



INTERNATIONAL PEACE COLLEGE  
SOUTH AFRICA

كلية السلام العالمي بجنوب أفريقيا

*Knowledge · Virtue · Civilization*



# Al-Wasatiyyah

IPSA Journal of Islamic and Arabic Studies

Volume 3  
Issue 1  
November 2024



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# Al-Wasatīyyah

IPSA Journal of Islamic and Arabic Studies

ISSN: 2958-2199

EISSN: 3078-5731

Volume 3  
Issue 1  
November 2024

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## Editorial Note:

Welcome to the third issue of AL-WASAṬIYYAH, IPSA's Journal of Islamic and Arabic Studies. As a peer-reviewed journal, we aim to cultivate interdisciplinary scholarship on Islam, Muslim societies, and Arabic culture, both locally and globally.

In this issue, we are thrilled to present a diverse collection of original research articles that tackle important themes relevant to today's society. Our contributors utilize various methodologies and theoretical frameworks, drawing insights from fields such as sociology, education, and religious studies, while engaging with discussions on cognitive justice, decolonization, and the recognition of traditional knowledge systems in South Africa.

We hope this issue enriches your understanding and sparks further dialogue and research in Islamic studies and Arabic culture. We invite you to engage with the articles, share your insights, and consider contributing your own research in future editions. Together, let's continue our pursuit of academic excellence and social relevance in these essential fields.

Article One examines the adoption of National Qualification Frameworks (NQFs) by around 150 countries, including South Africa. Initially aimed at addressing educational discrimination from apartheid, this study argues that the NQF has shifted towards a neo-liberal agenda, undermining its democratic goals. It contrasts the validation of Islamic Education (IE) with mainstream education, revealing how IE has been assimilated into neo-liberal frameworks, distorting its representation and marginalizing traditional knowledge systems.

Article Two is a qualitative study that investigates the role of ladies' *Mawlūd Jamāts* in preserving the Islamic tradition of *Mawlūd an-Nabi* in Cape Town, focusing on the *Sharaf al-Anām* text. Through thematic analysis of seventeen interviews, the research uncovers key themes related to the historical and cultural significance of these groups, particularly the legacy of Ḥājjah Mariam Bassier Dramat. The findings highlight how this ritual foster devotion, strengthens community bonds, and enhances social engagement within the Cape Muslim community.

Article Three explores corruption in South Africa through *al-maqāṣid al-qurāniyyah* and *maqāṣid al-sharī‘ah*, integrating *fiqh al-muwāṭanah* to address the rights and responsibilities of Muslim communities. It demonstrates how *maqāṣidi* principles can combat corruption by promoting justice, integrity, and societal welfare, while analysing the ethical foundations in the *Qur’ān* and *sharī‘ah*.

Article Four investigates Shaykh Aḥmad Mustafa Al-‘Alāwī’s *Qur’ānic* hermeneutics, focusing on his interpretation of varying levels of understanding within the *Qur’ān*. Utilizing qualitative content analysis, the study reveals how Al-‘Alāwī’s esoteric exegesis uncovers deeper spiritual meanings. It underscores the importance of inner reflection in fully grasping the *Qur’ānic* message and suggests further exploration of hermeneutics in contemporary interpretations.

Article Five delves into Islamic psychology, integrating Islamic principles into the broader field of psychology to better understand human behaviour and mental processes. It highlights a holistic approach that emphasizes spirituality and ethical frameworks in promoting mental well-being, while examining the similarities and differences between Islamic and Western psychology within the philosophical framework of *Maqāṣid*.

Article Six presents an Arabic study of the sensory space in Ahlam Mosteghanemi’s novel *Chaos of the Senses* (1998). It views sensory experiences as a symbolic language that enriches communication and meaning within the text. The study applies Ferdinand de Saussure’s semiotic theory to analyse how senses create new meanings, demonstrating that their employment adds complex symbolic dimensions to the narrative.

We are confident that the articles featured in this issue will contribute to a deeper engagement with and understanding of Islamic studies, Arabic, and culture. We invite you to enrich this discourse by submitting your research and providing constructive feedback to our journal, thereby supporting our shared commitment to promoting academic rigor and fostering impactful scholarship in the field.



# Crafting Space for Islamic Education: Questioning Neoliberalism in Qualification Frameworks

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## Abstract

This study examines the role of National Qualification Frameworks (NQFs) in validating Islamic Education (IE) within South Africa's higher education system, guided by the South African Qualifications Authority Act (SAQA, 1995). While NQFs were designed to address historical educational inequities, this research argues they align with neoliberal agendas, marginalizing traditional knowledge systems (IKS) and religious education. Using an appreciative inquiry approach (Cooperrider, 1986), the study investigates convergence and divergence in validating IE and mainstream education. Findings reveal that NQFs validate selected aspects of IE that are aligned with neoliberal frameworks, excluding spiritual and communal dimensions foundational to its holistic nature. Framed within debates on cognitive justice (Hoppers, 2021) and decolonization (Santos, 2018), this research highlights the need for inclusive frameworks that honor the intellectual and spiritual integrity of Islamic Education.

**Keywords:** National Qualification Framework, Islamic Education, Appreciative Inquiry, Neo-liberalism, Cognitive Justice.

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## 1. Introduction

Several of the most well-known and influential higher education institutions globally have their genesis in religious education. For example, for institutions such as Oxford, Harvard, Princeton, and Yale, the search for higher learning initially emerged as a seminary that centred on a Christian belief system as a foundation for all other knowledge. Similarly, in Morocco, where the first university in Africa was established, higher learning was initially focused on expanding Islamic knowledge, legal sciences, and mathematics. As the modern university reconfigured itself in parallel with the rise of secularism, religious education departments needed to fight to secure a place in higher education. The American Academy of Religion (AAR) (2020) notes that the coalescing of various global events, such as COVID-19, #BlackLivesMatter, #MeToo, environmental degradation, Islamophobia and antisemitism have highlighted the importance of offering religious studies in higher education. They argue that:

Religion should hold a meaningful place in higher education... People need to understand the controversies over religion that have shaped their society, the living reality of the various religions that are practiced in their midst, and the history of religious traditions currently influencing billions of people around the world. People need to understand how religion has been used to promote human flourishing and how at times it has been marshalled in the service of evil: slavery, xenophobia, discrimination, and so forth. And, even in what many think of as a ‘secular’ society, it is important for people to understand how religion shapes politics, law, economics, and the public sphere in general. (AAR, 2020, para. 2)

This research builds on the AAR’s robust defense of religious studies, advocating that the form and substance of these courses should retain their traditional essence to deliver a comprehensive and authentic educational experience. Modern education systems, often characterized by a secular, Eurocentric approach to science as critiqued by Santos (cited in Mirza, 2024), prioritize learning validation through individual achievements such as qualifications, certificates, or diplomas. The Organisation for

Economic Cooperation and Development (OECD) in 2006 described qualification systems as encompassing all activities leading to learning recognition, which may or may not involve qualification frameworks.

