: إسطنبول المطار، الفندق، الشارع، المنامة - البيت، المكتبة، الجامعة، المستشفى، المطعم، السوق، غرفة الإنعاش، الحجر الصحي.... الخ.

وبما أن بنية المكان هي التي تهمنا في هذه المقاربة، فإننا سنسلط الضوء على أهم هذه الأماكن التي أشارت إليها الرواية في علاقتها مع الشخصيات والأحداث. فمن خلال المنهج البنوي التكويني سيتم الوقوف على بنيات السرد المتعددة، فنكون قد رأينا لبنية النص الروائي وضمنه بنية المكان قادرة، بهذه النسبة أو تلك على رؤية النص في دواؤه على حد تعبير (يمني العيد، 1986).

إن رواية "حارس زهرة الأوركيدا" (يعقوب: 2020) صادرة عن دار ومكتبة رؤى للنشر، الطبعة الأولى، مطبعة تاليلوس. وهي في مجلملها تتكون من تسعه عشر فصلاً غير معنون. تشكل بذلك البنية الدالة للبناء السردي العام، أو ما يصطلح عليه بالبنية السطحية (Surface Structure) للنص الروائي و علاقتها بالبنية العميقية (Deeper Structure). إذ يشغل الحيز النصي للرواية تسعه عشر فصلاً غير معنون، و تدور أحداث الرواية في فضاءين أساسين: ترکيا (بلد الزيارة أو الرحلة السياحية) و مملكة البحرين (الوطن الأم للراوي "أمير" وأفراد أسرته).

تماشياً مع الطرح النظري الذي تمت الإشارة إليه في هذه الورقة والذي خصصنا للحديث عن المنهج البنوي التكويني، فإن تحليلنا لرواية "حارس زهرة الأوركيدا" لجعفر يعقوب بشكل عام، و لبنية المكان ضمن هذه الرواية بشكل خاص، سيشير وفقه، ومن خلاله سنعمل على مقاربة هذا العمل الروائي مع التركيز على بنية المكان فيه، مادامت هذه البنية هي العنصر الأساسي الذي ترتكز عليه هذه الدراسة. سنرى مدى فعالية المنهج البنوي التكويني في تحليل رواية "حارس زهرة الأوركيدا" على مستوى الفهم والتفسير؟ وما هي الحموله الدلالية لهذه البنية الدالة في الخطاب السردي لجعفر يعقوب؟ وما طبيعة الأبعاد الدلالية لبنية المكان داخله؟

أما بخصوص مستوى البنية الدالة لهذا النص الروائي ليعقوب، فإنه يجب الوقوف على هذا البنية و تحديدها، فهي كما يقول (غولدمان و آخرون، 1986: 102): بأن الرواية تشكل بنية دالة معناء أن كل العناصر الدلالية على مختلف الأصعدة، تتنظم لإنتاج دلالة كلية تحضنها و تجعلها كلية. حيث يتم

القيام بعملية تجميع كل العناصر الموظفة داخل الخطاب السردي وتنظيمها بشكل يمكننا من الكشف على دلالة عامة. ولعل هذا الأمر لا يمكنه أن يتأتى إلا من خلال الاعتماد على مفهومين أساسيين هما: الفهم والتفسير.

فعلى مستوى الفهم: تحكي لنا هذه الرواية -كقراء- معاناة أمير (الراوي لأحداث الرواية وشخصيتها المحورية) مع أسرته الصغيرة المكونة من والديه (المحامي حسين ورزان) وأخته سارة، حين علق هو وأفراد أسرته مع جموع المسافرين بمطار إسطنبول الدولي، بسبب "جائحة كورونا"، ونظرها لحالات الطوارئ وحالات التأهب القصوى، تأجلت الرحلة التي ستقام إلى مملكة البحرين مع رحلات أخرى. فقد وصف لنا الراوي حالة الفراق العام الذي عرى المسافرين عامة، وأسرة الراوي "أمير" بخاصة، حيث وصف لنا بشكل دقيق حالة الترقب والقلق والاضطراب والفوضى التي خيمت على جموع المسافرين بمطار إسطنبول، وفي الوقت الذي ألغت فيه سلطات المطار الرحلة؛ فقد دخل حسين أبو أمير (الذي يعمل محامياً في دوامة من المحاولات، لكنه قرر هو وزميله غالب أحد المسافرين على الرحلة نفسها) التواصيل مع سفارة مملكة البحرين من أجل الوصول إلى حل للمسافرين العالقين في مطار إسطنبول. إلا أن الأمر لم يكن بتلك السهولة التي تسمح لأفراد أسرة "البحرين" بالعودة إلى بلده الأم "البحرين" الشيء الذي سبب في تفاقم معاناتهم، هم ومن شملهم الحجر الصحي من المسافرين الآخرين حينئذ هناك، ولعل هذا الأمر هو الذي أضطر الأسرة إلى العودة إلى فندق "فندق بلاس فلاور" الذي يطل على الشارع في حيٍ من منطقة ساركجي القريبة من ميدان تقسيم الشهير. خلال العودة إلى الفندق بدأ الراوي يسرد لنا المعاناة النفسية وحالة الإحباط الشديد الممزوج بالقلق والرعب من العواقب المجهولة. مما جعل أحداث وأماكن فصول هذه الرواية يغلب عليها الطابع الدرامي.

في خضم هذه اللحظات العصبية بدأت الأم "رزان" تستذكر أحزانها التي أدخلتها في حالة من الاكتئاب القاتل، إثر مقتل ابنها البكر حسام الذي تعرض لحادث سير أودى بحياته قبل سنتين؛ فبدأ ألم فقد يستحضر فكرة الربع من فقد زوجها أو أحد أبنائهما بسبب "كورونا". أما أمير فقد خيم عليه الإحباط الشديد، بل كان أكثرهم إحباطاً وخوفاً، كما بدأ الخوف يتسرّب إلى تلك الأسرة الصغيرة حينما فزعوا من وصول الإسعاف لأحد "حبيب" النادل في مطعم الفندق إلى المحجر. وأصبح الحديث عن "الكورونا" مخيفاً ومرعباً، وقد عاين "أمير" ذلك الفراق على وجه أمه "رزان" التي ما برأت من الحزن على ابنها الأكبر "حسام". الشيء الذي جعلها تحيط ابنها "أمير" وابنته "سارة" وزوجها "حسين" بالحذر المبالغ فيه والقلق الظاهر.

في اليوم التالي ذهب حسين وزميله غالب لمقابلة قنصل البحرين في سفارة مملكة البحرين، ولما تأخر هناك كثيراً، قلقت رزان أمها فرق، مما جعل أميراً يروي واصفاً بشكل دقيق حالة أمه "رزان" تلك وما يعلوها من فراق ورعب، وعلى الرغم من المحاولات أمير في التخفيف عن أمها، إلا أن الفراق لم يبارحها في ذلك اليوم حتى عاد زوجها حسین إلى الفندق. وخلال لحظة الانتظار، تأتي سيدة تحمل خبر وفاة حبيب النادل بسبب الكرونا، فيخيم الحزن على الجميع من جديد، ويعم الصمت والرعب والحسرة على ذلك الشاب الذي قضى نحبه جراء جائحة كورونا، وعلى إثر هذا الحزن، بدأت مرحلة تحول في شخصية البطل "أمير"؛ إذ يدخل في حالة من الشك ودوامة الأسئلة الصادمة.

أما بخصوص الفضاء الروائي الثاني من النص الروائي، فإنه يستهل بخبر السفر إلى البحرين أو العودة إلى الوطن الأم، فقد كان حقا عبارة عن منفخ وبريق أمل لجميع أفراد الأسرة، فقد جاء الخبر السعيد ليفرّج شيئاً من الكآبة والقلق والشك عن أمير وأسرته. كما طرأ تغيير كبير على مجرى الأحداث والشخصيات والأماكن. كما أن دواعي الشوق كانت تنتاب "أميرًا" نحو أصدقائه ولاسيما ابن عمّه حسن. الذي يسميه بالعقربي.

عادوا جميعاً إلى البيت وعمرتهم الفرحة والسرور؛ فأخذت الأمّ تحدّث أبناءها عن رحمة الله بهم وألطافه عليهم بالعودة إلى الوطن سالمين. أما البنت "سارة" فقد أثرت العزلة في غرفتها لتأخذ قسطاً من الراحة.

أما "أمير" فقد تلقى مكالمة هاتفية من زميلته "أزهار" بالجامعة؛ تهنه بسلامة العودة إلى الوطن وتدعوه لقائها في مكتبة الجامعة كي يستكملا بحث الأدب الإنجليزي.

كما كان "كميل" هو الآخر أحد أصدقاء أمير، اتصل به وأخبره أنهم سيلقون في "مطعم حاجي" بسوق المنامة القديم فأخبر والدته بذلك، أذنت له وحضرته باتخاذ الاحتياطات الاحترازية. وفي عبق سوق المنامة التقى الأصدقاء، وفي غمرة سعادتهم باللقاء وبالأحاديث الجميلة في موضوعات كثيرة؛ "جديد الأفلام، أنواع المعسل، ساعات الفينيكس Fenix5 لحساب السعرات الحرارية.." (يعقوب: 98:2020). أثناء هذا اللقاء أخبر كميل عن حالة صديقهم أحمد رحيمي الذي أصابته الكرونا، وقد وصل إلى حالة حرجة، وفي المساء سمعوا بموته "انزاحت عنّا جميعاً بهجة اللقاء.. مع المساء شاع الخبر، رحيمي في ذمة الله" (يعقوب، 100:2020).

يلتقي أمير بـ "أزهار" بمكتبة الجامعة، وهي فتاة جميلة ونشطة وفطنة وسيدة للذوق؛ إذ بادرت أميراً بالاعتذار لإقحامه في اجتماع حضوري في هذا الظرف الاحترازي على الرغم من حظر الدراسة في الجامعة.

كان اللقاء يشعر أميراً بالسعادة وبالموهبة والاحترام، "استغرقنا لفيفاً من الوقت نحذف ونضيف بعض التحليلات التي كتبناها على مسرحية "حلم ليلة في منتصف الصيف" للأديب الإنجليزي وليم شكسبير الذي عاش في زمن ما يعرف بعصر النهضة في بريطانيا" (يعقوب، 102:2020).

كما أنها سألته عن سفره إلى تركيا فوصف لها الرحلة بالجحيم. ثم بدأت ثورة الأسئلة لدى أمير من جديد. تلقت أزهار ذلك بحمة ووعي وقالت: "أفهمك، وأفتر الظرف الذي عشتم فيه، والذعر والبعد، لكن لا أفهم دواعي رأيك، ربما تحتاج إلى نقاش مستفيض" (يعقوب، 105:2020). وبعد نقاشات بينهما اتفقا على النقاش في الجدليات العقائدية. وكانت أزهار متفقة في ذلك كثيراً بحكم أنها تتحدر من عائلة دينية مثقفة. وفي طريق عودة أمير إلى بيته وهو يقود سيارته في الشارع العام سرح يفكّر في شخصية أزهار؛ وكيف لها وهي بهذا اللباس المحتشم جداً أن تترنّح في أنشطة الجامعة، وتتفقّق، وتلقي هذا الترحيب والاحترام من الدكتورة والطلاب، وما سرّ جاذبيتها؛ لتقترب من الجميع بمسافة واحدة؟... أُعترف أن نظرتي لأزهار هذا اليوم خاصة من زاوية مختلفة، أقسم كأنّها لأول مرة تطلّ على شاشة عيني، لكنّي تراجعت خطوة لألمح المسافة الكبيرة بين فكري المفتوح، والذي مؤكّداً لا يرثى لعقلية المتدلين". (يعقوب، 107:2020). في هذه الاثناء تذكّر صديقه وابن عمّه حسناً بما يمثّله من فكر سطحي "وأزهار لن تختلف عن العقربي حسن ومع ذلك أحبّ حسناً!"

(يعقوب، 2020:107). تتوالى أحداث الفصول الأخيرة من الرواية و تتعلق شخصيات الرواية مع الشخصية المحورية "أمير"، حيث يزور أمير ابن عمه حسنا ليقدم له حلاوة حافظ مصطفى التي جلبها له من إسطنبول. على الرغم من أنه التقاه في بيته، فإنهم لم يتصافحا ولم يتعانقا احتراماً طليباً كما أوصى الفريق الطبي البحريني على الرغم مما بينهما من شوق" منذ صغراً ونحن نقضي وقتنا في هذه الغرفة المقرفة، وكبرنا ولا زالت الفوضى في كل ركن منها". أخذنا يتبدلان أطراف الحديث ويسخكان. إذ بدأ حسن يتعاه على تغريته و كلامه الضال. يقول حسن مخاطباً أمير: "أظن أن تكيرك هو المصاب بالكورونا. وأعتقد أن مَنْ مَنْ صنَعَ الفايروسات، والكورونا تخاف من فيروساتك النتنة". (يعقوب، 2020:114)

بعد أن غادر أمير ابن عمه حسناً، دار في عقله هذا الكلام: "يوماً بعد يوم الكرونا تشتد فتكاً بالعالم، والذعر ينسج خيوطه السوداء، مثل عنكبوت لئيمة؛ لتختنق فريستها. وأنا أضحيت واحداً من ضحاياها... لاسيما بعد أن أضاءت الإشارات الحمراء، وبدأت إحصاءات المصابين ترتفع بشكل غير طبيعي. لدرجة أصبحت متابعة الأخبار لا تختلف عن تناول سُمّ ناقع أو أشد خطورة. العزلة بين جدران البيت يوماً بعد يوم تدمّر مزاجي، بل أتعترف أنها تختنقني، كومياء، والجميع مكرهون على الحجر المنزلي، وعلينا أن نعتاد هذا السجن الإجباري". (يعقوب، 2020:115). كما وجه أمير جملة أسئلة إلى "أزهار" عن العدل الإلهي و غير ذلك عبر مراسلات الواتساب، فتجيب عنها بمنطقية وإنقاض، تبادل بسؤال "لو أن سيداً عطوفاً في المدينة فتح بستانه الواسع، بأشجاره الوارفة الظلال، وشمارها اليانعة، وكل شيء فيها، وسخرّها لخدمة الناس و راحتهم، ووضع لهم نظاماً دقيقاً، لي Mishow علىه أيضاً، لضمان العدالة والحياة الكريمة لهم. وبعد حين استغل بعض الأقوياء البستان، فمنعوا الناس من خيرات البستان... أكنت يا أمير ستنهم السيد الكريم بالبخل وإهمال الرعية وتجويعهم؟" (يعقوب، 2020:121). تستمر النقاشات والحوارات بين أمير وأزهار على هذا المنوال في مناقشات طويلة تنتهي بتغيير قناعات أمير. كما أنها طلبت منه أن يقرأ كتاب "منابع القدرة في الدولة الإسلامية" للسيد محمد باقر الصدر. استغرب من طلبها لكنه قرر قراءته؛ بحث عنه فوجده عند حسن الذي استغرب من هذا التحول عند أمير. "لكن زاوية اهتمامي حادة... استلقيت على السرير، وعيناي تتغرسان في كتاب الصدر. ربما تضحك أمي لو رأته بهذا الحال. ستفقد عيناه من ججمتها من الدهشة. أتخيلها ستصرخ، وتقول لي، وضحكتها بلا شك أول ما تنتط من شفتيها:

قرأ كتاب "منابع القدرة في الدولة الإسلامية"؟"

هل عيني مصابة بالرمد، أم أنا أحلم؟ مدد يا الله مدد. (يعقوب، 2020:121) وتتوالى الأحداث حيث أنهى أمير واجبه الجامعي وهو كتابة تقرير عن "رواية فرانكنشتاين" وأرسله للدكتور شكيب. ثم راسل أزهار بمناقشتها في بعض ما طرحته من أفكار حول العدل الإلهي.

و في اليوم التالي استفاق على خبر مؤلم؛ بعد أن أصيبت خالته حكيمة بالكورونا، و كانت حالتها حرجة. حيث دخلت غرفة الإنعاش.

حينما فتح أمير الواتساب وجد رسالة من أزهار: "لماذا الاختفاء، أيها الفيلسوف؟ طمني عليك". أرسلت لك ردًا" (يعقوب، 2020: 137).

بعد أن فتح أمير إيميله وجد رسالة من أزهار ترد فيها على تساؤلاته وتبدل شكله. "يام.. لماذا اعتقدت في تلك اللحظة أنّ ما كنت أعتقده جيلاً رصينا قد تلاشى كالسراب حينما اقتربت منه؟ لماذا لم تكن شمس الحقيقة واضحة لي على الرغم من البديهيات التي يمكن أن يواظبها العقل الهدى؟ هو ذلك مجرد ضباب ما أسرع أن تتشعّب حين ألقت عليه أزهار نفحة من نسماتها! خجلت من نفسي، لعله خجل الندم." (يعقوب، 2020: 143).