By 2021, approximately 150 countries, including South Africa, had implemented National Qualifications Frameworks (NQFs), recognised for their transformative potential in education systems (Castel-Branco, 2021). The enactment of the South African Qualifications Authority Act (SAQA) in 1995 aimed primarily at redressing educational disparities created by apartheid and its precursors. However, this research argues that, in practice, the current NQF promotes a neoliberal economic agenda, potentially clashing with the goals of equitable education reform and affecting how religious education is positioned and taught in higher education.

Although there is significant research on Islamic Education within the context of South African higher education (Haron, 2016; Tayob et al., 2011), there remains a notable disconnect in integrating Islamic Education within the existing NQF. This research seeks to bridge this gap, contributing to the broader discourse on decolonisation in higher education in South Africa, especially concerning the validation of traditional and indigenous knowledge systems marginalised during colonial and apartheid eras. It explores how Islamic Education is structured within South African universities and examines the alignment of traditional Islamic Education with the validation processes of the South African National Qualification Framework (NQF), addressing the critical question: How is the validation of learning in traditional Islamic Education integrated with the NQF validation processes?

## 2. Methodology

This research adopts an appreciative inquiry approach to frame the discussion. Appreciative inquiry is a research method used to boost innovation in organisations, and where the inquiry itself becomes a catalyst for change (Cooperrider, 1986; Kletter, 2015). Through this approach, this research argues that the existing NQF in South Africa validates learning in a manner that allows for selected aspects of Islamic Education to be recognised. It validates individualised knowledge and skills-based aspects that can be demonstrated, excluding the spiritual

and communal elements which are foundational to Islamic doctrine. In other words, qualification frameworks allow for neo-liberal learning expressions for IE to be validated and formally recognised in South African higher education.

### 3. Literature Review

#### 3.1 Qualification Frameworks: The Basis of Validating Learning in South African Higher Education.

Tuck (2007) defines a qualification framework as:

[an] instrument for the development, classification, and recognition of skills, knowledge and competencies along a continuum of agreed levels. It is a way of structuring existing and new qualifications, which are defined by learning outcomes. (p. v)

In addition, a qualification framework creates a shared understanding in terms of the information it conveys to an employer about prospective workers' competencies. It also sheds light on the relationship between qualifications and allows for the articulation of pathways at various levels (Evans-Klock, 2010).

The South African Qualifications Authority Act (SAQA) of 1995 was one of the first significant pieces of legislation to be ratified into law by the inaugural post-apartheid government. SAQA provides a uniform system of standards and quality assurance so that professional skills are recognised throughout the country (Sayed & Kanjee, 2013, pp. 16-7). This means that according to the post-apartheid state, learning and knowledge are recognised to the extent that they are included in programmes that resonate with the NQF (Sayed et al., 2016). This framework provided for the establishment of the National Qualifications Authority, which is responsible for establishing the National Qualifications Framework (NQF) (2008). The NQF integrated education and training at all levels within one framework. Under the NQF amendment of the sub-framework, it consists of ten levels, divided into three broad bands of education: General Education and Training (GET), Further Education and Training (FET), and Higher Education and Training (HET). The policy provides the overarching

framework for education programmes and pathways of articulation for all qualifications up to doctoral, or NQF 10 level (Sayed et al., 2017).

The origins of the concept of a “qualification framework” are rooted in two main European education systems that have influenced the development of contemporary education systems in many countries. According to Keevy (2013, p. 2), the two education systems that influenced or gave the initial impetus to qualification frameworks are the “English competency-based model where learners are assessed according to competencies they can demonstrate and the Scottish outcomes-based approach”. The International Labour Organisation (ILO) (2009, p. 1) traced the reforms that led to the Scottish Credit and Qualifications Framework (SCQF), which began in the 1980s, stating that “[not long] after the first of the Scottish reforms, in 1987, the National Vocational Qualifications (NVQs) were launched in England, Wales, and Northern Ireland”. As the concept took hold in other national contexts, NQFs were developed and established and became increasingly seen by more countries as a model to structure education systems, which led to the subsequent establishment of NQFs. New Zealand is recorded as having the first officially titled “National Qualifications Framework” in 1991, followed by Australia and South Africa in 1995 (ILO, 2009). The idea from the New Zealand government was to create a seamless system of education and training for all forms of learning for state-funded programmes, but also included those which were not funded by the state (ILO, 2009).

The first generation of NQFs was developed between the 1980s and 1990s. Countries that embarked on this initiative in the first generation include South Africa, Australia, New Zealand, Ireland, the United Kingdom, and France (Keevy, 2013, p. 2). Keevy et al. (2021) trace the development of qualification frameworks as shifts of power away from religious institutions to nobility, guilds, providers of training, employers, and ultimately to national governments.

The South African NQF, as noted above, was developed in the 1990s during the transition to democracy and was expected to transform the provisions and regulations of education in the country (Keevy, 2013). Recently, a continental qualification framework has been adopted in Africa. The vision of the African Continental Qualification

Framework (ACQF), adopted by the African Union in 2022, is “to facilitate the recognition of diplomas and certificates” (Hazel et al., 2022, p. 10). “The African Union Commission, the African Union member states and the regional economic communities (REC) have developed and validate this ACQF Policy document, and pledge to jointly implement and nurture the ACQF...” “The ACQF is a comprehensive and inclusive meta-referencing qualifications framework, designed to support a holistic and systemic vision of learning, qualifications, and credentials (AU, 2022, pp. 5-12).

Another aspect of validation is the recognition of prior learning (RPL), which has been adopted as a legitimised practice in most higher education institutions in South Africa. Recognition of prior learning occurs when accredited authorities recognise qualifications, credits, or prior learning aligned with accepted norms and standards (Chiyaba et al., 2022). RPL allows learners who have not had formal education but have gained significant experience in a specific field to receive or upgrade a qualification and is a formal acknowledgement by a recognised authority of prior learning (Chiyaba, et al., 2022). Formal recognition of learning is thus subject to processes and procedures that national, regional, or continental agencies legitimise. These agencies are not generally religious or communal.

As a concept that enhances social inclusion, equity, access to education, training, and employment, Chiyaba et al. (2022, p. 8) contend that Africa’s “diversity of education systems” influences recognition of learning. “Diversity in systems” refers to how years of study and schooling may differ amongst African countries (Chiyaba et al., 2022). Diversity is not extended to religious education or IKS; neither does the ACQF explicitly refer to religious education or IKS (AU, 2022).

While qualification frameworks have grown in popularity, not everyone is convinced that they can bring about the kinds of transformation articulated in policy. For example, Morrison (2020, p. 7) contends that a failure of qualification frameworks is due to introducing measures or mechanisms integral to qualification frameworks from other countries, which do not account for the nuances of diverse contexts. The NQF in South Africa was established with the intention to promote redress and equity through the education system (DoE, 1995). However, this

system incorporates a limited understanding of the diverse nature of local cultures and religions, which are custodians of knowledge, that ought to be recognised to realise true inclusivity. Despite this, it could be argued that although qualification frameworks have not made explicit provisions for IE, the intention to redress and recognise diverse forms of informal and non-formal learning opens up space for integration into and recognition by the national education system.

The National Policy and Criteria for the Implementation of Recognition of Prior Learning (SAQA, 2019) does not explicitly refer to IE. It describes non-formal learning as “planned learning activities not explicitly designated as learning towards the achievement of a qualification or part-qualification” (SAQA, 2019, p. 6). Learning at IE institutions is recognised as part of efforts to recognise prior learning in at least one higher education institution (HEI) in South Africa, although that institution’s RPL policy does not explicitly refer to either IKS or IE. Literature, policy, or procedures that describe the recognition of learning from IE institutions of higher education in African countries do not appear to be covered in existing literature. Similarly, the extent to which learning from IE institutions is recognised more widely in South Africa or elsewhere in Africa appears to be another gap in the literature.

The Department of Religion Studies (2024) at the University of Johannesburg states that prospective students with relevant qualifications from a religious seminary will be required to complete recognition of prior learning. This demonstrates two things. Firstly, IE qualifications from seminaries are not formally recognised by many institutions of higher education. By implication, to be formally recognised, learning from institutions must be validated by a higher education institution. Secondly, it demonstrates that qualification frameworks include the possibility for learning from IE to be validated. This means that although IE is recognised, it is generally not validated. In the remaining sections of the research, the basis of validation and its relation to how IE learning is formally recognised are examined.

### **3.2 Neoliberal Critique of Qualification Frameworks and the Implications for Validating Other Methods of Learning**

Mathebula (2018) effectively summarises the case of neoliberal approaches to education when he highlights how “neoliberal state education sits uneasily with the right to education but fits easily with the ideals of competitive elitism” (p.106). Despite this, the South African government opted to pursue this approach (Christie (2006, p. 378). postulated how “the global climate of neoliberal capitalism” lead the incumbent African National Congress party (ANC) to opt for market-led economic growth as a macroeconomic strategy. The Growth, Employment and Redistribution (GEAR) strategy that was introduced in 1998 was blatantly neo-liberal (Christie 2006, p. 378). The role of unions, businesses, and the ANC pushed to create a contract with the state gearing education to incorporate skills diversification to enhance employability and engender competitiveness (Allais 2003, p. 308). The NQF format appealed to democratic and egalitarian values in trying to foster redress through recognition of prior work experience and skills, and its substance is geared towards market needs and interests (Allais 2003: p. 307). As such, the NQF was presented as a key part of the GEAR [Growth Employment and Redistribution] strategy. Both are grounded in an economic growth agenda. The NQF was expected to produce the necessary sophisticated technological labour that would undergird the development of a globally competitive economy (Fataar 2011, p. 235).

In addition, an ideological critique of the Higher Education Qualifications Sub-Framework (HEQSF) indicates that the theory informing it is based on a modernist neo-liberal paradigm (Moosa 2018, p. 69). The HEQSF is a sub-framework of the South African NQF, governed by a quality assurance agency that was established to oversee the higher education sector in South Africa, the Council on Higher Education (CHE). The HEQSF provides rules regulating how qualifications and their programmes are developed in the higher education sector:

The focus of the HEQSF is to create a uniform and standard qualification framework nationally that is intended to improve access, articulation and transfer, both within and across institutions (Zawada 2020, pp.148-9).

The HEQSF, in turn, is underpinned by the Classification of Education Subject Matter (CESM) categories. “The CESM is a standardised classification system into fields of study offered at universities in South Africa, developed by the DHET” (Zawada, 2020, p. 146). The fields of study included in CESM are business, commerce, education, humanities, science, engineering, and technology (DHET, 2021). DHET (Zawada, 2020, p. 146) contends that “the accreditation, re-accreditation and the standard setting for national programme reviews are ... strictly and rigidly determined by CESM”. There is a clear link, according to Zawada (2020, p. 146) between the development of programmes in line with the CESM, their accreditation, and their funding. “The rigid control is enforced through accreditation power, the rationale for data collection in HEMIS, and funding mechanisms” (Zawada 2020, p. 149). To the extent that the HEQSF is rigidly determined by the CESM, the content of programme curricula is, by implication, similarly controlled (Zawada 2020, p. 149). The form of programme development is, therefore, highly bureaucratic to the extent that it sets rigid rules. This has implications for knowledge discourses, such as in IE, where spiritual or affective elements are challenging to measure, control, and define.

Before a learning programme can be taught at a South African education institution, it has to be accredited by the CHE and registered on the NQF, after which it is added to a qualification and learner register maintained by SAQA (Zawada, 2020, p. 144). Unless a programme is registered with SAQA, the DHET will not provide a subsidy to an institution for its provision (Zawada, 2020, p. 144).

RPL is aligned with existing programmes offered at most South African institutions. In other words, at higher education institutions, informal and non-formal learning must be recognised as meeting similar criteria to programmes and qualifications that have been developed in line with the HEQSF and CESM categories. To this extent, the validation of learning can only occur within the South African NQF, and as such, it serves as both an inclusionary and exclusionary mechanism for validating knowledge.

The next section discusses the validation of learning in IE. This includes a discussion about the recognition of diverse knowledge as paramount to realising decolonised higher education in South Africa.

### 3.3 Validating IE as a Critical Response to Decolonising Higher Education in South Africa

Al Zeera (2023) highlights in her recent book *Wholeness and Holiness in Education: An Islamic Perspective*, that IE has both intellectual and spiritual elements creating an intellectual-spiritual paradigm. This balance of the intellectual and spiritual is important “not only in the development of Islamic programs and educational systems but also in all situations, from the microcosm to the macrocosm, from the self to the universe” (Al Zeera, 2023, p.2). In addition, she notes that this balance, or wholeness, as she calls it, “helps people to operate on a wider base of knowledge by which they can see above and beyond the information provided by the senses” (Al Zeera, 2023, p. 2).

IE, according to Nurbeati (2023), “ideally functions in the preparation of high-quality human resources, both in mastering science and technology and in terms of character, moral attitudes, and the appreciation and practice of religious teachings” (p. 610). This notion is echoed by Emawati (2018), who notes that IE is about developing technically skilled individuals who also possess a positive moral compass. As such, IE pertains to both academic and spiritual development. IE can be implemented through various institutional means, including through family and family traditions (Mustafa, 2024) at the mosque (Mudzakkir, 2008), at madrassah, (Nata, 2010), through *Taklim* Assembly (a gathering where people listen to lectures) (Rifa’i, 2019), through Islamic boarding schools (a common institutional type of IE in South Africa), and elsewhere where individuals develop expertise in Islamic Knowledge (Lucia, 2022). Romdhoni (2023) notes further that IE can also be transmitted via dialogues, storytelling, repetition, and recalling.

IE is described not only as transmitting knowledge and skill but also generating a specific way of being in the world, that is not only different to but separate from the wider community. The way learning and instruction at institutions of IE are validated depends on the wider qualification system in a particular country. Although Muslim schools often incorporate the national curriculum of the countries in which they operate (Niehaus, 2011, p. 15). Tayob, Niehaus and Wiese (2011 p. 9) contend that Muslims, with respect to education, are often confronted

with “the tension between secular nation or the religious community”. Even though secular subjects are offered in most Muslim schools in South Africa, the addition of IE is presumed to bring about tension that could curtail the participation of students as citizens in the nation. In a post-secular society, where religious communities are present within a secular society (Habermas, 2006 p. 15), individuals, while being religious, like all citizens, are free to express their views and engage in debate and deliberation within the public sphere.