أخذ أمير صورة خالته ويهو يتأملها ويتأمل في حاله كيف كان في غفلة الحياة مشغولاً عن اللجوء إلى الله. فوجد نفسه مدفوعاً إلى لوحة الكمبيوتر ليراسل أزهار: "أزهار أريد أن أرى الله. هل هذا ممكّن؟ كنت أريد من قبل أن أرفع طرفني إليه؛ لأطلب منه أن يسمعني، لكنني حقاً خجلت. خجلت أن ترتفع يدي تستجديه وأنا لا أعرفه كما يجب أن أعرفه، وربما كنت بعيداً جداً عنه" (يعقوب، 2020: 148).

تردّ عليه، ومن ضمن ما قال: "أمير، لم تكن عينك غافلة؛ لطلب أن تراه. عينك التي أبصرت الطريق بهذه السرعة، لا شك أنها ترى، وبصيرة نفاذة أياً صباً. عينك التي أزاحت غشاوة الأوهام الشائكة، واقتعلت خيوط العنكبوت المتراسكة، هي بالفعل قريبة من الله." (يعقوب، 2020: 149). وبعد حوار يردّ أمير في نهاية المحادثة: "شكراً لك أزهار. ملحوظة: أتعرف بالهزيمة، وأنك انتصرت فعلاً، ولكنني ربحت من هزيمتي أكثر مما سأربحه، لو انتصرت عليك." (يعقوب، 2020: 151).

يسترسل هذا الجزء من الرواية في سرد أحدها المأساوية عن آثار جائحة كورونا: "دقّت أجراس الخطر، وارتفعت صرخات الاستغاثة عبر شبكات التواصل ونقل الأخبار. صارت الكرونا مثل الهشيم... وأسرع بكثير مما هو متوقع... الشوارع خالية، والمدن والقرى تسكنها وحشة الخوف القاتل، والنعاء يندن بين جدران المنازل والمستشفيات." (يعقوب، 2020: 151).

في هذه الأثناء يخبر كمبل أميراً أنه التحق بأفواج المتطوعين للجنة الوطنية لمكافحة كوفيد 91. فواجهه أمير الخبر باستغراب، ولكن كمبل أتفق معه بأنّ هذا عمل إنساني وأنّها مسؤولية اجتماعية وأنّ زملاءهما في الجامعة قد التحقوا بذلك. "الكثير من زملائنا وزميلاتنا في الجامعة التحقوا بالتطوع في اللجنة الوطنية، لسد الفراغات وتقديم الدعم، مثل سمح، الكوفي، عاشة، عقبة، أزهار، بو حبي... إلخ." (يعقوب، 2020: 155).

هزت كلمات كمبل أميراً، وتذكر المعاناة، وتذكر خالته حكيمه، واحتقر نفسه لأنّه مازال متربداً لم يتخذ قراره. في البيت كانت تصارعه الهواجس، فجأة بث تفزيون البحرين أغنية عن التطوع وحماية الوطن من الأخطار؛ راحت الكلمات تتناسب في روحه، فالتفت إلى أبيه قائلاً: "أبي بعد إذنك، سأتمكن في اللجنة الوطنية لمكافحة كوفيد 91." (يعقوب، 2020: 751).

حاولت أمه أن تنتبه عن فكرة التطوع إلا أنه ظل مصرًا على الانخراط فيه، فانتهت به الأمر في التسجيل بقائمة المتطوعين في اللجنة الوطنية لمحاربة كوفيد 91. و بعد قيامه بالواجب الإنساني والوطني، و مزاولته لمهامه انقطعت عنه أخبار أزهار التي كانت تعمل ضمن الصور الفوتوغرافية للأمامية بإحدى المستشفى العامة. فانشغل تفكيره بها: "لكن بحق لم تبرح أزهار تفكيري أبدًا. نعم كنت أفكر بها، وكثيرًا. لن أخرج من قول هذا. أظنني تجاوزت مساحة الكذب على نفسي." (يعقوب، 174:2020).

و في خضم هذه الأحداث، سمع أمير بنياً وفاة أزهار، نتيجة تعرضها للإصابة بفيروس اللئم، حيث صدم من هول الخبر، و كان الحدث دراماً جدًا. "جمدت في مكانٍ شعرتُ بدوار من هذه الصاعقة. اشتعلت نيران الحزن في قلب أمير؛ و عبّا حاول كمبل أن يخفف من حجم الفاجعة الفادحة التي ألمت بقلب أمير، والتي ضربت مرفأ حياته. يُفصح أمير عن المهم قاتلًا" مررت بأيام عصيبة جدًا، لا أصدق أنّ أزهار "الملائكة" - كما وصفتها أمي - حلقت بأجنحتها البيضاء وراء الغيم. مضت أزهار، وبقيت أمي وديم الحنين وعطر زهرة الأوركيدا." (يعقوب، 184:2020).

أما فيما يخص مستوى التفسير، أو شرح البنية الدالة للنص الروائي بشكل عام أو بنية المكان فيه بشكل خاص، فإن الأمر يتطلب أولاً الوقوف على مستوى الفهم، ثم الانطلاق منه إلى مستوى التفسير أو التأويل الدلالي، إيماناً منا أن المفاهيم الإجرائية للبنية التكوينية مرتبطة ببعضها البعض. فإذا كانت البنية الدالة لا تتضمن إلا من خلال الفهم، فإن مرحلة التفسير تعمل على إيصال النص بواقعه الخارجي، بما في ذلك كل العوامل الاجتماعية والسياسية والدينية والثقافية والنفسية وغيرها، وكذا بموقفه "جعفر يعقوب" الذي يعتبر كاتب النص الروائي، واضع لبناته الأساسية، بمعنى أن هذه العوامل والشروط هي التي كانت وراء إنتاج هذا النص الروائي الذي أبدع فيه المؤلف في تسجيل وتأريخ جائحة كورونا التي لا تزال المجتمعات البشرية تعاني من أثارها و مخلفاتها. من هذا المنظور نجد أن البنية التكوينية لا تلغى دور الكاتب أو المؤلف، ولا تجرد النص الأدبي من وظيفته التاريخية. بل نجدها تهتم ببنية النص بشكل شمولي، من خلال الفهم والتفسير، وتضع مفهوم الرؤيا للعالم، إذ تتحدد من خلاله تطلعات و نوايا الكاتب، و إيديولوجية الطبقة الاجتماعية التي يمثّلها من خلال هذا الإبداع الفني.

إن مقاربتنا لرواية "حارس زهرة الأوركيدا" كرواية عربية، تطلق من واقع مجتمعي بحريري يعكس قضايا واقعية منها ما هو اجتماعي وسياسي وديني وثقافي، تتمثلها شرائح اجتماعية معينة، في زمن انتشار "جائحة كورونا" هذه الأخيرة التي زادت الوضع تأزماً وعنة. لقد أجبت المقاربة على سؤال البحث الأول والذي عكس الحالة الوبائية للعام بسبب تفشي كورونا ويمكن تقسيم هذا النص الروائي إلى قسمين أساسيين: يشكل القسم الأول، فضاء دولة تركيا كبلد سياحي، استقطب أميراً وعائلته من أجل رحلة سياحية ترفيهية، كانت نهايتها مأساوية ودرامية. حيث أصبح الشغل الشاغل لأمير وأسرته هو الصراع من أجل العودة إلى أرض الوطن، في زمن شلت فيه حركة التنقل والسفر جراء الحجر الصحي، وأصبحت الأمكانية تأخذ أبعاداً دلالية مغایرة لما كانت تحمله من قبل، أما القسم الثاني فهو يشكل فضاء العودة إلى أرض الوطن (البحرين) وما رافقتها من أحداث انتهت كذلك بามأساة درامية تجسدت في الموت (موت أزهار).

فمن خلال هذين الفضاءين، نجد أن المكان حضوراً متميزاً في النص الروائي ليعقوب (2020) والذي يجب على سؤالى البحث والذي يركز على أهمية المكان وطبيعة أبعاده في السرد الروائي. والذي تنتبه من خلاله سلوك الشخصيات، وموافقها الانفعالية والتي تعبّر بدورها عن الحالات الانفعالية للمكان،

فهو يحمل دلالات متنوعة وعلاقات مختلفة بين شخصيات الرواية التي كانت تتفاعل مع بعضها في هذا الفضاء الروائي. فكل هذه العناصر تخضع لرؤية الكاتب التي يحددها ضمن مساره السردي، وهي وبالتالي تترجم قدرته ومهارته الإبداعية. فقد تمكن من خلال هذا النص الإبداعي أن ينقل لنا الواقع المعيش لل المجتمع البحريني زمن انتشار جائحة كرونا، و نجح وبالتالي في تحقيق القراءة لدينا كمتلقين لهذا النص الروائي. وبالتالي فحضور المكان يعني و يسهم في اشتغال البني المكونة للسرد الروائي في رواية "حارس زهرة الأوركيدا" فالمكان الروائي على حد تعبير (بحراوي، 1990: 32) يوسع فيه المبدع الروائي بدقة متناهية تأسيس العناصر الروائية و اعطائها السمة التي يرتكز عليها، كما أن المكان يعبر عن مقاصد المؤلف و تغيير الأمكانة الروائية، مما سيؤدي إلى نقطة تحول حاسمة في الحكمة، وبالتالي في تركيب السرد و المنحنى الدرامي الذي يتخذه.

فصعوبة الرواية على حد تعبير (غلاب، 1972: 136) تتأتى من أنها ميدان خصب ثري للتجارب الحياتية التي يكتسبها المؤلف و هو يعيش بين الناس و الأفكار و النظريات و النفسيات و المجتمعات، ثم وهو يتخيّل أشكالاً وأنماطاً من حيوانات المجتمعات التي يبنيها. و تأتي براءة لتجمع الأحداث بخطيط يربط الصلة بينها، وتنسق الأفكار بحيث تخدم جمياً الهدف من الرواية دون نشاز أو اختلال. فالكاتب المبدع من خلال عمله يعتبر عضواً فعالاً في المجتمع الذي يعيش فيه، و يمثل إحدى شرائطه الاجتماعية تمثيلاً ثقافياً و أيديولوجياً، و خاصة القراء الذين يتلقون أعماله الفنية و الأدبية. فجعفر يعقوب هنا ينقل الواقع المعيشي البحريني زمن كرونا بشكل جمالي و فني من أجل جلب انتباه القارئ أو المتنقى، إذ يعتبر إبداعه نتاجاً لظروف اجتماعية و افعالات نفسية و سياسية و عقدية و غيرها و لعل هذا هو ما يطلق عليه في المنهج البنويي التكويني بـ "الرؤية للعالم" أي رؤية جعفر يعقوب للعالم التي يمررها عبر الشخصيات و الأمكانة الروائية و هيكلية أو شكل الرواية. حيث ضمن نصه الروائي عدة قيم اجتماعية و فكرية و ثقافية و عقدية و تاريخية من خلال تأريخه لجائحة كرونا و ما خلفته من آثار سلبية على المجتمع البحريني و المجتمع العالمي ككل. من هذا المنطلق يمكننا القول: إن البنوية التكوينية تهتم بالشكل والمضمون وبالذات والموضوع تحت اسم الكلية، فإلى جانب اهتمامها بالمضمون فهي كذلك تهتم بما هو جمالي و فني، و هو الأمر الذي تعكسه القيمة الفنية و الجمالية لرواية جعفر يعقوب.

إن العمل الأدبي حسب منظور البنوية التكوينية يقوم بتقديم واقع نصي متخيّل، يمثله النص الروائي "زهرة الأوركيدا" لجعفر يعقوب الذي يعتبر واضع لبناته الأساسية، وأن هذا العمل الفني تعبير عن واقع مجتمع بحريني- عربي، كان يعنيه من شعوب العالم- من الآثار السلبية لجائحة كرونا، فالنص الروائي في ظاهره بمثابة تاريخ يسجل لنا أحدات هذه الجائحة الخطيرة وما خلفته من آثار نفسية واجتماعية واقتصادية وسياسية على مجتمع البحرين بشكل خاص، وعلى المجتمعات الأخرى بشكل عام.

هذا الواقع البحريني المعيش عبر عنه البناء السردي لرواية "حارس زهرة الأوركيدا"، وهو وبالتالي يعكس رؤى أيديولوجية لطبقات اجتماعية معينة في مملكة البحرين، عبرت عنها الشخصيات الروائية، التي كانت تتفاعل فيما بينها داخل الفضاء الروائي، لاسيما أنها تحمل وعيها قائمها ممكناً- حسب النظرية البنوية التكوينية -، وهذه الطبقات الاجتماعية تحمل أملاً و آلاماً، تطمح لتحقيق آمالها وطموحاتها و تطلعاتها، و تسعى جاهدة للعمل على تغيير وتجاوز كل ما يشكل آلامها وأزماتها اعتماداً على وعيها الممكن، على الرغم من العوائق التي تقف سداً منيعاً أمام هذا التجاوز أو التغيير.

ولعل إمكانية التغيير أو التجاوز هذا، هي ما يصطلح عليه في الفكر النبوي التكوبني (1913-1970) ببرؤ العالم. ولعل هذا النوع من الوعي الذي تحمله هذه الطبقة أو الطبقات الاجتماعية داخل المتن الروائي يرتبط ارتباطاً وثيقاً بوعي الروائي الذي يمثله هنا جعفر يعقوب، الذي يعبر عن جل قضياتها الإيديولوجية والاجتماعية، والثقافية والفكرية والعقائدية، والسياسية، والنفسية، وغيرها

9. الخاتمة

اعتماداً على المنهج النبوي التكوبني من أجل مقاربة مفهوم المكان في رواية "حارس زهرة الأوركيدا" لجعفر يعقوب، فهذا لا يعني أننا توصلنا إلى كنه كل الأبعاد الدلالية والجمالية للمكان الروائي، إذ يبقى النص مفتوحاً على كل المناهج و الدراسات النقدية الأخرى، و تظل كل التأويلات ممكنة حسب خلفية المثقفي. فالاتكاء على المنهج النبوي التكوبني في أي مقاربة تحليلية للنصوص الأدبية، فإنه غالباً ما ينتصر للمضمون على حساب الشكل، و هو الأمر الذي نلمسه من خلال هذه المقاربة للبنية الدالة للنص الروائي لجعفر يعقوب، و هي مسألة لا تعتبر عيباً في البنوية التكوبنية.

و بما أن مفهوم المكان هو الذي يهمنا في هذه المقاربة، فإننا نستنتج ما يلي:

إن السمة الأساسية لعنصر المكان في رواية جعفر يعقوب، يغلب عليه البعد الواقعي الموضوعي، فقد أجاد المؤلف في توظيف الأمكانة التي تخدم الهدف الروائي، كما أنه التزم بنقل تجربة إنسانية و واقع معيشي بشكل موضوعي، استطاع من خلاله أن يورخ لجائحة "كورونا" و أجاد في وصف آثارها السلبية على الشخصيات الروائية في علاقتها مع الأمكانة الروائية في قالب فني بديع، يجعل القارئ أو المثقفي يتفاعل معه. فقد صور لنا تجربة البطل و الرواية الروائي "أمير" و تجربته الإنسانية المريرة جراء الحجر الصحي في مطار استنبول بتركيا و معاناته مع أسرته بخصوص العودة إلى الوطن الأم (البحرين).

فعلى الرغم من أن هذه الأماكن الموظفة في الرواية يغلب عليها طابع العمومية أي أن معظمها أماكن عامة (المطار، الفندق، الجامعة، المطعم، المستشفى...)، هذه الأماكن عادة ما يشعر فيها الإنسان بنوع من الألفة و الفرجة و الحرية المقيدة، فإنها في زمن كوفيد 91، أصبحت مصدر حرف و قلق و توجس و أصبحت وبالتالي أماكن معادية كالسجن و أماكن الحجز و غيرها من الأماكن المرعبة.

كان للمكان حضور متميز في رواية "حارس زهرة الأوركيدا" مكتناً من فهم سلوك الشخصيات الأساسية في هذا النص السردي، فموقعها الانفعالية تعبّر عن الحالات الانفعالية للمكان نفسه، و هو الأمر الذي يساعد على فهم عمق التجربة المكانية، و طبيعة علاقتها التفاعلية مع الشخصيات التي يقمنها المؤلف لخدمة هدفه الروائي. إذ غالباً ما تترجم هذه العلاقة التفاعلية رؤية المؤلف وأيديولوجيته، و تعكس وبالتالي قدراته الفنية و الإبداعية في التعبير عن الواقع الثقافي و الاجتماعي و العقدي و النفسي و غيره الخاص بالمجتمع البحريني.

المصادر والمراجع

باشلار، غاستون.(1984). جماليات المكان. ترجمة غالب هلسا، المؤسسة الجامعية للنشر، ط: 2، بيروت – لبنان.

بوعزة، محمد.(2010). تحليل النص السردي: تقنيات ومفاهيم. الدار العربية للعلوم ناشرون – دار الأمان – ط: 1، الرباط – المغرب.

الجنداري، إبراهيم. (2013). الفضاء الروائي عند جبرا إبراهيم جبرا. دار تموز، الطبعة: 1، بيروت – لبنان.

الصغير، أحمد العزي. (2021). الفضاء وتشكيلاته السردية في الرواية العربية الحديثة. بحث منشور على صفحته على الفيسبوك – تاريخ الاطلاع 8 مارس.