For many Muslims, secular education occurs in isolation. The addition of Islamic studies to this sphere has prompted a quandary in the relationship between of IE, citizenship, and the public sphere. Many Muslims in South Africa are moving away from society, and this quandary is noted as a factor causing this. Before the 1994 transition to democracy in South Africa, secular and IE were at odds with each other. The first edited volume on IE in South Africa, by Haron and Mohamed (1990), addresses several related challenges faced by Muslims in relation to education in the country. They also define a phenomenon they term “duality of education” (1990, p. 4). Muslims are a minority in South Africa, and as such they are required to embark on secular education to enter the economy while at the same time furthering their knowledge of Islam if they want to be functional Muslims (Haron & Mohamed, 1990, p. 4), which is considered a tenuous duo. In the South African context, for most Muslim children, afternoon madrasah education is a supplement to secular education (Haron & Mohamed, 1990, p.13). Madrasah classes are usually held in the afternoon at mosques, independent institutions, and private homes for the purpose of teaching basic IE to children and adolescents. Haron and Mohamed (1990, p.4) term this scenario, where IE is a supplement to secular education, “duality of education”. They consider this a problematic, though difficult to eliminate scenario (Haron & Mohamed, 1990, p.4). Duality of education has been described elsewhere as a bifurcation, dichotomy, and chasm (Waghid, 2009, p. 117; Tayob, Niehaus & Wiese, 2011, p. 8; Tayob, 2009, pp. 11, 16, 19; Dangor, 2005, pp.519-523).

In her understanding of religious education, Baiasu (2018) astutely notes that:

religious texts and experiences, or spiritual practices, such as prayer ... are often reported to involve special ineffable insights, that is, a spiritual understanding that cannot be put into words by using language in customary ways. (p, 1)

As such, religious knowledge is often based on a transcendent reality. Faith in God is a fundamental premise of religious education, and some religious epistemologies, as argued by Platovnjak and Mutanen (2023), are grounded in one of three approaches. First is fideism, which suggests that evidence is not needed to support religious beliefs. Second, is the evidentialist approach, which contends that religious beliefs need to be grounded in evidence. Third, which is midway between fideism and the evidentialist, is the reformed evidentialist who notes that in some instances, evidence is required, “but, at the same, they [reformed evidentialists] accept that some religious beliefs, which might be called basic religious beliefs, need no evidence” (Dougherty and Tweedt 2015 cited in Platovnjak and Mutanen, 2023, p. 22). In this research, the case of Islamic knowledge as a form of religious education helps demonstrate how existing qualification frameworks could accommodate Islamic knowledge by adopting the reformed evidentialist approach.

Decolonisation in the context of knowledge refers to the critique of Western knowledge as the centre of all truth. To centre the Western episteme means decentring all other knowledge through processes of delegitimisation and subjugation. Although debates relating to decolonising higher education in Africa and the Global South have existed for decades (Santos, 2018; Ndlovu Gatsheni, 2018; Mbembe, 2016; Nyamnjoh, 2019), it was the Fallist movements, especially #RhodesMustFall and #FeesMustFall in South Africa that gave the discourse impetus as a critical agenda item for postcolonial states. Crawford, Mai-Bornu & Landström (2021) highlight that decolonisation of knowledge production in higher education is necessary because of persistent asymmetries of power in the production of knowledge; some are “visible and direct”, and others are “hidden and indirect” (p. 27).

HEIs are generally bestowed with immense power that allows them to direct cognition, guide evaluations, and provide directive guidance that results in actions that align with institutional frameworks (Mekoa, 2015; Mullins, 1972). As such, HEIs have the power to direct what is being taught, the way the knowledge is facilitated, and the context in which learning takes place. To pursue a decolonised higher education institution, validation and recognition of diverse knowledge and providing platforms for dissemination of these forms of knowledge<sup>1</sup> is critical. Hoppers (2021) highlights how non-Western knowledge has historically been viewed as a knowledge type that was “not allowed to be” (p, 301). She argues for the recognition and validation of a “multiplicity of worlds” and that cognitive justice can only be realised if multiple ways of knowing are embraced (Hoppers, 2021, p. 310).

The relationship between IE and the call to decolonise higher education emerges from the fact that Muslim communities have been “racialised as ‘Other’ for over 1400 years”, by the West. To understand why Islam has been cast as a global threat, it is imperative to understand the ideological foundations of Islamophobic thinking (Carr, 2021, Para, 1). As a conduit for disseminating Islamic knowledge that is authentic and that incorporates all aspects of the doctrine, both spiritual and cognitive, IE is imperative. In essence, the way IE is framed and taught at HEIs should be part of a holistic approach, and not merely selected aspects that have been scrutinised to align with prevailing notions of scientific validity. A study conducted by Haron (2014) investigated how Islam was taught in a Bachelor of Arts programme revealed that the themes selected to be taught were adapted to meet the modern needs of the university, highlighting how critical knowledge about Islam is reconfigured in secular higher education (Haron, 2014). This reconfiguration maintains the “insider/outsider binary that further frames the debates regarding the teaching and studying of Islam at these institutions in southern Africa generally and South Africa in particular” (Haron, 2014, p. 50). In addition, this reconfiguration may impact the knowledge circulating in society, including the IE future generations will receive.

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1 We use Santos (2016) and Hoppers (2021) idea of knowledge as plural and multiple

## 4. Discussion

### 4.1 Decolonising How Learning is Validated is a Matter of Cognitive Justice

This research highlights how qualification frameworks may limit the validation of traditional knowledge, militating against the call to decolonise higher education as well as cognitive and social justice, which are policy imperatives for the South African post-apartheid State. Whilst it is widely agreed that things need to change for true recognition and validation to occur, reimagining the alternative proves a challenge when colonial systems have set the standard for decades.

To respond to the research question in the context of what has been highlighted, an initial suggestion is for policymakers to acquaint themselves with the knowledge they are trying to validate and engage with custodians of that knowledge. In doing so, the role of the university as community-centred institution may emerge, instead of the isolated ivory tower image that currently characterises most higher education. In addition, education policy in South Africa requires a fundamental shift from the conceptual paradigm to practice moving beyond policy rhetoric in a meaningful way.

The subjugation of IKS was a key mechanism of colonialism that sought to reject and delegitimise knowledge that did not centre the Western episteme in and through the production of knowledge. As such, (re)-centring traditional knowledge systems including IKS, is paramount in the pursuit of decolonising higher education and society. Pihama and Lee-Morgan (2019) argue that:

education was both a target and tool of colonialism, destroying and diminishing the validity and legitimacy of Indigenous education, while simultaneously replacing and reshaping it with an ‘education’ complicit with the colonial endeavour. (p.19)

This negation of traditional knowledge systems has resulted in psychological scars on indigenous communities for generations. (Re)-centring traditional knowledge systems are, thus, paramount in the pursuit of decolonising education and society.