<https://www.facebook.com/alamedbag/posts/425638900781445>.

العيد، يمنى. (1986). الرواية الموضع والشكل بحث في السرد الروائي. ط 1، مؤسسة الأبحاث العربية ص: 16، سنة.

عوج، فاطمة الزهراء.(2017). المكان و دلالته في الرواية المغاربية المعاصرة. أطروحة لنيل شهادة دكتوراه في الأدب العربي، الرواية المغاربية و النقد الجديد – جامعة سيدني بلعباس – الجزائر.

عزام، محمد.(1996). فضاء النص الروائي: مقاربة بنوية تكوينية في أدب نبيل سليمان. دار الحوار للنشر و التوزيع.

غولدمان، لوسيان.(1984). المنهجية في علم اجتماع الأدب. ترجمة: مصطفى المنساوي. ط: 3، الدار البيضاء – المغرب.

غولدمان، لوسيان.(1984). المنهجية في علم اجتماع الأدب. ترجمة مصطفى المنساوي ط: 1، الدار البيضاء – المغرب.

غولدمان، لوسيان.(1986). البنوية التكوينية و النقد الأدبي. ترجمة محمد سبلا – مؤسسة الأبحاث العربية ط 2، ص: 80، لبنان .

غولدمان و آخرون.(1986). جاك لينهارت، يون باسكادي، جاك دوبوا، جاك دوفينيو، ر. هندلس. البنوية التكوينية و النقد الأدبي. ترجمة: رشيد بن حدو، مؤسسة الأبحاث العربية، ط: 2، بيروت – لبنان.

غلاب، عبد الكريم.(1972). دفاع عن فن القول. النشر و التوزيع: دار النشر المغربي، ط 1، الرباط، المغرب.

لوتمان، بوري. (1986). مشكلة المكان الفن: المكان و الدلالة. ترجمة سبزا قاسم، مجلة ألف العدد .“6 ”

لحميداني، حميد. (1985). الرواية المغربية و رؤية الواقع الاجتماعي. دار الثقافة، الطبعة 1، المغرب.

لحميداني، حميد. (1991). بنية النص السردي. المركز الثقافي العربي، الطبعة:1، الدار البيضاء – المغرب.

لحميداني، حميد. (1990). النقد والإيديولوجيا: من سوسيولوجيا الرواية إلى سوسيولوجيا النص الروائي . المركز الثقافي العربي، ط:1، بيروت – لبنان .

مرتضى، عبد الملك. (2005). في نظرية الرواية: بحث في تقنيات السرد. دار الغرب للنشر والتوزيع، وهران – الجزائر.

يقطين، سعيد. (1997). قال الراوي: البنية الحكائية في السيرة الشعبية. المركز الثقافي العربي، ط: 1، الدار البيضاء – المغرب.

يعقوب، جعفر. (2020). حارس زهرة الأوركيدا. دار ومكتبة رؤى للنشر، الطبعة 1، مطبعة تايلوس.

Dr Mustapha Saidi is a senior lecturer of Arabic and Islamic Studies at the University of the Western Cape. He has lectured at UWC since 2003 and successfully supervised numerous Honours, Masters and PhD dissertations during this time. His areas of research include Arabic literature, Islamic Studies, Islamic Theology & Philosophy, Linguistics & Translations and TAFL. Dr Saidi is also a Sworn Translator and ex-Officiol Commissioner of Oaths registered with the South African High Courts for the languages of Arabic, French and English since 2002. He has published extensively in accredited journals. Furthermore, he has participated and presented papers at numerous local and international conferences, colloquiums and webinars.

Assoc. Prof. Ali A.E.M.H. Farhan is a Bahraini citizen who is currently employed at AlAhlia University in Bahrain as an Associate Professor of the Arabic language. He has held the position of Chairperson of the Department of Arabic and General Studies until September 2020 and is currently the Head of the Centre for Arabic and Middle Eastern Studies. He has been teaching Arabic for 31 years and has also published numerous book chapters and articles in the field of the Arabic language, literature and literary criticism. He is also an External Examiner for UWC and is involved in numerous Master Graduate examinations. In addition, he has participated and presented papers at numerous local, regional and international conferences, colloquiums and webinars.

اتجاه طلبة التعليم الأساسي نحو تعلم اللغة العربية بوصفها لغة إضافية ثانية

فاطمة الشيخ

fcheikh@alghazali.co.za

مستخلص البحث

يهدف البحث الوصفي هذا إلى دراسة اتجاه عينة من طلاب التعليم الأساسي نحو اللغة العربية، كلغة إضافية ثانية واستخراج بعض العوامل النفسية التي تؤثر في تعلمها. ذلك باستخدام استبيان يقيس اتجاه أفراد العينة نحو تعلم هذه اللغة. تكونت العينة من ٩٠ طالباً وطالبة من طلبة التعليم الأساسي في معهد الغزالى بمدينة بيروت. وقد أسفر البحث عن النتائج التالية: يتميز الاتجاه العام للأطفال نحو اللغة العربية وتعلمتها بالإيجابية والحب. يواجه الأطفال بعض الصعوبات في تعلم اللغة العربية خاصة في مهارة القراءة. يمتلك الأطفال وعياً باستراتيجيات تعلم اللغة العربية. يعاني المتعلمون من عدم النقاء في أنفسهم، كمتعلمين للغة العربية، ويعانون من القلق عند التحدث بها. ترفع قيمة اللغة العربية والبيئة التعليمية الممتعة والعلاقة مع المعلم دافعية تعلم اللغة العربية. امتلك الطلاب قدرة من المعلومات حول اللغة العربية ورغبة في تطوير برنامج اللغة العربية المعتمد في مدرستهم.

الكلمات المفتاحية اللغة العربية الإضافية الثانية- الاتجاه- استراتيجيات التعلم

Exploring the Attitude of the Foundation Phase Learners toward Learning Arabic as a Second Additional Language

Fatima cheikh

fcheikh@alghazali.co.za

Abstract

This study investigated the attitude of children towards Arabic and the psychological factors that affected the learning of Arabic. The Descriptive Analytical method was employed in this study by collecting data through a semi-structured interview with ninety foundation phase learners at Al Ghazali College. The sample group, comprised of learners studying Arabic as a foreign language, demonstrated notable motivation, even in facing challenges such as anxiety and diminished self-confidence. Learners were driven to acquire Arabic by factors such as recognizing the significance of learning the language, experiencing a pleasurable learning environment, and benefiting from a supportive teacher-student relationship. The study's findings highlighted a positive and informed attitude among learners towards Arabic and its acquisition. Learners possessed an extent of knowledge about Arabic and a desire to improve the approved Arabic curriculum of their school.

Key Words: Attitude, learning strategies, second additional language

مقدمة البحث

في ظل التحولات الراهنة التي تشهدها المجتمعات، يصبح سؤال الهوية مطلباً أساسياً. وبما أن اللغة هي مقوم من مقومات الهوية فإن الحفاظ عليها هدف أساسى يجب أن تتطابق من أجل تحقيقه الجهد الفردية والمجتمعية وحجر الأساس في ذلك هو التعليم. تحقيقاً لذلك لا بد أن يقوّم تعليم اللغة العربية، سواء للناطقين بها أو بغيرها، على أساس عملية ترقى بالمعلمين وبالمناهج وكذا باليقظة التعليمية، حتى تحب هذه اللغة العظيمة إلى نفوس الأطفال والكبار لأن نفورهم منها سيتسبب في اضمحلال لغة عالمية، يتحدث بها أكثر من 400 مليون شخص، لغة لها قدسيّة وخصائص فريدة تميّزها عن أيّة لغة أخرى.

مشكلة البحث

يشكل تعلم اللغة العربية هدفاً مشتركاً لمعظم المسلمين الأعاجم، باعتبارها لغة للعبادة وارتباطها بالقرآن الكريم. هذا السعي الحثيث على الرغم من إيجابيته، خلق نوعاً من الفوضى في توظيف المناهج والمعلمين، مما أثر سلباً على المخرجات التعليمية وجودة التعليم، حيث نتج عن ذلك متعلم مضطرب بين حالي الرغبة والنفور، تجاه تعلم هذه اللغة، أي بين حبها واحترامها وبين استصعبها

والملل منها. وللإرجاع المتعلم من هذه الحالة، يحتاج أن نفهم العوامل التي تسهم في عملية تعلم اللغة الأجنبية خاصة العوامل النفسية. يدرس هذا البحث الحالة التي يعيشها المتعلم من خلال الإجابة على مشكلة البحث والتي ترتكز في تعلم الأطفال اللغة العربية كلغة ثانية واتجاههم نحوها.

أسئلة البحث

1. ما اتجاه الأطفال العام نحو اللغة العربية وتعلمه؟

2. ما خصائص مكونات اتجاه الأطفال نحو اللغة العربية وتعلمه؟

3. ما الصعوبات التي تواجه الأطفال في تعلم اللغة العربية؟

4. ما الاستراتيجيات التي تسهل تعلم اللغة من وجهة نظر الطفل؟

5. ما العوامل النفسية الأخرى التي تؤثر في تعلم اللغة العربية؟

أهداف البحث

1. معرفة اتجاه العام لأطفال العينة نحو اللغة العربية وتعلمه.

2. معرفة خصائص مكونات اتجاه أطفال العينة نحو اللغة العربية وتعلمه.

3. معرفة الصعوبات التي تواجه أطفال العينة في تعلم اللغة العربية.

4. تحديد الإستراتيجيات التي تسهل تعلم اللغة العربية من وجهة نظر العينة.

5. دراسة بعض مظاهر العوامل النفسية الأخرى التي تميز استجابات أطفال العينة في مقياس اتجاه

أطفال العينة نحو تعلم اللغة العربية وتعلمه.

حدود البحث

• **الحدود البشرية:**

طلاب مرحلة التعليم الأساسي.

• **الحدود المكانية:**

معهد الغزالى بمدينة بريتوريا في جنوب أفريقيا لسنة 2020

أداة البحث

استبيان لقياس اتجاه الأطفال نحو اللغة العربية وتعلمه.

الدراسات السابقة

الدراسات السابقة لاتجاه نحو المادة الدراسية بصفة عامة واللغة الأجنبية بصفة خاصة.

قام (Getie 2020) بدراسة كمية وكيفية للبحث عن العوامل التي تؤثر على اتجاه طلبة الصف العاشر نحو اللغة الإنجليزية كلغة أجنبية في مدرسة (Comprehensive Debremarkos) في مدينة Debre Markos في عينة عشوائية مكونة من 301 طلاب واختير تسعه طلاب للمناقشة الجماعية المركزية. حيث قام الباحث باستجواب معلمي اللغة الإنجليزية للصف العاشر خلصت النتائج إلى أن الطلبة لهم اتجاه إيجابي نحو اللغة الإنجليزية، وأن هناك عوامل اجتماعية ثارت بشكل إيجابي على اتجاه المتعلمين، مثل: تأثير متحدثي اللغة الإنجليزية والأقران والوالدين، وكذلك العوامل المتعلقة بالسياق التربوي، مثل: الكتاب المدرسي والمصادر التعليمية التي كان لها تأثير إيجابي. أما العوامل الأخرى المتعلقة بالسياق التربوي، مثل: الصنف الدراسي والبيئة التعليمية، فكان لها تأثير سلبي على اتجاه المتعلمين نحو اللغة الإنجليزية. (Getie, 2020)

هدف Isleem (2014) من ناحية أخرى، إلى دراسة اتجاه تأثير اللغة العربية كلغة أجنبية، على دافعية الطلاب لتعلمها، وعلى التزامهم بذلك، والهدف الثاني: هو كشف تصورات الطلبة حول اللغة المحدثة واللغة المعيارية في الفصل، وتأثيرها على نمو اتجاهاتهم نحوها كلغة أجنبية، ودافعيتهم نحو تعلم اللغة العربية وتقافتها. استخدم الباحث استبياناً مكوناً من ثلاثة أجزاء. توصلت الدراسة إلى النتائج التالية: هناك تطور إيجابي لتصورات الطلبة حول تعلم اللغة العربية المحدثة، عكس اتجاههم السلبي نحو تعلم اللغة العربية المعاصرة واستخدامها في الفصل، كما شكلت الدافعية الدرائجية أهم العوامل التي تدفع الطلبة لمتابعة دراستهم في المستوى المنقّم من اللغة العربية. (Isleem, 2014)

قام الشيندا (2012) بدراسة حول الاتجاهات والدوافع المحفزة والمتّبّطات لدى المتعلّمين الماليزيّين غير المسلمين للغة العربية، كلغة أجنبية في سياق التّعُّد الثقافي بماليزيا. هدف الباحث من خلال دراسته إلى بحث الاتجاهات والدوافع المحفزة والمتّبّطة لدى المتعلّمين الماليزيّين غير المسلمين للغة العربية كلغة أجنبية في السياق الماليزي. اعتمدت الدراسة المنهج المختلط، واستخدمت الاستبيان والمقابلة شبه المنظمة لجمع البيانات التي شملت 207 و 20 طالباً على التّوالي (الشيندا ، 2012). أسفر البحث عن نتائج ذكر، منها:

موقف العينة الإيجابي تجاه اللغات الأجنبية ونحو تعلم اللغة العربية وأهلها.

اعتبار اللغة العربية عاملًا في تعزيز العلاقة بين المجموعات العرقية في ماليزيا.

مثّل أسلوب التدريس وسلوك المعلمين العامل الثاني المتّبّط للدافعية. وكانت العوامل الأخرى المستخرجة هي الفصول الدراسيّة، والموافق السليّمة تجاه اللغات الأجنبية، والمواد الدراسيّة، والطبيعة الإلزامية لبرنامج اللغة العربية، والدرجات المنخفضة، والقيود الزّمنيّة، ونقص فرص التواصل باللغة العربية إلى غير ذلك.

قامت معرف (2010) بدراسة اتجاهات الطلبة نحو اللغة الإنجليزية وعلاقتها بالتحصيل لدى الجنسين في ضوء أنماط الإدارة الصحفية السائدة هدفت إلى هذه الدراسة الوصفية التحليلية إلى التعرف على اتجاهات الطلبة نحو مادة اللغة الإنجليزية والفرق بين هذه الاتجاهات لدى الجنسين وعلاقة ذلك بالتحصيل فيها، ثم التعرف على آراء الطلبة نحو الإدارة الصحفية السائدة وعلاقتها بالاتجاه نحو مادة اللغة الإنجليزية. استخدمت الباحثة استبياناً موجهاً للطلبة واستبياناً موجهاً للمدرسين واختباراً تحليلياً في مادة اللغة الإنجليزية لطلبة الصف الثاني، وبلغ عدد الطلبة 420 في هذه العينة العشوائية وعينة من المدرسين مكونة من 60 مدرساً، يدرسون اللغة الإنجليزية وكانت النتائج كالتالي، هناك فروق بين الجنسين لصالح الذكور في اتجاه مادة اللغة الإنجليزية، ولكن لا توجد فروق ذات دلالة بينهما في العلاقة بين التحصيل والاتجاه نحو مادة اللغة الإنجليزية، وقد كشف البحث -أيضاً- عن عدم وجود علاقة إيجابية بين الإدارة الصحفية والاتجاه نحو مادة اللغة الإنجليزية. (المعروف، 2010)

هدفت دراسة Djigunović (2012) إلى معرفة اتجاهات والد الواقع في التعلم المبكر اللغة الأجنبية من خلال مسح عدد من الدراسات الأوروبية في المجال حيث عرضت نتائج كل من هذه الدراسات وأنواعها (كمية كانت أو كيفية أو مختلطة) والطرق التي استخدمت والتقنيات والأدوات المستخدمة من مقاييس واستبيانات والملاحظة المباشرة للأطفال. استخلصت الدراسة نتائج عده أهمها:

- أهمية البحوث حول اتجاهات والد الواقع عند الأطفال الصغار.
- اتجاهات والد الواقع المتعلمين الصغار هي ظاهرة لها طبيعة خاصة وتحتاج مقاربة خاصة.
- هناك رابط بين عامل الاتجاه والدافعة في مستوى التحصيل وهذا العاملين يتاثران بإضافة إلى العوامل الشخصية والبيئية. بالتقدم في السن ومن ثم فيما غير ثابتين.
- أما من ناحية المقاربات المستخدمة فغلب عليها النزوع إلى الدمج بين الكمي والكيفي والدراسات الطولية. (Djigunović, 2012)

أجرت Sandra (2003) دراسة عن اتجاهات نحو تعلم اللغة الأجنبية في مدارس نيوزيلاند، هدفت لقياس اتجاه المتعلمين نحو اللغات الأخرى غير اللغة الإنجليزية ولغة الماوري، تكونت العينة من أطفال الصف الثامن والتاسع وآباء المتعلمين الصف التاسع وعدد من المعلمين. الهدف من الدراسة هو معرفة تصورات واتجاه المتعلمين نحو تعلم اللغات الأجنبية ومعرفة آراء المعلمين والآباء في إدماج اللغات الأجنبية في مدارس نيوزيلاند وتجربتهم مع تعلمها.

استخدم في هذه الدراسة استبيان مع المتعلمين والحرار مع الآباء والمعلمين مع عمل مقارنة بين نتائج الدراسة ونتائج دراسة مماثلة أجريت في إنجلترا وتوصلت الدراسة إلى نتائج، منها:

- كان للمتعلمين وآباءهم اتجاه إيجابي نحو اللغات الأجنبية.
- تعلم هذه اللغات مرغوب وممكن لكثير من الأطفال.
- السن الأنسب لتعلم اللغة يجب أن يكون حوالي سن 7 سنوات.
- البنات أكثر التزاماً بمواصلة تعلم اللغات الأجنبية من الأولاد.
- الاتجاه نحو اللغات يتاثر بعوامل مختلفة كالضغوط الاجتماعية والاضطرار إلى التخلص من مواد دراسية أخرى يحبونها من أجل مادة اللغة الأجنبية. (Sandra, 2003)

أجرت Navarro-Villarroel (2011) دراسة حول اتجاهات متحدثي اللغة الإسبانية الصغار في برنامج "two-way immersion". تهدف هذه الدراسة إلى قياس اتجاه الأطفال نحو اللغة الإنجليزية واللغة الإسبانية والمدرسة والمعلمين في مدرستين من مدارس مقاطعتي ولاية مدفيست ومقارنته بأطفالٍ من نفس المقاطعة يدرسون الإنجليزية فقط، كان أطفال العينة من المتحدثين باللغة الإسبانية والمشاركين في برنامج "two-way immersion" الإسباني حيث يدرسون الإنجليزية لغة ثانية والإسبانية لغة أم. تعتبر هذه الدراسة، دراسة تجريبية بعد خضوع أطفال عينة الدراسة للبرنامج السابق لسنن متواصلتين واستخدمت الدراسة استبياناً مختصرًا لقياس اتجاه المتعلمين الرسميين في برنامج "two-way" immersion في الصفوف العليا. خلصت نتائج الدراسة إلى أن أطفال العينة التجريبية الذين خضعوا لتعلم اللغتين كانت لهم اتجاهات إيجابية نحو اللغات أكثر من العينة التي خضعت لتعلم الإنجليزية فقط، مما يمكنهم من المشاركة بفعالية في المجتمع دون أن يفقدوا لغتهم وثقافتهم الأم. (AlMansour, 2016). قام (Navarro-Villarroel, 2011) بدراسة تأثير الاتجاه على اكتساب اللغة الأجنبية. تركز الدراسة على العلاقة بين إتقان النطق لدى بعض الطلاب الأمريكيين الذين يدرسون اللغة العربية في جامعة جورج تاون، واتجاهاتهم نحو المتحدثين باللغة العربية. كما تكشف الدراسة وتشير إلى بعض العناصر ذات الصلة الأساسية، مثل التعرض للغة العربية والبيئة العربية، للقضاء على، أو على الأقل للحد، من الاتجاهات السلبية لدى الطلاب التي قد تعيق عملية اكتساب النطق. أظهرت النتائج أن الطلاب الذين لديهم اتجاهات جيدة تجاه الناطقين باللغة العربية، والذين زاروا أو أقاموا في بلد ناطقة باللغة العربية، لديهم أفضل أداء في النطق، في حين أن أولئك الذين ليس لديهم اتجاهات جيدة أو أقاموا لفترة طويلة في بلد ناطقة بالعربية، لديهم أضعف أداء.

رتبت الدراسات من الأحدث إلى الأقدم، ركزت أغلب الدراسات على أطفال المدارس، وأما الأدوات المستخدمة لجمع البيانات فطغى عليها الاستبيان والمقابلة واتبعت الدراسات في الغالب المنهج الوصفي التحليلي كمنهج للدراسة. تشتهر هذه الدراسة في المنهج والأداة حيث استخدمت المنهج الوصفي والاستبيان بما يخدم أهدافها ومشكلتها. تتميز هذه الدراسة أنها ركزت على الأطفال الصغار واتجاههم نحو اللغة العربية لغة إضافية ثانية مع استغلال أداة البحث لاستخراج استراتيجيات التعلم كما حدتها عينة البحث.

توصلت الدراسات إلى أن هناك عوامل تؤثر على هذا الاتجاه، مثل: العوامل الاجتماعية والعوامل الشخصية كالسن والجنس والتعرض لأكثر من لغة والداعية خاصة الداعية الزراعية والسياق التربوي كأسلوب التعليم والمصادر التعليمية والبيئة التعليمية كشخصية المدرس وأسلوب تعامله.

الإطار النظري

تعريف الاتجاه :

يتأثر تعلم الطفل وإنتجاته الأكاديمي بصفة عامة بعده عوامل، مثل العوامل النفسية والجينية والعقلية، ومن العوامل النفسية الاتجاه نحو المدرسة أو نحو المعلم أو نحو مادة بعينها.

يتكون الاتجاه نحو مثير معين غالباً من العلاقة الانفعالية التي تتكون بين المثير والاستجابة التي يحدثها أو عن طريق الارتباط الشرطي بين هذا المثير ومثير آخر. في حالة تعلم اللغة، يتعلق اتجاه المتعلم نحو المادة بالمادة نفسها وبطريقة تقديمها له، وكذلك باتجاه المتعلم نحو المعلم ونحو المدرسة وببيئة التعليمية والصفية وبخبراته التعليمية السابقة، وأخيراً باتجاه المجتمع، خاصةً وسائل التنشئة الاجتماعية نحو هذه المادة التعليمية.

يعرف الاتجاه بأنه "حالة فكرية أو موقف يتخذه الفرد إزاء موضوع ما، سواءً أكان بالقبول أم بالرفض أم بالمحايدة (المخزومي، 2001) ويرى سلطان (2003) أن الاتجاهات "هي عملية معرفية ذهنية معقدة تتمثل بالنزع والميل الثابت نسبياً نحو الأشياء والأشخاص" (عبيدات، 2012)

تعرف الباحثة بأنه مفهوم ثلاثي الأبعاد، مكون من بعد معرفي متعلق بالتصورات والأفكار والمعلومات حول موضوع معين، وبعد وجدياني يتعلق بالمشاعر نحو ذلك الموضوع، ثم بعد السلوكي الإجرائي الذي يظهر من خلال السلوكيات والأنشطة التي يقوم بها الشخص والمتعلقة بموضوع الاتجاه.

مكونات الاتجاه:

المكون المعرفي: المعرفة والمعتقدات والأفكار حول موضوع الاتجاه

المكون الانفعالي: الإحساس تجاه موضوع الاتجاه، كالحب وعده، ضد أو مع.

المكون السلوكي: السلوك الذي يميل الفرد إليه ورد فعله تجاه موضوع الاتجاه.

من التوصيف السابق ي يبدو أن الاتجاه مفهوم معقد التكوين يصعب التفريق بين مكوناته لشدة تداخلها لدرجة أن إليس وأخرون (Ellis, 1984) اعتبروا أن قياس واحد من هذه المكونات يمكن أن يعطي انطباعاً عن الاتجاه العام نحو الموضوع.

خصائص الاتجاه:

يصف بيكر Baker 1988 الاتجاه بـ:

- الاتجاه معرفي (يمكن التفكير به) وانفعالي عاطفي (الانفعالات والمشاعر المرتبطة به)
- الاتجاه له أبعاد وليس ثنائياً البعض وهذا الأبعاد تتتنوع وتتدرج بين القبول والرفض
- تهيء الفرد للتصرف بشكل معين إلا أن العلاقة بين الاتجاه والسلوك ضعيفة
- الاتجاه متعلم وليس موروثاً أو جينياً
- الاتجاه يميل إلى مقاومة التغيير لكن يمكن تغييره عبر التجارب

أنواع الاتجاهات:

اتجاهات فردية وجماعية:

الاتجاه الجماعي تشترك فيه جماعة دون غيرها أو يكون اتجاهها يتعلّق بالرأي العام نحو قضية أو شخص، أما الفردي فيكون مختصاً بشخص بعينه تكون من عوامل مختلفة.

• الاتجاه العلني والاتجاه السري:

الاتجاه العلني ما يجاهر به الفرد ولا يخاف من إظهاره والاتجاه السري هو ما يخفيه الفرد عندما يكون مستهجننا أو من نوعنا في الجماعة.

• الاتجاه الموجب والاتجاه السالب:

الاتجاه الإيجابي هو المحمل بمشاعر الحب والقبول، وأما السلبي فهو محمل بمشاعر سلبية ونفور.

• الاتجاه الذرائعي والاتجاه الاندماجي:

يتعلق الاتجاه الذرائعي بالرغبة في تعلم اللغة من أجل مصلحة شخصية، أما الاتجاه الاندماجي يكون ناتجاً عن "حب المتعلم للغة الهدف والرغبة في الاندماج مع أهل اللغة وثقافتها". (Navarro- villarroel, 2011)

أهمية معرفة وقياس اتجاه المتعلم نحو تعلم اللغة وأثره

إن معرفة نوعية الاتجاه الذي يحمله المتعلم نحو اللغة يساعد المتعلم نفسه على التحسين من أدائه الدراسي، حيث سيفهم إقباله أو عدم إقباله على اللغة الأجنبية كمادة دراسية، كما يساعد المعلم على معرفة أسباب عزوف المتعلم لمعالجتها أو أسباب الإقبال لدعمها والاستفادة منها في تطوير المواد التعليمية وإدارة البيئة الصفية.

خلصت بحوث عدة أن الاتجاه هو جزء مدمج من التعلم، ومن ثم يجب أن يكون محتوى مهما من محتويات بيداغوجية تعلم اللغة الأجنبية، وذلك أن اتجاه المتعلم نحو المادة التعليمية يؤثر في أداء هذا الأخير أكاديمياً، حيث أثبتت الدراسات أن اتجاه المتعلم الإيجابي يجعله من فئة المتعلمين القابلين للتعلم، أما الاتجاهات السلبية نحو المادة أو حتى المدرسة فهي تولد لنا متعلمين "معاقين تعليمياً" ومن جهة أخرى، فالمتعلمون الذين يواجهون صعوبات في التعلم "يكونون اتجاهات سلبية نحو المواد الدراسية والمدرسة بصفة عامة" (Geddes, 2010, p. 172)

يتكون اتجاه المتعلم نحو تعلم اللغة الأجنبية من اتجاهه نحو اللغة ونحو التعلم ونحو مجتمع اللغة وثقافته. حسب (Furnham and Bochner, 1986) فإن "اتجاهات المتعلم نحو ثقافة معينة لها تأثير كبير على اكتساب لغتها، خاصة في مجال ما يسمى بـ "الثناّف" أو "Acculturation" ." أي أن يصبح متعلم اللغة الأجنبية جزءاً من المجموعة الجديدة التي يقيم بينها ويدرس لغتها، وهذا ما سماه لمبرت (1967) بالاتجاه الاندماجي حيث أكد أن هذا النوع من الاتجاه يؤدي إلى النجاح في تعلم اللغة الأجنبية أكثر من الاتجاه الإجرائي، نفلاً عن (Getie, 2020). هذه التركيبة من الاتجاهات تظهر حجم العوامل التي تشكل وتؤثر على اتجاه نحو تعلم اللغة الأجنبية.

العوامل التي تؤثر في تشكيل الاتجاه نحو تعلم اللغة الأجنبية

حدد Conteh (2002) وغيره من الباحثين العوامل المؤثرة في تشكيل اتجاه المتعلم نحو تعلم اللغة الهدف تكمن في ثلاثة سياقات، السياق الشخصي، والسياق التربوي التعليمي، والسياق الاجتماعي (Getie, 2020, p. 8)

1. السياق الشخصي: يقصد به شخصية المتعلم وسماته:

- المتعلم الواثق من نفسه: يتميز متعلم اللغة الأجنبية الواثق من نفسه بأنه يمتلك تقديرًا عاليًا لذاته وانخفاضاً في نسبة القلق وقدرة على المخاطرة والكفاءة الذاتية، هذه الميزات تجعل مصفاته الانفعالية منخفضة مما ييسر له تعلم اللغة الأجنبية بنجاح وييسر عليه مواجهة التحديات حسب فرضيات كراشن في تعلم اللغة الأجنبية.
- المتعلم المجازف الذي يحب المخاطرة: فحب المخاطرة يجعل المتعلم ليس خائفاً من النقد أو الرفض، كما أنه لا يتردد في تجريب اللغة الهدف، إنطلاقاً أو تحدثاً، مما يضعف مستوى لهداً يكون له إقبال واتجاه إيجابي نحو تعلم اللغة الأجنبية.
- المتعلم القلق: يكون حساساً للنقد والفشل وهذا يحجم عن المشاركة في الفصل وعن إنتاج اللغة الهدف أو حتى النطق بها والاستماع لها مما يعرقل عملية الفهم في التعلم. وهذا يولد اتجاهها سلبياً نحو تعلم اللغة الهدف.

2. السياق التربوي والتعليمي:

تلعب البيئة التعليمية دوراً مهماً في تشكيل اتجاه المتعلم نحو تعلم اللغة الهدف ومن مكونات البيئة التعليمية:

- السياق التربوي التعليمي: أي كيف تقدم اللغة وكيف يتم تعليمها، هل بشكل منفر أو مرتب؟ كما تلعب عناصر أخرى دوراً في هذا الإطار مثل التفاعل بين المعلم والمتعلم، وبين المتعلم والأقران وتقييم المتعلم لدور المعلم في العملية التعليمية للغة الهدف.
- المعلم وشخصيته: يلعب المعلم دوراً أساسياً في العملية التعليمية، وفي تشكيل اتجاه المتعلم نحو المادة التعليمية، مهما اختلفت المقاربات التعليمية، من خلال تفاعله الشخصي الإيجابي أو السلبي مع المتعلم ومن خلال كفاءته في التعليم وإدارة الصف.
- المصادر والمواد التعليمية: إذا صممت هذه المواد بحيث تراعي اهتمامات المتعلم ورغباته، وكذلك مستوى الدراسي، وعمره إلى خلق المتعة في تعلم اللغة الهدف، فإنها تخلق اتجاهها إيجابياً نحو تعلم هذه اللغة.

3. السياق الاجتماعي:

تتميز اللغة بكونها مكوناً اجتماعياً، يتم تعلمها في سياق اجتماعي محض يحكمه التفاعل بين المشاركين في العملية التعليمية داخل وخارج الفصل الدراسي، بما فيهم الوالدان والرفاق ومجتمع اللغة الهدف وثقافته.

إذا كان الوالدان يحملان اتجاهها إيجابيا نحو تعلم اللغة الأجنبية واللغة الهدف خاصة فإن المتعلم سينتقل دعما في البيت، سواء على شكل مواد وأنشطة تعليمية إضافية، أو التأكيد من أن المتعلم يقوم بحل الواجبات التعليمية المتعلقة باللغة الهدف، بل إن بعض الأولياء يذهب إلى أبعد من ذلك، حيث يحاول التحدث باللغة الهدف في البيت مع المتعلم، أو يوفر له من يتحدث معه. عكس ذلك فإن الوالدين الذين يحملان تصورات سلبية ودونية عن اللغة العربية، يمتلك أطفالهم نفس المشاعر والاتجاه السلبي نحوها مما يؤثر على أدائهم الدراسي في الفصل، بل وعلى تعاملهم مع معلم اللغة العربية وواجبات المنزلية الخاصة بها.

بالنسبة للأقران، فقد يؤدي التناقض مع الأقران في الفصل أو خارجه أو تقليدهم أو الرغبة في الانتماء إلى جماعتهم إلى تشكيل اتجاه المتعلم نحو اللغة الهدف بالسلب أو بالإيجاب.

إن نظرية المجتمع إلى اللغة الهدف وإلى ثقافتها وأهلها تؤثر في تشكيل اتجاه المعلم نحوها، ففي جنوب أفريقيا عند المسلمين تكتسي اللغة العربية هالة من التقديس لارتباطها بالقرآن والإسلام، لكن هذه الصورة تهتز عندما يتعلق الأمر بتعلمهها، فالطرق المتتبعة في تدريسها تجعلها لغة صعبة مما يؤدي إلى العزوف عنها وتكون صورة سلبية عنها، خاصة وأنها ليست من المواد التعليمية الإيجابية في امتحانات الوزارة، أما صورة أهلها فهي بين الإعجاب والاحتفار حسب خبرات كل فرد مع أهلها والمصالح التي تجمعه بهم وهذا يؤثر بالسلب والإيجاب على متعلم اللغة العربية.

هناك عوامل أخرى تتدخل في تشكيل اتجاه المتعلم نحو تعلم اللغة الأجنبية مثل السن وال النوع ومستوى الذكاء واتجاه المتعلم نحو التعلم وتحصيله الأكاديمي ونوع المدرسة والمدة التي يقضيها في دراسة اللغة الأجنبية واتجاهه نحو لغته الأم.