With the rise of Islamophobia, the way IE is taught is critical to dispel disinformation. Kabel (2014), speaking about Islam and Islamophobia, highlights how prevailing systems are positioned in a way that legitimate neocolonialism to maintain matrices of power. In addition, Grosfoguel (2012 cited in Kabel, 2014) astutely notes how legitimised systems are characterised by their “Westernized/Christianized modern/colonial capitalist/patriarchal” tendencies, resulting in “fundamentally racist and culturally chauvinistic dimensions of the new world system” (p. 61). This has detrimental implications for the manner in which knowledge is (re)-produced in higher education institutions, as these institutions are in most cases an extension of the political economy.

Recognition of diverse knowledge is a matter of cognitive justice, and as such, this discussion draws on the work of de Sousa Santos (2016) and Hoppers (2021). In his book, *Epistemologies of the South: Justice against Epistemicide*, de Sousa Santos (2016) argues that “there is no global justice without cognitive justice” ... and that “diversity should be valorized” (p. 8). In addition, he suggests that to overcome this violence, an epistemological break away from the Western-centric tradition is necessary. By doing so, knowledge production can be reimagined and become truly emancipatory. In a similar vein, Hoppers (2021) highlights how IKS were a knowledge type “not allowed to be” (p.301). She argues for recognising and validating a “multiplicity of worlds”, and that cognitive justice can only be realised if multiple ways of knowing are embraced (Hoppers, 2021, p. 310).

In agreement with Al Zeera, this research posits that recognition of IE by NQFs must include both spiritual and academic elements, and as such, it is essential that IE, as with all forms of religious knowledge, should be taught in its entirety to prevent portraying a limited or reductionist view of the religion. In the era of widespread media misinformation and disinformation, this has become an issue of social justice.

This is not to say that IE’s spiritual and academic elements are not contested (Mirza, 2024). As such, what must be taught should not be the purview of academics in higher education. Community engagement should be used to ascertain what must be included as part

of IE, and what can or should be excluded, and on what basis. This means involving communities in messy engagements of curricula and pedagogy. What would no doubt be an unwieldy and time-consuming endeavour, nevertheless it would be naïve to think that cognitive and social justice could be achieved overnight.

## **5. Conclusion**

This research aimed to contribute to unravelling the “colonial matrix of power” (Mirza, 2024, p. 16) by examining the relationship between validating learning in IE and qualification frameworks in the context of South Africa. This research examined how learning is validated in the context of qualification frameworks, demonstrating that national agencies and higher education institutions are portrayed as the supreme mechanisms for validation. This research showed that qualification frameworks are also neoliberal instruments that validate learning in the service of market requirements for workers by recognising individual learning required for specific career pathways. The validation of learning in IE was also discussed, illustrating that this validation often results in a chasm or duality. It was also posited that when IE is validated through prevailing qualification frameworks, it results in a watered-down, reductionist and limited view of Islamic discourse, often excluding fundamental elements of the tradition. This has negative implications for how Islam and IE are understood, which could contribute to prevailing disinformation. It also highlighted how the remnants of colonialism and apartheid remain a significant feature of teaching, learning, and the pursuit of knowledge in South African higher education.

## **6. Limitations and Recommendations for Future Research**

This appreciative inquiry, based on existing research in South Africa, which is characterised by a lack of empirical data, could be construed as a limitation of this research. As such, this research proposes that the discourse would benefit from more extensive empirically driven research to highlight aspects of convergence and divergence in the Islamic Studies curricula offered at the various higher education institutions in South Africa, but also elsewhere in Africa and internationally. In addition, investigating this phenomenon in other religions would also yield interesting and important insights.

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# The Role of Ladies' *Mawlūd Jamāts* in Preserving the *Sharaf al-Anam* *Mawlūd*, An Islamic Tradition in Cape Town: A *Maqāsidi*-based *Thematic Analysis*

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## Abstract

This qualitative study explores the role of ladies' *Mawlūd Jamā'āt*<sup>1</sup> in Cape Town in preserving the tradition of *Mawlūd al-Nabī*, focusing on the *Sharaf al-Anām Mawlūd*. Using Braun and Clarke's (2006) reflexive thematic analysis and Auda's *maqāsid al-sharī'ah* framework (2008, 2021), 17 interviews were analyzed, yielding four main themes and 13 subthemes. The research applies Auda's multidimensional *maqāsid* methodology, including purpose identification, reflection on primary sources (Qur'ān and ḥadīth), framework development, and literature review. It highlights the legacy of Ḥājjah Maryam Bassīr Drāmat, interconnected practices of *Mawlūd Jamā'āt*, and the holistic benefits of *Mawlūd* events, emphasizing their role in fostering devotion, community bonds, and social well-being. The findings underscore the holistic benefits of *Mawlūd* events in fostering devotion, strengthening community bonds, and enhancing social and spiritual well-being.

**Keywords:** Cape Town, ladies, *Mawlūd*, *maqāsid al-sharī'ah*, *Sharaf al-Anam*, thematic analysis

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1 The Arabic term *Jamāt* presents a nuanced complexity, encompassing both singular and plural connotations, denoting either a singular group or multiple entities. In the South African context, this term has been adapted to refer to a Muslim community or to a collective of individuals congregating for religious or social purposes, thereby reflecting the country's rich linguistic and cultural diversity. This contextualised usage of *Jamāt* underscores the dynamic nature of language and its capacity to evolve through cultural exchange and borrowing.

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# 1. Introduction

The Muslim<sup>2</sup> community of Cape Town observes the *Mawlūd an-Nabi*<sup>3</sup> tradition annually, gathering at the mosque on the evening of the twelfth of *Rab' al-awwal*.<sup>4</sup> This significant event brings together both female and male members of the community, highlighting its importance in the community's religious and cultural practices. The cultural event, colloquially referred to as *Koemies Mawlūd*,<sup>5</sup> has been observed at the Cape since the seventeenth century, when Sufi masters, notably Shaykh<sup>6</sup> Yusuf al-Macassar, introduced it to the region. The annual perpetuation of this tradition showcases the enduring legacy of Sufism in the Cape Muslim community. This research paper explores the important role of ladies' *Mawlūd Jamāts*<sup>7</sup> in the preservation of the *Sharaf al-Anam Mawlūd*<sup>8</sup> in Cape Town. Following the *Koemies Mawlūd*, ladies from the Cape Muslim community organize a series of additional *Mawlūd* events, extending over three to six months. These supplementary celebrations demonstrate the significant role of women in perpetuating and shaping the *Mawlūd* tradition within the Cape Muslim community. This study drew upon a subset of nine ladies' *Mawlūd Jamāts*, selected from a comprehensive list of 38 *Jamāts* documented in a *Boorhaanol*<sup>9</sup> September 2021 survey. This purposive sampling strategy enabled an in depth examination of the practices and experiences of these *Jamāts*, contributing to a richer understanding of the *Mawlūd* tradition at the Cape. Contrary to expectations, the *Sharaf al-Anam Mawlūd* rather than the widely popular *Barzanji Mawlūd*,<sup>10</sup> the latter, which is commonly preferred in other contexts, is recited (Mashur, 2017). This finding highlights the distinct preferences and traditions within the Cape Town *Mawlūd Jamāts* warranting further exploration and analysis. The *Sharaf al-Anam* is attributed to the esteemed Shaykh Yusuf of Macassar,

2 Arabic word meaning one who submits in reference to the submission of Allah.

3 Arabic phrase for the commemoration of the birth of Prophet Muhammad (PBUH).

4 Third month on the Islamic lunar calendar.

5 The term *Koemies* originates from the Cape Malay vernacular in South Africa, derived from the Arabic word *khidmah*, meaning service or devotion. In the Cape Malay culture, it refers to a devotional gathering or spiritual service, highlighting the blend of Islamic traditions and South African cultural influences.

6 Arabic word for a Muslim religious leader.

7 Arabic word for a group of people who gather for the same purpose.

8 *Sharaf al-Anam Mawlūd* "Sharaf al-Anam Mawlūd" refers to Prophet Muhammad's (PBUH) birthday, symbolizing humanity's dignity. In Cape Malay tradition, it is recited during *Koemies Mawlūd* and other gatherings to honor his legacy.

9 A local newsletter published in Cape Town since the 1960s.

10 Arabic Islamic *Mawlūd* text written by Ja'far bin Hasan ibn 'Abd al-Karim ibn Muhammad al-Barzanji al-Kurdi (1690-1766).

who is credited with introducing Islam to the Cape in 1694 (Mission-of-mercy-message-of-love, 2014). This historical connection suggests that the *Mawlūd* has a rich religious and cultural heritage, tracing its roots back to this influential Sufi scholar and his migratory legacy.

This *Mawlūd* tradition was perpetuated by Sayed<sup>11</sup> Abdullah ibn<sup>12</sup> Qadi<sup>13</sup> Abdus Salaam, affectionately known as Tuan<sup>14</sup> Guru<sup>15</sup> of Tidore, who was exiled to the Cape in 1780. His students continued this practice, ensuring its survival and transmission to subsequent generations (Moulood un-Nabi, 2021, p. 21). The *Sharaf al-Anam* is a devotional text comprising sacred invocations, including peace (*salām*) and salutations (*salāt*). It is also sometimes referred to as standing (*qiyām*) or to rise (*ashraqal*), Qur'anic verses (*āyāt*), religious poems (*qaṣā'id*; *sing. qaṣīdah*) and supplication (*duā*). This diverse compilation of spiritual texts and prayers constitutes the core of the *Mawlūd* ceremony, reflecting the rich liturgical and literary heritage of Islamic devotional practices. The preservation of the *Sharaf al-Anam* transcends mere recitation, functioning as an intergenerational conduit and a poignant testament to the enduring legacy of faith within the *Mawlūd Jamāts*. This cherished text serves as a symbolic link between past and present, perpetuating the spiritual heritage and communal identity of these women's devotional gatherings. In their veneration of Prophet Muhammad (PBUH) these women exemplify the harmonious integration of religious devotion and social engagement, thereby contributing to the diverse and vibrant fabric of Islamic heritage in Cape Town. Through their practices and traditions, they demonstrate a seamless blend of faith and community, enriching the religious and cultural landscape of the region.

## 1.1 Rationale of the Study

Traditionally, the *Barzanji* has been the preferred text for communal *Mawlūd* celebrations. However, a select few male *Mawlūd Jamāts* and a larger number of female *Mawlūd Jamāts* have opted to continue the lesser-known *Sharaf al-Anam* in their annual gatherings. This unusual textual preference highlights the diversity and complexity of

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11 Arabic word for an honorific title used to refer to a descendant of Prophet Muhammad (PBUH), particularly through his grandson Hussein.

12 Arabic word meaning "son of".

13 Arabic word referring to a judge or a magistrate in an Islamic court.

14 A Malay word that can be translated as sir or lord.

15 Malay word for teacher, mentor, coach, master, expert or spiritual leader.

*Mawlūd* traditions within the Cape Muslim community. The *Mawlūd Jamāts* play a vital role in the preservation of the Arabic Islamic text, *Sharaf al-Anam*, which is currently listed as an endangered text facing the risk of extinction (Maulud al-Nabi Sharaf al-Anam , n.d.). Their efforts are crucial in safeguarding this valuable religious and cultural heritage and ensuring its continued relevance and significance within the community. Existing historical documentation of the *Mawlūd Jamāts*' contributions to the *Mawlūd* tradition at the Cape has primarily focused on the participation of women in *rampies sny*<sup>16</sup> and the preservation of the *Barzanji*, neglecting their crucial role in preserving the *Sharaf al-Anam* (Isaacs, 2014). This oversight warrants the need for further research and documentation of their efforts in safeguarding this important Arabic Islamic text. The *Mawlūd Jamāts* in Cape Town have the potential to serve as a catalyst for inspiration and motivation, empowering women from the community to make significant contributions to the continued preservation of Arabic Islamic literary heritage. By recognizing and showcasing their efforts, a sense of ownership and responsibility among women can be fostered, encouraging them to play a more active role in safeguarding this vital cultural legacy.

## 1.2 Objectives of the Study

This study on the role of ladies' *Mawlūd Jamāts* in preserving the *Sharaf al-Anam Mawlūd* in Cape Town has four primary objectives. Firstly, it aims to contextualize the historical and cultural significance of *Mawlūd Jamāts*, particularly in relation to the legacy of *Hājjah Mariam Bassier Dramat*<sup>17</sup>. Secondly, it aims to illuminate the interconnectedness between the *Mawlūd Jamāts* and their event practices, highlighting how these events reinforce community bonds and cultural heritage. Thirdly, it aims to explicate the diverse components of the *Sharaf al-Anam*, including its literary and devotional aspects. Finally, it aims to outline the holistic benefits derived from participating in the events of the *Mawlūd Jamāts*, including personal and social enrichment.

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16 *Rampies sny* is a Cape Malay Muslim tradition women observe during *Mawlūd* celebrations. It involves cutting citrus leaves, scenting them with essential oils to symbolize purification and blessings, and placing them in sachets. These are distributed to men at the mosque during *Mawlūd an-Nabi* evening celebrations.

17 An honorific title given to a Muslim who has completed the Hajj pilgrimage to Makkah, Saudi Arabia.

This section sets the stage for a detailed exploration of the unique contributions of *Mawlūd Jamāts* to Cape Town's religious and cultural milieu.

## 2. Literature Review

This literature review explores the preservation of the *Sharaf al-Anam Mawlūd* by ladies' *Mawlūd Jamāts* in Cape Town. Despite extensive searches, no published articles specifically addressing this topic were found prior to 1999. However, limited references to ladies preserving the *Barzanji Mawlūd* and the *rampies sny* tradition at the Cape were found in books, magazines, and newspapers, highlighting a significant research gap.