قياس اتجاه المتعلم نحو تعلم اللغة الأجنبية

في النصف الأخير من القرن العشرين تغيرت نظرات الباحثين إلى مفهوم الاتجاه، حيث دارت نقاشات عديدة حول مدى قابلية هذا المفهوم للقياس بعد أن تغيرت النظرة إليه من حالة فسيولوجية إلى حالة عقلية، رفض السلوكيون عملية القياس تلك متحججين بأن الاتجاه غير قابل للقياس، لكن باقي المدارس عرضت آلياتها المقترحة لقياسه خاصة في مجال التعليم. في مجال اللغة الأجنبية ظهرت دراسة جوردن 1941 و كان الهدف الرئيس لها هو اختبار علاقة اتجاه المتعلم للمواد الدراسية وأداءهم الدراسي في هذه المواد وكان من بينها اللغة الفرنسية كلغة أجنبية، ثم ظهرت دراسة جاردنر ولمبرات 1972 (Schumann, 2006) حول اتجاه المتعلم نحو اللغات الأجنبية بصفة عامة، هذان الأخيران أعدا بطارية أستلة لقياس اتجاه المتعلمين، ثم دراسة بيكر (1992) والذي درس ما إذا كانت اتجاهات المتعلمين الثاني اللغة تتأثر بأكثر من عامل في الوقت نفسه (Navarro-villarroel, 2011).

وهكذا تولت الدراسات المتعلقة باتجاه المتعلم نحو اللغة الأجنبية بصفة عامة أو دراسة علاقة هذا الاتجاه بعوامل أخرى.

الحقيقة أنه يصعب قياس الاتجاه وتكمّن الصعوبات في قياس الاتجاه في نقطتين مهمتين، وهما الاتفاق على ما يجب قياسه وعلى تحويل الاستجابات الكيفية إلى معطيات كمية تساعد على التفسير والإجابة على تساؤلات البحث.

إذا كان قياس الاتجاه صعبا، فإن قياس اتجاه الأطفال أصعب، ومشاكل قياس الاتجاهات تتضاعف ويزيد صعوبتها قلة البحوث في المجالات الموجهة للأطفال الصغار، لكن معظم الباحثين يميلون إلى استخدام المقاييس مفضلين إياها على الاستبيانات، فالمقاييس تستخدم حتى لو كان الأطفال غير قادرين على القراءة، وفي الأعداد والمجموعات الكبيرة من الأطفال.

اعتمدت المقاييس التي تناطب الأطفال ما بين 5 و21 سنة في أكثرها على الوجوه الباسمة؛ لأن الأطفال بطبيعتهم عندهم استعداد فطري لقراءة الوجوه أكثر من الكلمات والأرقام (A.Machleit, 1990) وكان السبق في ذلك ل Mortimore سنة (1988) لقياس اتجاه الأطفال ذوي 7 سنين نحو الأنشطة المدرسية، وكان يضم خمس نقاط وخمسة وجوه مرتبة من "فرحان جدا" إلى "حزين جدا" حيث يختار الأطفال الوجه الأكثر تعبيرا على إحساسهم تجاه نشاط مدرسي معين، وسار على نهجها Tizared وآخرون سنة (1911) حين قاسوا اتجاه الأطفال نحو المدرسة والأنشطة المدرسية، لكنهم بدل الوجوه اختاروا صورا لأطفال مرتبة من "فرحان جدا" إلى "حزين جدا" (بتصرف عن A.Machleit, 1990)، أما الأطفال الأقل من 5 سنين فقد وجهت لهم المقاييس غير الشفهية والبصرية، لكنها كانت محصورة في مواضع معينة، مثل الاتجاه نحو العرق والقراءة.

منهجية الدراسة وإجراءاتها

منهج الدراسة

اتبعت الباحثة المنهج الوصفي التحليلي الذي يتميز بأنه "يدرس الظاهرة كما هي في الواقع ويهمّ بوصفها وصفا دقيقا ويعبر عنها كيفيا وكميا". (العسولي، 2020)، حيث اتضح، بعد تحديد مشكلة البحث وتساؤلاته، وبعد الاطلاع على الدراسات السابقة، أن هذا المنهج هو المناسب لتحقيق أهداف البحث والإجابة عن تساؤلاته.

مجتمع الدراسة

طلاب الصف التمهيدي وتلاميذ الصفوف الابتدائية لسنة 2020 من معهد الإمام الغزالى ببريتوريا بجنوب أفريقيا.

عينة الدراسة

ت تكون من طلاب الصف التمهيدي والمستوى الابتدائي الأساسي لسنة 2020 في معهد الإمام الغزالي ببريتوريا، وهو مدرسة خاصة تشمل الدراسة فيها صفات الروضة والابتدائية والثانوية. بلغ عدد أفراد العينة 90 تلميذاً وتلميذة تبلغ أعمارهم من 5 سنوات إلى 10 سنوات، يدرسون اللغة العربية كلغة إضافية ثانية بعد لغة الأفريkanس، ومادة إجبارية يومية من يوم الإثنين إلى يوم الجمعة لمدة نصف ساعة يومياً. المنهاج المتبع لهذه الفئة هو منهج البابية لتعليم اللغة العربية للأطفال الناطقين بغيرها، وهو السبب الرئيس لاختياراتها، ومن ثم فهي عينة قصدية وليس عشوائية.

أداة الدراسة: استبيان اتجاه تلاميذ العينة نحو تعلم اللغة العربية:

يتكون الاستبيان من 40 سؤالاً موزعاً على محاور: المحور المعرفي والمحور الانفعالي والمحور السلوكي، وهي في الأصل مكونات أو أبعاد الاتجاه، تحت كل محور تدرج محاور فرعية، ففي المعرفي يوجد المحور الفرعي المتعلق بالمعلومات التي يمتلكها التلميذ حول اللغة العربية بصفة عامة، وفي الجانب الانفعالي توجد المحاور الفرعية التالية: العواطف، أي ما يكتنفه التلاميذ للغة العربية من حب، والمنتعة أو الملل الذي يحسون به في تعلمها ومحور الأهمية ، أي: أهمية اللغة العربية في نظر التلاميذ ومحور التحديات التي تواجه التلاميذ في تعلم اللغة العربية. أما بالنسبة للبعد السلوكي فيندرج تحته محور فرعي مسمى بالتغييرات التي ي يريد التلاميذ إجراءها في منهج اللغة العربية ومعلمة اللغة العربية وكتب اللغة العربية والمحور الفرعي الثاني الخاص بالاستراتيجيات التعليمية التي يستخدمها التلاميذ في تعلم اللغة العربية.

تنقسم أسئلة الاستبيان إلى أسئلة مفهولة النهاية في كل المحاور، ما عدا المحور الفرعي الخاص بالتغييرات التي يود التلاميذ إجراءها في منهج اللغة العربية ومعلمة اللغة العربية وكتاب اللغة العربية، حيث كانت الأسئلة فيها مفتوحة النهاية إذ ترك المجال للطلاب للإدلاء باقتراحاتهم حول تلك التغييرات.

قامت الباحثة من أجل بناء الاستبيان بالاطلاع على الدراسات السابقة في مجال الاتجاه نحو المواد الدراسية وتعلم اللغة الأجنبية كمادة تعليمية وحددت الجوانب الرئيسية للاتجاه، ثم قامت بتوجيهه أسئلة استطلاعية لمعلمي الصفوف الابتدائية، حيث سالت كل معلم ومعلمة أن يكتبو 5 أسئلة أو أكثر حول اتجاه تلاميذ الابتدائية والروضة حول تعلم اللغة العربية والسؤال نفسه توجهت به الباحثة لتلاميذ الصف الثالث وتلاميذ الصف الرابع والصف الثامن، ولجأت الباحثة إلى الأطفال -أيضاً- إيماناً منها أنهم سينتجون عبارات وأسئلة قريبة من مستوى الطفل، وكذلك أنهم مروا بتجربة تعلم اللغة العربية كلغة أجنبية باستخدام المنهاج نفسه، ومن ثم فإن خبراتهم السابقة ستتصفح أسئلتهم وتجعلها أكثر واقعية، بعد أن جمعت كل الأسئلة التي أدلّى بها المعلمون والتلاميذ وأفرزتها وألغت المتشابه منها،

صنفتها تحت المحاور الرئيسية وأنشأت تحت كل محور محاور فرعية أخرى حسب ما استفادته من الدراسات السابقة، ثم عرضتها مرة أخرى على ثلاثة معلمات من معلمات الصنوف الأولى لمراجعة مدى مناسبتها لمستوى العينة ثم عرضتها على خبيرة في التعليم والبحوث التربوية في جامعة جنوب أفريقيا والتي أشادت بالاستبيان وبنوته، وأبدت بعض الملاحظات التي اتبعتها الباحثة وعدلت من الاستبيان. تجدر الإشارة أن اللغة المستخدمة في الاستبيان هي اللغة الإنجليزية باعتبارها اللغة الأم لأغلب أطفال العينة.

قسمت الأسئلة لثلاثة أبعاد: بعد المعرفي والبعد الانفعالي ثم بعد السلوكى، وهي مكونات الاتجاه الثلاثة كما ذكرنا سابقاً واحتوت مواضيع الاتجاه على: الاتجاه نحو اللغة العربية والاتجاه نحو معلمة اللغة العربية والاتجاه نحو المواد التعليمية ثم الاتجاه نحو تعلم اللغة العربية، أما الاستجابات فقد قسمت إلى أربع استجابات حسب السؤال واختارت الباحثة أربع استجابات بدل ثلاثة، لأن الأطفال ينزعون إلى اختيار الاستجابة الوسطى حتى بدون تفكير.

صدق الاستبيان

استخدمت الباحثة صدق المحكمين للتأكد من صدق الاستبيان، وهم في هذه الحالة كما تقدم هم المعلمون والبروفيسور من جامعة جنوب أفريقيا، وتم تعديل بنود الاستبيان حسب إرشاداتهم. لكن أكد جميعهم أن عبارات الاستبيان وبنوته تقيس ما عملت من أجله مما يؤكّد صدق المحتوى وشملت التغييرات فنات الإجابة -أيضاً- ومثال ذلك:

التعديل	العبارات الأصلية
Not good	Ugly
Good	Lovely
Little bit	Not really
Sometimes	May be
Very good	Exciting
Do you think that the Arabic should be replaced by another subject?	Do you think it's better to learn Arabic or another language?

جدول رقم (1): بين العبارات التي تم تغييرها بعد آراء المحكمين

ثبات الاستبيان:

بالنسبة للثبات قامت الباحثة ببنقية إعادة التطبيق بين محلتين، حيث اختيرت عينة عشوائية من العينة الأصلية مقدارها 28 تلميذاً من جميع المستويات الدراسية للعينة وطبقت عليهم الباحثة الاستبيان كما استعانت بالمدرسة المساعدة في اللغة العربية، والتي هي في الوقت نفسه مدرسة القرآن لصف الروضة وبلغت نسبة الالتفاق 73% ونسبة الاختلاف 27%. وتم تطبيق معادلة هولستي لمعرفة نسبة

الاتفاق بين التحليلين. بلغت قيمة معامل الثبات بين تحليل الباحثة وتحليل زميلتها 0.93 وهو معامل ثبات ذو قيمة مرتفعة تدل على ثبات الاستبيان.

النكرار الثاني	النكرار الأول	النسبة المئوية	عدد المتفق عليه	النسبة المئوية	عدد مختلف فيه	عدد الأسئلة
786	582	73%	046	27%	042	088

جدول رقم (2): يبين نسبة الاتفاق ونسبة الاختلاف بين نتائج تطبيق الباحثة وتطبيق المدرسة المساعدة

تحليل نتائج الدراسة 1. البعد المعرفي:

No.	Cognitive Dimension Information				
1.	What is the language of The Quraan?	Arabic	English	Afrikaans	Zulu
Results	No %	94%	1%	0%	1%
2.	Which country uses Arabic?	Saudi Arabia (Makkah / Madina)	America	Emaraat (Dubai)	South Africa
Results	No%	72%	6%	20%	7%
3.	Where can you use Arabic?	Anywhere	South Africa	Arab countries	No Where
Results	No %	30%	17%	32%	4%
4.	Where can you learn Arabic?	Anywhere	Arab countries	School	Madrasa
Results	No %	12%	26%	55%	25%
5.	Who can teach you Arabic?	Anyone	Arab people	Teacher	Moulna/ Appa
Results	No %	4%	35%	33%	48%

جدول رقم (3): يبين نتائج البعد المعرفي

يناقش هذا البعد الجانب المعرفي من الاتجاه والذي يتعلق بنوع المعلومات التي تتوفر عند الأطفال حول اللغة العربية وهي في مجلتها خمسة أسئلة، تبين من السؤال الأول أن 94% من أطفال العينة لديهم معرفة بكون لغة القرآن هي اللغة العربية، وهذا عامل مهم جداً في إلقاء دافعية الأطفال الأعاجم المسلمين لتعلم اللغة العربية واحترامها كلغة وكمادة دراسية، ومن واقع التحريرية العملية لاحظت الباحثة أن الأطفال لديهم هذا الاحترام للغة العربية، فإذا سقطت ورقة فيها كلمات عربية على الأرض ترى الأطفال يتسابقون إلى حملها حتى لو كانت كلمات عادية لا تحمل آيات قرآنية أو اسم الحلال، وكذلك قد تثور ثائرتهم إذا ما رأوا أو وجدوا في سلة القمامنة أو رفانا مكتوبة باللغة العربية. هذه القدسية قد تلعب دوراً معاكساً -أيضاً- حيث عندما ينظر الأطفال إلى اللغة العربية بصفتها لغة القرآن يكسونها بطابع القدسية مما يضفي عليها نوعاً من الرهبة والجدية، وهذا يتناقض مع عالم الطفل الذي يقوم التعلم فيه على المتعة والمرح مما يشكل تحدياً للمعلم وصانعي المناهج واستراتيجيات التدريس، فالمطلوب منهم خلق توازن بين طابع القدسية والجدية وبين المتعة والمرح.

في السؤال الثاني، ذكر 72% من الأطفال أن لغة السعودية هي اللغة العربية 20% منهم اختار الإمارات، أما الباقى فاختار أمريكا وجنوب أفريقيا. تكتسب السعودية شهرة كبيرة في العالم الإسلامي بسبب موقع مكة المكرمة والمدينة المنورة فيها، فهي للأعاجم المسلمين رمز للإسلام لهذا اختارها معظم الأطفال، فالمعروف عن أغلب أفراد المجتمع الذي تنتهي إليه أسر أفراد العينة كثرة ترددتهم على المدينتين المقسستين مصطحبين أطفالهم مما ينبع عن اكتساب معلومات ومهارات حول هذه الدولة العربية. بالنسبة للإمارات، خاصة دبي، فهي -أيضاً- من الوجهات المفضلة للسفر في مجتمع العينة على الرغم من أن النسبة المئوية لمن اختارها أقل بكثير من اختار المملكة السعودية، لكن قد تفسّر هذا بكون الأطفال عندما يسافرون إلى دبي، فلما يصادفون عرباً هناك إذ تتعجب المدينة بالأجانب

كان تبرير بعض الأطفال عند اختيار أمريكا وجنوب أفريقيا في هذا السؤال أنه يعيش في هاتين الدولتين جاليات عربية، وأن هناك من يتعلم اللغة العربية فيما غير العرب وهو تقسيم منطقي شيئاً ما يدل على عمق تفكير الأطفال على الرغم من أنه يدل على عدم الفهم الكلي للسؤال.

السؤال الثالث ركز على أماكن استخدام اللغة العربية في العالم، وهل يمكن استخدامها في كلّ مكان؟ يعتقد 30% من الأطفال ذلك و30% منهم يرون أن يمكن استخدامها في الدول العربية فقط، فلما الباقى فرأى 17% أنه يمكننا استخدامها في جنوب أفريقيا و4% لا يعتقدون بإمكانية استخدامها في أي مكان من العالم. هذا السؤال في الحقيقة مهم جداً، فهو ليس متعلق بمعلومة مجردة عن اللغة فقط، بل هو يحيّلنا إلى بعد آخر ستناقشه لاحقاً، وهو أهمية اللغة العربية بالنسبة لهؤلاء الأطفال، حيث إنه إذا اعتقد الطفل في أنه يمكنه استخدام اللغة العربية في أي مكان في العالم وبغض النظر عن مدى صحة المعلومة فإنها ستتشكل له دافعاً مهماً لتعلمها، خاصة وأن أفراد مجتمع العينة يحيون السفر كثيراً في أيام العطلة خارج البلاد إضافة إلى ذلك وسائل التواصل الاجتماعي وفضاء الألعاب الإلكترونية التي تسهل التواصل مع العالم الخارجي. بالنسبة للسؤال الرابع والمتعلق بالأماكن التي يمكن أن يتعلم فيها الطفل اللغة العربية، اعتقد 55% من الأطفال أن المدرسة هي المكان الذي يمكن أن يعلم اللغة العربية، و26% منهم قصروها على المدارس الدينية المسائية و25% منهم رأوا أن تعلم العربية يجب أن يتم في الدول العربية وأظن أن أجوبتهم منطقية لسنهم، فهم أول ما تعرّضوا للغة العربية تعرّضوا لها في المدارس أو في المدارس الدينية المسائية التي يلحوذون إليها بعد المدارس العادية لتعلم القرآن وما تيسّر من الدين الإسلامي، وطبعاً فتعلم اللغة يتم على أحسن وجه إذا ما ذهب المتعلم إلى بلد اللغة أو عاش هناك وخلط أهلاًها.

السؤال الخامس مرتبط بتعلم اللغة العربية أيضاً لكن يمن يمكنه أن يكون مدرساً للغة العربية، نلاحظ أنَّ 48% من الأطفال اختاروا ما يطلق عليه "الآبا والمولانا" وهم لقمان لمعلمة الدين ومعلم الدين في المدارس الإسلامية والمدارس الدينية المسائية كأشخاص مناسبين لتعليم اللغة العربية، وهذا يُعدهنا إلى النقطة التي ناقشناها في السؤال الأول، وهو ارتباط اللغة العربية بالقرآن والدين الإسلامي في أذهان الأطفال. لكنَّ الملاحظ أنَّ بعض الأطفال (35%) يعتقدون أنَّ أي شخص عربي يمكنه تعليمهم اللغة العربية، وهذا يعكس ظاهرة خطيرة منتشرة في هذا المجال، وهي أنَّه ليس كلَّ أصحاب اللغة مؤهلين لتعليمها، فمعلم اللغة الأجنبية له معايير مهنية وشخصية وغيرها تحكم عمله وتحدد كفاءته ومردوده الإنتاجي، وبما أنَّ تفكير الطفل وآرائه تعكس ثقافته وأفكار مجده ومجتمعه فإننا يمكن أن نقول: إنَّ هذا الاعتقاد سائد في المجتمع -أيضاً- ويؤكد ذلك خبرة الباحثة باعتبارها تعيش مجتمع طفل العينة نفسه وتشغل في مجال تعليم اللغة العربية للناطقين بغيرها في المجتمع لسنوات طوال مما يفسر لنا الوضع السيء الذي آل إليه تعليم اللغة العربية في المجتمع المحلي.

2. بعد الوجانبي:

يشير هذا البعد الانفعالي إلى النواحي الشعورية والانفعالية التي يحملها الفرد نحو موضوع الاتجاه، فهو مكون "يتصل بمشاعر الحب والكراهية التي يوجهها الفرد نحو الموضوع، أي درجة تقبل الشخص لموضوع ما، أو نفوره من هذا الموضوع" (شمامعة، 2010) حسب ما يواجهه فيه من صعوبات وما يعتقده فيه من أهمية، وانطلاقاً من هذا دارت أسئلة الاستبيان حول ما يحسه الطفل نحو تعلم اللغة العربية من حب ومتعة أو صعوبة وإحساس بالأهمية أو عدم القيمة ثم ما يواجهه من صعوبات في تعلمها وقسمت إلى ثلاثة محاور فرعية نعرضها فيما يلي مع النتائج والتحليل.

البعد الفرعي الأول: مشاعر الحب والمتعة وغيرها تجاه اللغة العربية وتعلمتها

No.	Dimensions: Affective				
	Emotions				
6.	Do you like Arabic?	Yes	Sometimes	A little	No
	No%	86%	4%	1%	1%
7.	Do you Enjoy the Arabic period	Yes	Sometimes	A little	No
	No %	80%	13%	3%	1%
8.	Does learning Arabic make you proud?	Yes	Sometimes	A little	No
	No %	84%	3%	6%	3%
9.	What do you enjoy the most in the Arabic class	Reading Arabic	Speaking Arabic	Listening Arabic	Writing Arabic
	No %	28%	23%	30%	38%
10.	How many days in the week do you want to learn Arabic at the school?	Every day	3 days	4 days	No day(non)
	No %	77%	9%	7%	4%
11.	Where do you want to see Arabic language?	Every where	At the school only	In my house and my family	No where
	No %	42%	43%	12%	1%
12.	How you feel about the Arabic teacher?	Exciting(very good)	good	Boring	Not good
	No%	51%	42%	4%	0%
13.	What do you like to use to learn Arabic?	Quran	Games	Stories	Songs
	No %	65%	33%	33%	10%

(جدول رقم 4) نتائج البعد الوج다كي: البعد الفرعي الأول (الحب والمتعة

أجاب 86% منهم يحبون اللغة العربية في مقابل 1% منهم الذين ذكروا أنهم لا يحبونها، وأكد 80% منهم أنهم يستمتعون بحصصها، و77% ي يريدون تعلمها كل يوم في المدرسة في مقابل 4% لا يريدونها في المدرسة أساساً، و13% أجابوا أنهم أحباباً يستمتعون بها، وفي السياق نفسه 84% منهم فخورون بتعلمهم اللغة العربية في مقابل 3% أجابوا بالنفي، وفهما يخص الاستمتاع بمهارات اللغة حازت مهارة الكتابة على أعلى نسبة 38% وبعدها مهارة الاستماع 30% ثم مهارة القراءة 28% وأخيراً مهارة المحادثة بنسبة 23%. وعندما سئل الأطفال عن أين يريدون رؤية اللغة العربية؟ أجاب 42% منهم رغبتهما في رؤيتها في كل مكانٍ، و43% من الاستجابات أكدت رغبة رؤية اللغة العربية في المدرسة كما أكد 77% منهم أنهم يودون تعلم اللغة العربية كل يوم، و 9% اختاروا 3 أيام كمدة لتعلمها.

في سؤال عن إحساسهم تجاه معلمة اللغة العربية، أجاب 51% أن المعلمة جيدة جداً ومتعدة و42% أجابوا أنها جيدة. يلعب معلمو اللغات الأجنبية دوراً مهماً في تشكيل اتجاه ومشاعر المتعلمين للكتابة، وجد Jean-Marc Dewaele في دراسته حول الاستماع واللقاء حول اللغة الأجنبية وتاثير المتعلم والمعلم كمتغيرين في الدراسة "أن هناك علاقة إيجابية بين الاتجاه نحو المعلم والاستماع بتعلم اللغة الأجنبية، حيث إن المعلم الجيد والمحبوب يعزز حماس المتعلمين" (Dörnyei & Csizér, 1985; Gardner, 1998; Dewaele, 2018)، إن المشاعر الإيجابية التي يحملها معظم الأطفال في هذا البحث للغة العربية، قد تكون لها علاقة بالمشاعر الإيجابية التي يحملونها للمعلمة كما أشارت إلى ذلك الدراسة السابقة. وقد تكون هذه المشاعر الإيجابية نتيجة البيئة التعليمية في فصول العربية في المعهد، إضافة إلى الاحترام والتقديس الذي يصبغه الأطفال وذووهم على اللغة العربية، حيث إنها مرتبطة بهوبيتهم الدينية كمسلمين، ويعود ذلك افتخارهم بكونهم يتعلمون هذه اللغة في المدرسة وأنهم يرغبون بنسبة 42% رؤية اللغة العربية في كل مكان و43% يريدون رؤيتها في المدرسة.

المثير للانتباه في النتائج الخاصة بالاستماع بمهارات اللغة نلاحظ أن المهارتين اللتين حازتا على أعلى نسبة كانتا مهارتي الكتابة والاستماع مع أن المنهاج المطبق - وهو منهاج البابية - يركز على مهارتي المحادثة والاستماع ثم القراءة، أما الكتابة فالمساحة المخصصة لها ضيقة، وعلى الرغم من ذلك ذكر الأطفال أنهم يستمتعون بها، إذا استخدمنا نظرية فيجوتسكي 1978 (زملاه)، أي: النظرية الاجتماعية الثقافية فإن الفصل الدراسي هو مكان للتفاعل الاجتماعي يسمح للنلامذة بالتفاوض وخلق المعاني وفصل اللغة العربية هو فصل تعليمي -أيضا-. ومن المفترض أن يخلق هذا الجو من التفاعل -أيضا-. لكن الملاحظ أن الأطفال يميلون إلى المهارات التي يقومون بها بشكل لا يتطلب التفاعل مع بعضهم البعض، فعندما يقوم بالكتابة في هذه السنوات فهو يمارس هذا النشاط عن طريق كتابة ونسخ الحروف والكلمات، أو عن طريق كتابة الجمل أو الفقرات البسيطة، وكذلك الاستماع فهو في هذه الحالة الاستماع إلى المعلمة أو إلى الوسائل البصرية التعليمية التي ت تعرض عليهم. يظهر ذلك واضحاً عندما نذكر الأطفال أنهم يحبون تعلم العربية باستخدام القرآن 65% والقصص 33%， وقد يكون هذا سبباً في انجذابهم إلى هذه المهارة، لأنها مرتبطة عندهم بالأناشيد العربية والرسوم المتحركة العربية، ويمكن تفسير ذلك -أيضا-. أن السنة التي طبق فيها الاستبيان، وهي سنة 2020 كان التعليم عن بعد طاغياً على التعليم العادي في أكثر أوقات السنة، ومن ثم كانت الشاشة الإلكترونية هي مصدر التعلم بالنسبة للأطفال حتى إن الباحثة لاحظت أنه في الفصول الافتراضية يزداد انتباه الأطفال وتتركز هم عندما تعطي لهم مهام كتابية أو رسم وتلوين بالمقارنة بما إذا كانت المهام شفوية، فالطفل عندما تكون حصة المحادثة باللغة العربية يحس بالملل، لأنه ينتظر دوره والأطفال في هذه المرحلة يقترون إلى الصبر، خاصة إذا ما اضطر إلى سماع الجملة نفسها أو الكلمات نفسها لأكثر من مرة، لهذا يجب أن يتنبه معلم اللغة العربية للأطفال الناطقين بغيرها أن يقدم حصة المحادثة بالتوالي مع أنشطة أخرى محببة للأطفال، خاصة الرسم والتلوين أو أنه يجعل المحادثة على شكل تفاعل اجتماعي حي وممتع بين عدد من الأطفال في الوقت نفسه، فالطفل كائن اجتماعي، والمعالجة المعرفية عنده للغات الهدف أو اللغة الأجنبية تتأثر بالتفاعل الاجتماعي والعلاقات الاجتماعية مع الآخرين، وهذا ما أكدته عدد من علماء اللغات الأجنبية الذين يؤمنون بأهمية السياق الاجتماعي في تعليم اللغات الأجنبية (بتصرف عن Habbal, 2017). بالنسبة للمحادثة فقد جاءت في نتائج دراسة متبرة مال (Mall, 2001) أن الطلبة في جنوب أفريقيا لا يقضون وقتاً في ممارسة مهارة المحادثة في تعلم اللغة العربية كلغة أجنبية، والأمر نفسه لمهارة الاستماع، والتي بالعكس أظهرت أفراد العينة في البحث الحالي الاستماع بها.

البعد الفرعي الثاني: الأهمية:

Importance					
14.	Is Arabic important to you?	Yes	Sometimes	A little	No
	No %	88%	4%	1%	3%
15.	Can Arabic help you in your life?	Yes	Sometime	A little	No
	No %	86%	7%	3%	1%
16.	Do you think that the Arabic should be replaced by another subject?	Yes	May be	A little	No at all
	No %	16%	1%	3%	77%
17.	Can Arabic help you in understanding the other subjects in school?	Yes	Sometimes	A little	No
	No %	43%	20%	19%	20%
18.	Can Arabic help you to understand the Quraan?	Yes	Sometimes	A little	No at all
	No %	91%	3%	1%	1%
19.	Can Arabic help you to be good Muslim?	Yes	Sometimes	A little	No at all
	No %	73%	3%	1%	1%
20.	Can Arabic help you when you travel overseas?	Yes	Sometimes	A little	No

(جدول رقم 5) نتائج البعد الوجاهي: البعد الفرعي الثاني (الأهمية)

إن إحساس الإنسان بأهمية الشيء يجعله يقدره ويسعى إلى اكتسابه والحصول عليه، ولللغة العربية لها أهمية لا تخفي على أحد، فهي ملزمة للقرآن الكريم بوصفها من أبرز أدوات فهم تعاليمه بالشكل الصحيح، وأهميتها تزداد يوماً بعد يوم، فكلما اكتشف الباحثون من عوامل النقص والتراجع والاندثار في اللغات العالمية الحية، زاد إقبال هؤلاء عليها (زيدان، 2011)

هذا البعد الفرعي سيكشف لنا مظاهر أهمية اللغة العربية وتعلمها عند أطفال العينة، فقد أكد 88% من الأطفال على أهمية العربية بالنسبة لهم وأنهم لا يريدون استبدالها بأية حصة مدرسية أخرى (77%) مقابل 16% أرادوا استبدالها بحصة مدرسية أخرى.

يظهر إدراك الأطفال للتلازم بين القرآن الكريم وبين اللغة العربية حينما أجاب 91% أنها تساعدهم على فهم القرآن، بل ويعتقد 86% أن العربية يمكن أن تساعدهم في حياتهم، حيث إن تعليمها يمكن أن يجعلهم مسلمين جيدين 73% ويمكن أن يجعلهم حسب اعتقاد 46% منهم يتواصلون مع العالم الخارجي بشكل دائم، وبعض الأحيان حسب ما ذكره 35% منهم، إذن يمكن القول أن 81% يعتقدون بقدرة اللغة العربية على مساعدتهم في التواصل مع العالم الخارجي وحتى على فهم بعض

المواد الدراسية في المدرسة، حيث أجاب 43% بنعم و 2% بـ "أحياناً" و 19% بـ "قليلاً". .الحقيقة أن تعلم اللغة العربية أو أيّة لغةٍ أخرىٍ كلغةٍ أجنبيةٍ قد يساعد في تعلم مواد دراسيةٍ أخرىٍ، ويساعد -حتّماً- في تعلم اللغة الأم، ففائد اللغة الأجنبية لها طابعٌ معرفيٌّ، وأوضحت العديدُ من الدراسات أن الأطفال الذين يتعرّضون لتعلم اللغة الأجنبية تكون لهم قدراتٌ معرفيةٌ أعلىٌ من اقتصار تعليمهم على اللغة الأم، ومثال ذلك ما وجده *Stewart* في دراسته حول نفس الموضوع حصل متعلّمو اللغات الأجنبية على درجات أعلى من نظرائهم في الرياضيات والقراءة (Stewart, 2005) وعرض المجلس الأمريكي لتعليم اللغات الأجنبية فوائد تعلم اللغات الأجنبية في عدّة نقاط، منها تحسّن وتطور في مهارة حل المشاكل ووظائف الذاكرة والتفكير الإبداعي، مما يؤدي إلى تحسّن مستوى هؤلاء المتعلّمين الأكاديمي، وفي مستوى القراءة، بل وحتى زيادة عدد مفردات اللغة الأم. (ACTFL)

البعد الفرعي الثالث: الصعوبات التي يواجهها المتعلّمون في تعلم اللغة العربية

	Challenges				
21.	Is it easy to learn Arabic?	Yes	Sometimes	A little	No
	No %	43%	23%	14%	16%
22.	Is it easy for you to speak Arabic?	Yes	Sometimes	A little	No
	No %	30%	25%	19%	25%
23.	Is writing from the right to left difficult for you?	Yes	Sometimes	A little	No
	No%	28%	16%	9%	45%
24.	What is the difficult part in Arabic learning?	Sounds the words	To write	To memorize/remember	To make sentences
	No %	14%	14%	25%	38%
25.	Is Arabic becoming easier with time?	Yes	Sometimes	A little	No
	No %	71%	13%	9%	6%
26.	Are the Arabic tests easy?	Yes	Sometimes	A little	No
	No %	46%	20%	9%	12%

(جدول رقم 6): نتائج البعد الوجدني: البعد الفرعي الثالث (الصعوبات)

كان أول سؤال طرح على الأطفال هو: ما مدى سهولة تعلم اللغة العربية بالنسبة لهم؟ جاءت الأجوبة مقاولةً، لكن أعلى نسبة استجابة كانت 43% والتي أبدى فيها الأطفال سهولة تعلم اللغة العربية تلتها إجابة 23% أن تعلم اللغة العربية يكون سهلاً أحياناً ثم قليلاً بنسنة 14%. عرضت عليهم الباحثة أسلمة بخصوص الصعوبات التي يواجهونها في اللغة العربية كالتحدث باللغة العربية، حيث وصفها 30% بالسهولة و 23% بأنه أحياناً تكون صعبةً وأحياناً تكون سهلة. من بين الصعوبات التي يواجهها الأطفال في بداية تعلم اللغة العربية مسألة اختلاف اتجاه القراءة والكتابة بين اللغة الأم واللغة العربية، وفي حالتنا هذه اللغة الأم هي اللغة الإنجليزية، فاللغة الإنجليزية تبدأ من اليسار إلى اليمين، واللغة العربية تعاكسها تماماً لكن أطفال العينة بنسبة 45% أجابوا أنهم لا يجدون صعوبة

في ذلك، وفي المقابل 28% يجدون الكتابة من اليمين إلى اليسار صعبة و 27% يقابلون صعوبات أحياناً، وفي إطار الصعوبات التي يواجهونها في تعلم العربية ذكر 38% أن تكوين الجمل أصعب مهمة في تعلم العربية يليه تذكر المفردات بنسبة استجابة 25% والكتابة وتهجئة الكلمات العربية بنسبة 14% لكلًّ واحدة.