Stanton (2015) traces the origins of *Mawlūd an-Nabi* to the Shi'a Fatimid<sup>18</sup> dynasty in the 1100s, in Egypt. Criticism of *Mawlūd* emerged due to its veneration of the Prophet (PBUH), considered as *shirk*<sup>19</sup> by some. Similarly, Walker (2024) notes Saladin Yusuf al-Ayubi's proclamation of Sunni Islam in Egypt in 1171. According to Bouchiba & Laakili (n.d.) the first *Barzanji Mawlūd* celebration in 607AH/1207 CE in Irbil, Upper Mesopotamia<sup>20</sup> is attributed to Saladin's brother-in-law, al-Malik<sup>21</sup> Muzaffar al-dīn<sup>22</sup> Gökbūrī. Similarly, Kaarlsholm (2014) highlights Shaykh Yusuf of Macassar's re-introduction of *Mawlūd* at the Cape in the 1690s. Moreover, Da Costa & Davids (1994) briefly mentions the ladies' *Barzanji Mawlūd* held at the al-Zawiyah mosque<sup>23</sup> in Walmer Estate, a suburb of Cape Town, where they walk in procession whilst reciting *salawāt* (supplications) for Muhammad (PBUH). (da Costa & Davids, 1994, pp. 109,112). In addition, Mogamat Hoosain Ebrahim (2014) mentions over seventy ladies' *Mawlūd Jamāts* in the Cape, stretching as far as Worcester in the Boland region of the Western Cape province, where they prepared *rampies* and recite Malay tunes. He confirms that Shaykh Yusuf brought the *Sharaf al-Anam* to the Cape (Mission of mercy, message of love, 2014).

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18 Refers to the Fatimid Caliphate, a Shi'a Islamic dynasty that ruled over a vast territory in North Africa, Egypt and parts of the Middle East from the tenth to the twelfth centuries CE.

19 Arabic word for associating partners with Allah.

20 A historical land between the Euphrates and the Tigris rivers in what is now northwestern Iraq, northeastern Syria, and southeastern Turkey.

21 Arabic word referring to majesty, authority, or rulership.

22 Arabic attributive name meaning of the faith or the religion,

23 This mosque was established by Shaykh Muhammad Salih Hendricks in 1919.

Furthermore, the *Boorhanol* Islamic movement identifies 38 ladies' *Mawlūd Jamāts*, with 30 reciting the *Sharaf al-Anam*. The first female-only *Sharaf al-Anam* ladies' *Mawlūd Jamāt*, established in 1928, is still in existence (Moulood un-Nabi, 2021, pp. 23,34,42,43,44,45). In Cape Town, the preference of this *Mawlūd* can be attributed to Tuan Sayed 'Alawi, and its popularity among Indonesian slaves who had a strong musical tradition. The companions of Tuan Guru composed various *qaṣā'id* and litanies (*award; sing. wird*), all starting with the *Sharaf al-Anam*, the most popular *Mawlūd* of the 'Alawiyah *ṭarīqa*.<sup>24</sup> The Arabic style of this *Mawlūd* is in line with both classical and modern Arabic writers, facilitating ease of learning and memorization (Moulood un-Nabi, 2021, pp. 21,26,27).

The *Sharaf al-Anam's* authorship is debated, with potential authors including Shaykh Moegsien Solomon bin Ismaeel, Imām<sup>25</sup> Abd al Rahman ibn Jawzi, Ibrahim al-Kulsi <sup>26</sup>ibn Hud (Moulood un-Nabi, 2021, p. 26) or Ahmad ibn al-Qasim al-Harari (Mashur, 2017). Mashur (2017) lists the *Sharaf al-Anam* as a popular religious literary text, noting its linguistic beauty and its recitation in Indonesia. The *Sharaf al-Anam* is also the national *Mawlūd* of Yemen, Indonesia, and Malaysia (Moulood un-Nabi, 2021, p. 26), but is also closely associated with the celebration of the birth of the Prophet (PBUH). Similarly, the *Barzanjī*, like the *Sharaf al-Anam Mawlūd*, are both closely associated with the celebration of the birth of the Prophet (PBUH), were pioneered by Saladin al-Ayubi in 580AH/1184CE in Egypt and this disseminated globally by Abu Sa'id al-Kokburi. Katz (2008) notes the stigmatization of professional Muslim women in Sanaa, Yemen, for engaging in *Mawlūd*, while their communities value its religious significance. Likewise, Kaptein (1993) describes Egyptian influence on Indonesians' *Mawlūd* practices in the late nineteenth and early twentieth centuries. He specifically notes the publication of a book in Bandung summarizing five *Mawlūds*, including the *Sharaf al-Anam*, and the role of Shaykh Djamil Djamboek, a pioneer of the modernist Islamic movements in Indonesia from 1875-1930, in teaching its correct recitation. Furthermore, Tarsitani (2007) notes the development of *Mawlūd* texts into poetic genres in Harar, Ethiopia, while Kaarlsholm (2014) refers to Goolam Vahed's research on Indian Muslims

24 Also known as the *Ba'Alawi ṭarīqa*, a Sufi order centered in Hadhramawt, Yemen,

25 A Muslim religious leader.

26 Title meaning scholar or learned one.

in Durban, noting that reform movements aimed at “cleansing Islam of perceived cultural impurities,” including *Mawlūd*, have been active since 2007. Additionally, Vahed (2003) notes instances of reform movements in Durban opposing *Mawlūd* as un-Islamic, countered by those emphasizing its role in fostering love for the Prophet (PBUH).

Stanton (2015) highlights how the Wahhabi movement<sup>27</sup> in the late 1700s and the Salafi movements<sup>28</sup> in the late 1800s created divisions<sup>29</sup> within Sunnism as a result of their rejection of *Mawlūd* celebrations.

This research underscores the role of ladies' *Mawlūd Jamāts* in preserving the *Sharaf al-Anam Mawlūd* tradition in Cape Town, aiming to offer a more inclusive perspective on their contributions to the region's cultural and literary heritage. Thus, this study provides a closer look at the composition of the *Sharaf al-Anam* while also focusing on a comprehensive understanding of the practices of the *Mawlūd Jamāts* and the benefits derived from attending their events, filling a gap in existing literature on this topic.

### 3. Methodology and Theoretical Framework

This section delineates the methodological and theoretical underpinnings of this study, examining the role of ladies' *Mawlūd Jamāts* in preserving the *Sharaf al-Anam Mawlūd* in Cape Town. The research employed a qualitative approach, focusing on the in-depth exploration of the role of ladies' *Mawlūd Jamāts*. Primary data was collected through face-to-face, semi-structured interviews, with both female and male participants. The data analysis was conducted using the reflexive thematic approach. Furthermore, the analysis was guided by Jasser Auda's multidimensional objectives of an Islamic law (*maqāsidi al-sharī'ah*) framework, which operates across three tiers: the general, partial, and specific *maqāsidi* of the *sharī'ah*. This framework played a pivotal role in structuring the analysis and providing a nuanced and comprehensive understanding of the data for this study.

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27 A puritanical Islamic reform movement founded by Muhammad ibn Abd al-Wahhab in the 18th century which was adopted by the Saudi royal family in 1744.