في السؤال المفتوح عن الصعوبات التي تواجه الأطفال في تعلم اللغة العربية، راجعت الباحثة أجوبة الأطفال بين ما "عند مشكلة" إلى ذكر مشكلتين أو ثلاثة، وعند جردها كانت هذه الأجوبة تتمركز حول صعوبات في تعلم الكتابة والقراءة، وفي كتابة الجمل ونطق الكلمات وحفظها ومعانيها والإملاء. لكن مهاراتي الكتابة والقراءة باللغة العربية شكلتا أكبر صعوبة لأفراد العينة بالنسبة لمهارة الكتابة يمكننا تفهم ذلك، لأن المنهاج لا يركز في الكتابة خاصة في التمهيدي والسنة الأولى الابتدائية، أما القراءة فيتلقى الأطفال إضافة على حرص اللغة العربية حرصاً في قراءة القرآن والتي تبدأ من الأصوات العربية إلى الكلمات العشوائية من القرآن باستخدام منهاج "القاعدة" ثم تنتهي بقراءة القرآن نفسه. إذن يجب أن تكون عندهم مهارة القراءة أعلى من أية مهارة أخرى بسبب كثافة الحرص المخصصة لها. وهذا يطرح تساؤلاً عن مدى كفاءة منهاج الابتدائية ومنهاج القاعدة في تقديم وتعليم القراءة باللغة العربية. هذه النتائج تتماشى والنتائج التي توصلت إليها عدة دراسات، مثل دراسة خالد النجار في دراسته حول "صعوبات تعلم اللغة العربية لغير الناطقين بها بالجامعة الإسلامية بالمدينة المنورة" على الرغم من كون الفئة العمرية للعينة الحالية وعينة دراسته مختلفة، حيث يجد أفراد عينته صعوبات القراءة والكتابة -أيضاً- إضافة إلى مهاراتي الاستماع والمحادثة. (Elnaggar, 2019) والنتائج نفسها ظهرت في بحث محمود الأعظمي حول "صعوبات تعلم اللغة العربية للناطقين بغيرها: الأسباب وطرائق ووسائل العلاج- المدارس الإسلامية في الهند نموذجاً" حيث ذكر في نتائج بحثه "أن طلاب المدارس الإسلامية في الهند يواجهون صعوبات متعددة، تتمثل في مشاكل القراءة العربية وفهمها وكتابتها والمحادثة بها، لوجود ضعف لدى الدارسين في المستويات الصوتية..." (العظمي، 2017)

3. البعد السلوكي/ الأداء السلوكي:

يعتبر البعد أو المكون السلوكي جزءاً من مكونات الاتجاه الذي يعتبر موجهاً لسلوك الفرد فهو يدفعه إلى "التصير على نحو إيجابي نحو موضوع ما أو إلى التصرف على نحو سلبي، ومعنى ذلك أن الاتجاه مكون أدائي نزوعي" (شمامعة، 2010)

إذن سلوك الفرد نحو موضوع الاتجاه يختلف باختلاف الاتجاهات التي يحملها نحوه، ومن ثم يمكن ل نوعية سلوكيات الفرد نحو موضوع الاتجاه -سلبية أو إيجابية- أن تعطينا صورة واضحة عن نوعية الاتجاه. في الاستبيان الحالي طرحت أسئلة على الأطفال حول سلوكياتهم في تعلم اللغة العربية، وقد ضمَّ ذلك نوعين من السلوكيات، أولاً التغييرات التي يريد الأطفال إجراءها على منهاج اللغة العربية وعلى معلمة اللغة العربية وعلى تعلم اللغة العربية بصفة عامة، وجعلها أسهل، وكل تلك الأسئلة كانت أسئلة مفتوحة حتى تناح للأطفال الفرصة للتغيير عن التغييرات التي ينشدونها في مسألة تعلم اللغة العربية ومتصلاتها من منهاج ومعلم اللغة العربية.

ثانياً: تعلم اللغة وهذا تسأل الباحثة الأطفال عن فعل التعلم نفسه، أي: ما يفعلونه في التعلم أو ما يظنون أنهم قادرون على فعله في تعلم اللغة العربية من عد وأداء في المهارات اللغوية الأربع وعمل الواجبات المنزلية، ثم تنتقل بهم الباحثة لأعمق من ذلك بسؤالهم عن استراتيجيات التعلم التي يستخدمونها في القيام بسلوك التعلم، أي سلوك تعلم اللغة العربية عبر عرض مجموعة من استراتيجيات تعلم اللغات الأجنبية التي توصلت إليها الباحثة من خلال الاطلاع والقيام ببحث حول استراتيجيات تعلم اللغات الأجنبية والتي عرضته في الإطار النظري في محور البعد النفسي.

- البعد الفرعي الأول: التغييرات المنشودة في تعليم اللغة العربية ومنهاجها وعلميتها (أسئلة مفتوحة)

كانت الأسئلة المرقمة من 28 إلى 32 في هذا البند تتساءل عن كيفية التمكّن من تعلم العربية أو من العربية وعن كيفية جعل تعلم اللغة العربية سهلاً من وجهة نظر الأطفال، ثم عن التغييرات التي ينشدّها الأطفال في تعليم اللغة العربية ومعلمة اللغة العربية، وحتى كتاب اللغة العربية. جاءت إجابات الأطفال مقارةً جداً في جميع الأسئلة، وتتواءٍت إجابة الأطفال بين حلول تتعلق باستراتيجيات، وحلول خاصة بالتعليم، وأخرى خاصة بالتعلم، ففي استراتيجيات التعليم، أي: ما يجب أن يقوم به المعلم من أجل رفع مستوى المتعلم في تعلم اللغة وكانت كالتالي، أن يجعل المعلمة تعلم اللغة العربية أكثر إمّاعاً وأن تستخدّم الألعاب والفن وأن تزيد من نسبة الشرح للكلمات والتعليمات وتمديده وقت التدريس وأن تدرس ببطء وأن تعطي أعملاً أسهل مما تعطيه حالياً وأن تغّيّر الامتحانات، وخلافة ما سبق يطلب الأطفال من المعلمة: البطء في التعليم ومراعاة مستوى الطفل، إذ إن اللغة العربية أجنبية عن هؤلاء الأطفال، وهم يختلفون حنّما عن الأطفال العرب في استقبالهم للغة العربية والجهد الذي يبذلونه في فهمها، فأصواتها ومعانٍها مألوفة عندهم، أما الطفل الأجنبي ف تكون سرعة استيعابه أقل بكثير، لهذا ما أشار إليه الأطفال بضرورة عدم العجلة في الكلام، وحّتى عدم العجلة في رؤية المخرجات التعليمية المنشودة أمر بالغ الأهمية، وقد أكدت بحوث وتوصيات كثيرة من معلمي اللغات الأجنبية، ذكرت Kaplan في مقالها حول استراتيجيات تعليم اللغات الأجنبية بعض شهادات المعلمين الخبراء حول هذا الموضوع، أن المعلم يجب أن يتّنطر خمس دقائق بعد طرح الأسئلة أو التعليمات ليعطي الوقت للمتعلّمين للتفكير ويعطي لهم الفرصة -أيضاً- للترجمة ثم معالجة التفكير ثم الترجمة إلى اللغة الهدف هذا من ناحية Kaplan, 2019) ومن ناحية أخرى فكلام المعلم ليس أداة لتوصيل المعلومات لكنه يعتبر نموذجاً للقليل والمحاكاة لكيفية التحدث ولكيفية استخدام اللغة ومن ثم فإن جودة كلام المعلم لها أهمية كبيرة لهذا نجد أن المعلم الفعل يكيف ويتطور طريقة كلامه بطرق إيجابية فعالة وأهمها الكلام أو التحدث ببطء واستخدام الجمل القصيرة. خلق المتعة في الفصل وإعطاء أنشطة ممتعة وسهلة واستخدام الألعاب في التعليم، وهذا من مسلمات تعليم الأطفال في أي مجال أو مادة تعليمية كانت، وخاصة في اللغات الأجنبية لما تحمله من جدة وغرابة في بداية تعليمها.

أما بالنسبة لكتاب العربية فلم يهتم الأطفال كثيراً باقتراح أية تغييرات غير ما ذكره واحد منهم، حيث طالب بتغيير الغلاف 2 طالبوا بتغيير الكلمات و3 آخرون اقترحوا إضافة المزيد من الصور، أما 6 آخرون من الأطفال فاقتربوا إضافة المزيد من الأنشطة، أي: قدم 9 اقتراحات بالتغيير في الكتاب، أما الباقى فلم ير أن كتاب اللغة العربية يحتاج لأية تغييرات.

فيما يخص الشق المتعلق باستراتيجيات التعلم، فقد اقترح الأطفال عدة أساليب واستراتيجيات لتسريع التعلم وجعله أكثر فعالية وسهولة نالخصها فيما يلي:

- يجب أن نستمع أكثر
- يجب أن نقرأ أكثر
- يجب أن نكتب أكثر
- يجب أن تتحدث أكثر
- التركيز والحفظ والتذكر
- قراءة القرآن
- التطبيق والممارسة
- معرفة المعاني وتعلم النطق

ما اقترحه الأطفال هو ما جاء في عدة دراسات وبحوث حول استراتيجيات التعلم. هذا يعطينا فكرة جيدة عن أهمية آراء الأطفال وضرورةأخذها بالاعتبار عند القيام بالتحفيظ، أو بناء مشاريع تعليمية تخصهم، وهذه النتيجة تتوافق مع نتائج الدراسات التي عرضتها كريش *Claudine Kirsch* والتي وجدت أن الأطفال الصغار (6 سنوات) يمتلكون وعيًا بالاستراتيجيات التي يستخدمونها وكيفية استخدام الاستراتيجيات، ولهم على القدرة على توضيح آرائهم حول ذلك كما أظهرت النتائج -أيضاً- أن الأطفال نشيطون في تطوير وتكييف الاستراتيجيات الخاصة بهم، وفي تحليل البيئة وتحليل احتياجاتهم ويطورون نظريات ليزيدوا من استقلاليتهم. (Kirsch, 2012)

البعد الفرعي الثاني: استراتيجيات تعلم اللغة العربية خصائص تعلم اللغة العربية من منظور الأطفال

Learning					
33.	Can you count in Arabic?	Yes	Sometimes	A little	No
	No%	54%	9%	16%	17%
34.	Can you read in Arabic?	Yes	Sometimes	A little	No
	No%	38%	17%	23%	29%
35.	Can you speak Arabic?	Yes	Sometimes	A little	No
	No%	29%	35%	17%	16%
36.	Can you write in Arabic?	Yes	Sometimes	A little	No
	No%	61%	13%	14%	9%
37.	Do you understand the Arabic lesson?	Yes	Sometimes	A little	No
	No%	55%	22%	16%	1%
38.	Do you do Arabic homework?	Yes	Sometimes	A little	No
	No%	57%	23%	1%	16%
39.	How do you learn Arabic faster?	Seeing videos and the pictures	Listening to your teacher and the others speaking the words	Read and write more words and sentences	Act words and songs using movement and games.
	No%	29%	59%	19%	20%
40.	How do you learn Arabic words faster?	To memorize Arabic words	To use Arabic words to make sentences	Match words to pictures	Rhyming words(pairs)
	No%	55%	22%	23%	13%

جدول رقم (7): يبين نتائج البعد السلوكى

يعتقد الأطفال بنسبة 54% أنهم لديهم القدرة على العد باللغة العربية، و 25% قالوا أنهم -أحياناً- يستطيعون العد. أمّا الباقى ذكره أنّهم لا يستطيعون القيام بذلك، وفي مهارة القراءة 38% يستطيعون القراءة مقابل 29% والباقي -أحياناً- أو قليلاً 40% وفي مهارة الكتابة 61% يستطيعون و 9% لا يستطيعون مقابل 27% ذكرهوا -أحياناً- أو قليلاً ما يستطيعون، أمّا مهارة الفهم فذكر 55% أنهم يفهمون مقابل 1% لا يفهمون والباقي ذكرهوا أنهم -أحياناً أو قليلاً- ما يفهمون، وفي مهارة المحادثة ذكر 29% أنهم

يستطيعون المحادثة باللغة العربية، و35% قالوا أحياناً و17% قالوا أحياناً. أما 16% ذكرت أنهم لا يستطيعون المحادثة.

نلاحظ من النتائج السابقة أن الأطفال لا يتقون في كفاياتهم اللغوية الخاصة بالمهارات اللغوية، ما عدا مهارة الكتابة الذي يعتقد 61% من الأطفال أنهم يستطيعون القيام بها، جاءت النسبة المئوية متوسطة في فنات الإجابة على باقي المهارات، وهذا يدل كما ذكرت سابقة على عدم ثقة الأطفال في أنفسهم كمتعلمين للغة العربية، وقد يكون هذا بسبب الصعوبات التي ذكرها الأطفال سابقاً، وهذا ما يفسر إجابات الأطفال حول قيامهم بالواجبات المنزلية، حيث أجاب 57% من الأطفال أنهم يقومون بها، و23% أحياناً، وحسب خبرة الباحثة فإن الأطفال يواجهون صعوبة في القيام بالواجبات المنزلية الخاصة باللغة العربية خاصة، وأن الأمهات لا تعرفن اللغة، وتصاب الأم بالهلع عندما يطلب منها الطفل المساعدة مما يؤثر سلباً على الطفل وعلى سلوكه التعليمي.

بالنسبة للاستراتيجيات التي يستخدمها الأطفال في تعلم اللغة العربية، فقد ذكر 59% من الأطفال أنهم يتعلمون العربية أسرع عن طريق الاستماع إلى المعلمة، وإلى الآخرين عندما ينطقون الكلمات، أما 29% فيعتقدون في النظر ومشاهدة الفيديوهات والصور. يرى 20% أن تمثيل معنى الكلمات والأنشيد يسهل ويسرع تعلم اللغة، لكن 19% رأوا أن قراءة وكتابة الكلمات والجمل تسرع التعلم.

سيطرت استراتيجية حفظ الكلمات على باقي الاستراتيجيات التي تخص تعلم الكلمات بشكل سريع، حيث ذكرها 55% من الأطفال، ثم تلتها استراتيجية تطابق الكلمات مع الصور بعد ذلك جاءت استراتيجية استخدام الكلمات في جمل، أما 13% من الأطفال فاختاروا سجع الكلمات ثم ترديدها.

استراتيجيات التعلم:

تعرف استراتيجية التعلم بأنها مجموعة من العمليات والخطوات والخطط والعادات التي تستخدم لتيسير الحصول على المعلومات وتخزينها واستخدام المعلومات (Rubin, 1987)، ويعرفها (Oxford, 1993) بأنها "الأنشطة والسلوكيات والخطوات والتقنيات التي يستخدمها الطالب - غالباً - بشكل قصدي ليطور تقدمه في اللغة." (مأخوذ من Deneme, 2016)

في ضوء الدراسات السابقة، عرضنا وناقشنا في الفقرات السابقة نتائج الاستبيان التي تخص المكون أو الأداء السلوكي من الاتجاه، وقد اتضح من إجابات الأطفال وتحليلها، أنها تحمل استراتيجيات التعلم التي يستخدمها أطفال العينة في تعلم اللغة العربية، وكذلك بعض استراتيجيات لتعليم التي اقتربوها على المعلمة. هذه النتيجة كانت مفاجئة للباحثة، لأن ما ذكره الأطفال من استراتيجيات التعلم أو التعليم توافق ما عرضه كثير من الباحثين في المجال، سواء القدماء أو المعاصرین، وهذا إن دل فإنما يدل على أصالة أجيوبة الأطفال وعمقها.

إذا لخصنا ما ذكره الأطفال وأعدنا صياغته فيما يخص استراتيجيات التعلم، فإننا نحصل على القائمة التالية من الاستراتيجيات المستخدمة في تعلم العربية كلغة أجنبية أو لغة إضافية ثانية.

أسماء بعض الباحثين الذين استخدموا هذه الاستراتيجيات	الاستراتيجيات كما جاءت في الأبحاث والدراسات السابقة	الاستراتيجيات كما عبر عنها او اختارها الأطفال
Oxford 2002	استراتيجيات السماع	أن نسمع أكثر
Oxford 2002	استراتيجيات التحدث	أن نتحدث أكثر
Oxford 2002	استراتيجية القراءة	أن نقرأ أكثر
Ruben 1987	استراتيجية التذكر / الذاكرة	الذكر
Chesterfield and Chesterfield 1985	استراتيجية الحفظ	الحفظ
Chesterfield and Chesterfield 1985	استراتيجية الصيغة التعبيرية	قراءة وكتابة الكلمات والجمل استخدام الكلمات في جمل
Ruben 1987	استراتيجية خلق الروابط الذهنية	سجع الكلمات وترددها تمثيل الكلمات والأناشيد
Schumann in 1978	استراتيجية الإستيعاب	الاستماع إلى الآخرين ينطقون الكلمات
Ruben 1987	استراتيجية تطابق الكلمات والصور	استراتيجية تطابق الكلمات والصور
Martinez 1996 Chesterfield and Chesterfield 1985	استراتيجية التكرار والممارسة	استراتيجية التكرار والممارسة
Martinez 1996	استراتيجية معرفة معاني الكلمات	استراتيجية معرفة معاني الكلمات
Martinez 1996	استراتيجية معرفية	استراتيجية مشاهدة الفيديوهات والصور

جدول رقم (8): استراتيجيات التعلم المقترنة من أطفال العينة

أما بالنسبة لاستراتيجيات التعليم فقد أكد الأطفال على نقطتين مهمتين:

- البطء في الكلام والتعليم ومراعاة مستوى الطفل.
- خلق المتعة في الفصل وإعطاء أنشطة ممتعة وسهلة واستخدام الألعاب في التعليم.

من النتائج المهمة التي يجب الإشارة إليها في تحليل مكون الأداء السلوكي، تقييم الأطفال لأدائهم في تعلم اللغة العربية، حيث لاحظنا أن النسب المئوية كانت شبه مقاربة، وأظهرت لنا احتمالية عدم ثقة الطفل في نفسه وأدائه في اللغة العربية، وهو مؤشر خطير يعطى عملية التعلم كاملة حسب عدة دراسات وبحوث مثل دراسة Hayrettin TUNÇEL 2015 (Arango, 2015) ودراسة (Tunçel, 2015) التي أكدت أن الثقة بالنفس عامل مهم جداً في تعلم اللغات الأجنبية، فالمتعلم الذي يثق في نفسه يكون متساوياً في تعلم اللغة الأجنبية متقدماً عكس المتعلم الذي يفتقر إلى الثقة بالنفس (Arango, 2015)

أدى تحليل الاستبيان السابق إلى نتائج نعرضها فيما يلي:

- أظهر أطفال العينة اتجاهًا إيجابياً واضحاً نحو اللغة العربية.
- ترتبط أهمية اللغة العربية عند الأطفال بعلاقتها بالقرآن.
- يمتلك الأطفال معلومات لا يأس بها عن اللغة العربية.
- يحب الأطفال تعلم اللغة العربية ويستمتعون بها.
- لا يمتلك الأطفال ثقة في أنفسهم كمتعلمين للغة العربية كلغة أجنبية.
- يتصرف فصل اللغة العربية بالتقليدية كما يدركه الأطفال.
- يمتلك الأطفال وعيًا باستراتيجيات تعلم اللغة العربية التي يستخدمونها.
- إستراتيجيات التعلم التي يستخدمها الأطفال أو يحبون استخدامها هي:
- إستراتيجيات السمع- إستراتيجيات التحدث- إستراتيجية القراءة- إستراتيجية الكتابة - إستراتيجية التذكر/ الذكرة- إستراتيجية الحفظ- إستراتيجية الصيغة التعبيرية- إستراتيجية خلق الروابط الذهنية- إستراتيجية الاستيعاب- إستراتيجية تطابق الكلمات والصور- إستراتيجية التكرار والممارسة- إستراتيجية معرفة معاني الكلمات- إستراتيجية معرفية- إستراتيجية الألعاب اللغوية- إستراتيجية الرسم والتلوين.
- اقترح الأطفال إستراتيجيات تعليمية، لخصوصها في:

البطء في الكلام والتعليم ومراعاة مستوى الطفل - خلق المتعة في الفصل وإعطاء أنشطة ممتعة وسهلة واستخدام الألعاب في التعليم.

تميز اتجاه المتعلمين نحو اللغة العربية وتعلمها بالإيجابية والوعي بإستراتيجيات التعلم والتعليم المناسبة والمسهلة لتعلم اللغة العربية، كما أن الدافعية الناتجة عن إدراك أهمية اللغة العربية كانت مرتفعة لدى أفراد العينة على الرغم من كونهم يعانون من قلة الثقة بالنفس كمتعلمين للغة العربية كلغة أجنبية.

النتائج السابقة تحيلنا إلى الإجابة على تساؤلات البحث في الأسطر التالية:

1. ما هو اتجاه الأطفال العام نحو اللغة العربية وتعلمه؟

يتميز الاتجاه العام للأطفال نحو اللغة العربية وتعلمه في عينة هذا البحث بالإيجابية والحب.

2. ما هي خصائص مكونات اتجاه الأطفال نحو اللغة العربية وتعلمه؟

خصائص المكون المعرفي:

يمتلك الأطفال معلومات لا بأس بها عن اللغة العربية من حيث أهلها والبلدان التي تستخدمها واستطاع الأطفال أن يحددو من يصلح لتعليمها وأماكن تعليمها، كما أنها ترتبط عندهم بالقرآن والدين الإسلامي، ومن هنا تتبين أهميتها عندهم. بصيغة أخرى يمكن القول أن أهمية اللغة العربية عند الأطفال تكمن بعلاقتها بالقرآن، لكن تصورهم لفصل اللغة العربية الحالي أنه يتصف بالتقليدية ونقص الإبداع.

خصائص المكون الوجداني:

يحب الأطفال تعلم اللغة العربية ويستمتعون بها ويحترمونها ويرونها لغة مهمة لهذا تعلمها واجب عليهم، ويحمل الأطفال شعوراً إيجابياً نحو معلمة اللغة العربية، على الرغم من كل ما سبق، اتضح أن الأطفال لا يمتلكون ثقة في أنفسهم كمتعلمين للغة العربية كلغة أجنبية. ويواجهون بعض الصعوبات في تعلمها خاصة في مهاراتي التحدث والقراءة.

خصائص المكون السلوكي:

أظهر الأطفال وعيًا واضحًا بإستراتيجيات التي يستخدمونها ويفضلونها في تعلم اللغة العربية واقتربوا بإستراتيجيات يرونها مناسبة لتعليم اللغة العربية، اتسمت خصائص المكون السلوكي بـإيجابية الأطفال ورغبتهم في التغيير وتطوير برنامج اللغة العربية المعتمد في مدرستهم.

3. ما هي الصعوبات التي تواجه الأطفال في تعلم اللغة العربية؟

يواجه الأطفال بعض الصعوبات والمشاكل في تعلم اللغة العربية وحدوها في تعلم الكتابة والقراءة، وفي كتابة الجمل وفي نطق الكلمات وتهجئتها وحفظها وتذكر معانيها وفي الإملاء، شكلت مهارة القراءة أكثر مهارة اتفاق الأطفال على أنهم يواجهون صعوبة فيها، لكن هناك اختلاف حول صعوبة مهاراتي الكتابة والتحدث، أما مهارة الاستماع فقد اتفق أطفال العينة أنها مهارة سهلة.

4. ما هي الإستراتيجيات التي تسهل تعلم اللغة من وجهة نظر الطفل؟

يمتلك الأطفال وعيًا بـإستراتيجيات تعلم اللغة العربية التي يستخدمونها أو يحبون استخدامها ولخصوها فيما يلي:

استراتيجيات مهارات اللغة - استراتيجية التذكر الذاكرة- استراتيجية الحفظ- استراتيجية الصيغة التعبيرية- استراتيجية خلق الروابط الذهنية- استراتيجية الاستيعاب- استراتيجية تطابق الكلمات

والصور - استراتيجية التكرار والممارسة- إستراتيجية معرفة معاني الكلمات- استراتيجية معرفة- استراتيجية الألعاب اللغوية- استراتيجية الرسم والتلوين.

5. ما هي بعض العوامل النفسية الأخرى التي تؤثر في تعلم أفراد العينة اللغة العربية؟

أهم ما ميز استجابات الأطفال من عوامل نفسية هو عدم الثقة في أنفسهم كمتعلمين للغة العربية كلغة أجنبية الناتج عن التلاق من التحدث بها، وكذلك العوامل النفسية في التعلم، مثل عامل التذكر الذي اتضح أنه يشكل تحدياً لهم، على الرغم من ذلك، فإن هناك ارتفاعاً في الدافعية لتعلم هذه اللغة لعله مرتبط بكونها مهمة ومقصورة لديهم، إضافة إلى أن البيئة التعليمية التي يتم فيها تعلم اللغة العربية ممتعة حسب تعبيرهم وترتبطهم علاقة جيدة مع معلمة اللغة العربية.

خاتمة:

إن دراسة اتجاه الأطفال نحو لغة ما وتعلمها، إنما هو في الحقيقة أساس لرسم خارطة طريق لتطوير مناهج هذه اللغة وتطوير المهارات التدريسية لمعالمها، ودليل ذلك ما أظهره البحث الحالي من كمية المعلومات التي يمتلكها الأطفال عن اللغة العربية ووعيهم بالاستراتيجيات التعليمية والتعلمية الفعالة.

إن البحث الحالي يظهر لنا ضرورة الاستفادة من آراء وتصورات الأطفال حول الأساليب والاستراتيجيات التي تسهل تعلمهم عند بناء مناهج تعليم اللغات الأجنبية.

مراجع البحث

أولاً: المراجع العربية

الأعظمي زلماد يعقوب اذلنادي.(2017). صعوبات تعلم اللغة العربية للناطقين بغيرها: الأسباب وطرق ووسائل العلاج. تاريخ الاسترداد 6 ، يونيو، من شبكة الألوكة: <https://cp.alukah.net/library/0/119946>

الشينيدا، علاء الدين.(2012). الاتجاهات والدوافع المحفزة والمثبّطات لدى المتعلمين الماليزيين غير المسلمين للغة العربية لغة أجنبية في سياق التعدد الثقافي بماليزيا. تاريخ الاسترداد 16 ، مايو 2021، من بحث: <https://buhuth.org/ar/paper/pSat022021065907r6314>

زيدان، أشرف محمد. (2011). مكانة اللغة العربية في ضوء تلازمها بالقرآن الكريم. مجلة مداد الآداب، 14-67

شماعة، سناء. (2010). الاتجاهات النفسية والاجتماعية، أنواعها ومداخل قياسها. القاهرة: مجموعة النيل العربية.

طوالبة، هادي محمد و عبيات، هاني حتمل. (2012). اتجاهات طلبة المرحلة الأساسية في الأردن نحو مباحث الدراسات الاجتماعية من خلال الرسم. *المجلة الأردنية في العلوم التربوية*، 314-303.

معروف، سعاد. (2010). اتجاهات الطلبة نحو اللغة الإنجليزية وعلاقتها بالتحصيل لدى الجنسين في ضوء أنماط الإدارة الصفيية السائدة. *مجلة جامعة دمشق*، 771-739.

مليح، يونس والحسولي، عبد الصمد. (2020). المنهج الوصفي التحليلي في مجال البحث العلمي. تاريخ الاسترداد 1 يونيو، 2021، من موقع المنهل:

<https://platform.almanhal.com/Files/2/141822>

ثانياً: المراجع الأعممية

AlMansour, N. (2016). Effect of attitude on foreign language acquisition: Arabic pronunciation as case study. *Arab World English Journal (AWEJ)*, 7(1), 310-325.

Available at SSRN: <https://ssrn.com/abstract=2804014>
<http://dx.doi.org/10.2139/ssrn.2804014>

A.Machleit, M. M. (1990). *Measuring preschool children's Attitude. Marketing letters*, 253-265.

Arango, H. P. (2015). *Sstudent's self-confidence as a way to improve English oral production in tenth grade students at Ricaurte School*. Retrieved June 9,2021, from Universidad Libre: <https://repository.unilibre.edu.co/bitstream/handle/10901/7878/pradahernando2015.pdf?sequence=1&isallowed=y>

Chesterfield, R., & Chesterfield, K. B. (1985). *Natural Order of Children's Use of Second Language Learning Strategies. Applied Linguistics*, 6, 45-59. <https://doi.org/10.1093/applin/6.1.45>

Claudia, N-V. (2011). *Young students' attitudes towards languages*. Graduate Theses and Dissertation. Iowa, Iowa, USA.

Claudine, K. (2012). Developing children's language learner strategies at primary school. *International Journal of Primary, Elementary and Early Years Education*, 379-399.

Dewaele, J.-M. (2018). Foreign language enjoyment and anxiety: The effect of teacher and learner variables. *SAGE Journals*, 676-697.

Djigunović, J. M. (2012). Attitudes and Motivation in. *c e p s Journal*, 55-74.

Elnaggar, k. (2019). Difficulties in learning Arabic for non-native speakers Islamic University in Medina. *International Journal of Research in Educational Sciences*, 290- 353.

Furnham, A. and Bochner, S. (1986). *Culture shock: Psychological reactions to unfamiliar environments*. London: Methuen.

Geddes, J. D., Murrell, A. R., & Bauguss, J. (2010). Childhood learning: An examination of ability and attitudes toward school. *Creative education*, 1(03), 170.

Getie, A. S. (2020). Factors affecting the attitudes of students towards learning English as a foreign language. *Cogent Education*, 1- 37.

Habbal, M. S. (2017). *Classroom discourse in an Arabic foreign language classroom and the perceived benefits of interactions among learners: A case study of college-level Heritage Language Learners (HLLs) and Foreign Language Learners (FLLs)*. Retrieved 30 8, 2018, from The Ohio State University: https://etd.ohiolink.edu/!etd.send_file?accession=osu1494213839639091&disposition=inline

Karm, H.G (2017), *Teaching Culture Strategies in EFL Classroom* https://www.researchgate.net/publication/330337967_Teaching_Culture_Strategies_in_EFL_Classroom

Isleem, M. (2014). *Developing Attitudes toward Learning Arabic as a Foreign Language among American University and College Students*. Retrieved December 18, 2020, from Bucknell digitalcommons: https://digitalcommons.bucknell.edu/fac_books/112

Kaplan, E. (2019). *Essential Strategies for Teaching English Language Learners*. Retrieved June 7, 2021 <https://www.edutopia.org/article/6-essential-strategies-teaching-english-language-learners>.

Mall, M. A. (2002). Teaching of Arabic to learners in Muslim private schools in south Africa and Botswana. *Per Linguam*, 42-54.

Martinez, I. M. (1996). The Importance of language learning strategies in foreign Language Teaching. *Cuadernos de filología Inglesa*, 103-120.

Mortimore, P., Sammons, P., Soll, L., Lewis, D. and Ecob, R. (1988). *School Matters*. Open Books Publishing Ltd.

Navarro-villarroel, C. (2011). *Young students' attitudes toward languages*. Retrieved Feberary 14, 2021, from Iowa State University Capstones, Theses and: <https://lib.dr.iastate.edu/etd>

Oxford R. & L. & Hsiao T.-Y. (2002). Comparing theories of language learning strategies: A confirmatory factor analysis. *Modern Language Journal*, 86, (3), 368– 383. Google Scholar.

Rubin, J. (1987). *Learner strategies: theoretical assumptions, research history and typology*. In A. Wenden and J. Rubin (Eds.) *Learner Strategies in Language Learning*. New York: Prentice Hall.

Sandra L. M. Jon F. Schamber, June 2017. Exploring the application of a developmental model of intercultural sensitivity to a general education curriculum on diversity. *The Journal of General Education*, Volume 53, Number 3-4, 2004, pp. 311-334 (Article) Published by Penn State University Press DOI <https://doi.org/10.1353/jge.2005.0007>

Tezcan, S. & Deneme, S.. (2016). A Study on language learning strategy use of young Turkish learners. *Journal of Language Teaching and Research*, 7 (1) , 42-48.

Schumann, J. H. (1978). The acculturationmodel for second language acquisition.In R. C. Gingras (Ed.), *Second language acquisition and foreign language teaching* (27-50). Washington: Center for Applied Linguistics.

Tunçel, H. (2015). The relationship between self-confidence and learning Turkish as a foreign language. *Academic Journals*, 2575-2589.

ثالثاً: الواقع

ACTFL.2021. Benefits of language learning: <https://www.actfl.org/resources/guiding-principles-language-learning/benefits-language-learning>

Department of Basic Education. 2016. Curriculum and assessment policy statement: <https://www.education.gov.za> <https://www.education.gov.za/portals/0/cd/national%20curriculum%20statements%20and%20vocational/caps%20sal%20english%20fp.pdf?ver=2016-03-11-102216-993>

Fatima Cheikh holds a PhD in Languages, Linguistics and Literature from UNISA in Pretoria, South Africa. Her research areas are in Education, Child Psychology, Islamic Psychology, Arabic as a Foreign Language, Islamic Integration in School Curriculums, Thinking Skills, Spiritual Intelligence, Curriculum Development and Islamic Education. She is currently a director and co-founder of the African Academy for Human Development, Director and Deputy General Secretary of Mohammed VI Foundation for African Oulema South Africa NPC and an educator/curriculum Developer at Al-Ghazali College

ISSN: 2958-2199



INTERNATIONAL PEACE COLLEGE
SOUTH AFRICA

كلية السلام العالمي بجنوب أفريقيا

Knowledge · Virtue · Civilization

International Peace College South Africa | PO Box 38316 | Gatesville 7766 | Cape Town
+27 21 638 1121 | info@ipsa-edu.org | <http://www.ipsa-edu.org/>