28 A socio-religious reform movement established within Sunni Islam during the late 19th century, resisting European Imperialism. Sunni is an Arabic word coming from the Arabic word, Sunnah, referring to the followers of the tradition of the Prophet (PBUH).

29 A specific division within Sunnism emerged over *Mawlūd an-Nabi*, with Sufis celebrating it as devotion to the Prophet (PBUH) and Salafis rejecting it as innovation (*bid'ah*). This divide, originating in regions like the Middle East and South Asia, has since spread globally, deepening rifts among Sunni Muslims.

### 3.1 Methodology: The Empirical Approach

This study is a qualitative exploration of the role of ladies' *Mawlūd Jamāts* in preserving the *Sharaf al-Anam Mawlūd* in Cape Town, utilizing an in-depth approach that prioritizes capturing participants' voices and perspectives.. While this study's small participant pool limits its generalizability, it systematically describes the phenomena and identifies trends in an under-researched area (Bhandari, 2023). Data analysis was subjective and labor-intensive, complicated by the challenges posed by the COVID-19 pandemic. Nevertheless, this study provides valuable insights into the preservation of the *Sharaf al-Anam* by the *Mawlūd Jamāts*, examining the motivations, contexts, timing, and processes involved in this religious and cultural practice. The findings contribute to a deeper understanding of the significance of the *Mawlūd Jamāts* in sustaining this important tradition.

#### 3.1.1 Research Design and Data Collection

The use of open-ended questions in this study enabled the uncovering of issues that may have otherwise remained hidden, yielding a rich, detailed, and descriptive dataset. This approach allowed participants to share their thoughts and experiences in a nuanced and unrestricted manner, providing a depth of insight that would have been difficult to achieve through more structured or closed-ended methods. The resulting data offers a comprehensive, contextualized understanding of the phenomena under investigation, revealing subtle themes and patterns that may have been obscured by more rigid research designs. Semi-structured interviews were employed as an effective qualitative collection method, enabling the gathering of open-ended data that explored thoughts, feelings, and beliefs related to the preservation of *Sharaf al-Anam* by women in the Cape Town Muslim community. This approach allowed for a deeper exploration of personal and sometimes sensitive issues, often delving into the nuances of participants' experiences and perspectives. The semi-structured interview format also provided a

flexible and adaptive framework, enabling the researcher to pursue diverse lines of inquiry that emerged during the conversations, yielding a rich and detailed dataset that captured the complexities and depth of the participants' experiences (George, 2023). The interviews were conducted during the day at locations most convenient for the participants, either at their homes or at a mosque, allowing for a natural and comfortable setting. Each interview lasted approximately one to two hours, with one participant requiring an additional follow-up interview to gather more information, given her significant role as the current leader of her local *jamāt*. Data was collected in real-world contexts over two years, with face-to-face interviews being the primary method of data collection. The prolonged data collection period was caused by the restrictions imposed on the free movement in South Africa during the COVID-19 pandemic and the broader global lockdown, which limited the researcher's ability to conduct interviews in a more condensed timeframe.

This study employed the chain referral sampling method, also known as snowball sampling, to recruit participants with unique characteristics relevant to the topic. The recommended sample group shared similar traits, specific characteristics, and specific interests. This approach was chosen because the research population is a scarce and specialized group, not representative of the wider South African public. Initially, a convenience sample was used to identify the first few participants, who then referred others with similar traits and characteristics, allowing the sample to snowball until the desired number of participants was reached (Akman, 2023). Non-probability sampling was used because the research required a specific target population, and subjective selection was necessary to ensure the sample was representative of the desired group. This approach enabled the researcher to tap into a niche population and gather data from a group that might have otherwise been difficult to access through other sampling

methods (Elliott, 2020). The sample included seventeen participants, comprising thirteen females and four males. The sample represented a diverse range of individuals from the research sample group, including both members and non-members, leaders and non-leaders of the *Mawlūd Jamāts*. Participants were categorized as follows: nine female leaders of the *Mawlūd Jamāts*, three female non-leaders, one female community member not officially part of any *jamāt*, three male imāms at mosques, and one male community member who is a lecturer at an educational institution in Cape Town. This diverse sample allowed for a comprehensive exploration of the research objectives.

Gender	Female leaders of <i>Mawlūd Jamāts</i>	Female non-leaders of <i>Mawlūd Jamāts</i>	Male and female community members	Male <i>imāms</i>
Females: 13	9	3	1	
Males: 4			1	3
Total: 17	9	3	2	3

Table 1: Demographic Characteristics of Participants

### 3.1.2 Procedures of Data Analysis

The reflexive thematic approach and the *maqāsid al-sharī'ah* framework by Jasser Auda were the two theoretical frameworks applied in this study to examine the data, yielding four distinct themes that emerged from the participants' narratives. These themes were categorized and labelled as follows: (1) A brief history of the ladies' *Mawlūd Jamāts* in Cape Town; (2) interconnectedness and activities of the *jamāts*; (3) *Sharaf al-Anam Mawlūd*; and (4) benefits of participating in the events of the *Mawlūd Jamāts*. These themes offered a nuanced understanding of the experiences, beliefs, and values of the research participants. These themes were further subdivided into a total of thirteen subthemes with the following distribution: theme one (two subthemes), theme two (two subthemes), theme three (six subthemes), and theme four (three subthemes). This hierarchical coding structure allowed for a more detailed and nuanced understanding of the

data, revealing subtle patterns and insights that may have otherwise remained obscure. The two subthemes nested under theme one were: legacy of *Hājjah* Mariam Bassier Dramat, and the succession of leadership within the *Mawlūd Jamāts*. The two subthemes nested under theme two were: the utilization of the mosques by the *Mawlūd Jamāts*, and their dress code. The six subthemes nested under theme three were: a brief history of the *Sharaf al-Anam* at the Cape, invoking blessings by sending *salām* and *salāt* to the Prophet Muhammad (PBUH), narrations (*riwāyāt*) recitation, Quranic *āyāt*, religious poems (*qaṣā'id*) and invocations (*duā*). The three subthemes nested under theme four were: the physical benefits derived from attending a *Mawlūd*; the psychological, emotional and spiritual well-being achieved; and the social or communal benefits obtained when joining *Mawlūd* events. Each theme was examined to gain a deeper understanding of its impact on the activities of the *Mawlūd Jamāts* in their attempts to preserve the *Sharaf al-Anam* in Cape Town. Despite its ninety-five-year history, the role of *Mawlūd Jamāts* in preserving the *Sharaf al-Anam* remains an under-researched topic. This study aims to address this knowledge gap by exploring the contributions and significance of the *Mawlūd Jamāts* in preserving this important religious and cultural tradition.

### 3.1.2.1 Conceptualizing Themes and Coding Techniques

Main Themes
1. A brief history of the <i>Mawlūd Jamāts</i> in Cape Town
2. Interconnectedness of the <i>Mawlūd Jamāts</i> and their activities
3. The <i>Sharaf al-Anam Mawlūd</i>
4. The benefits of attending the <i>Mawlūd</i> events of the <i>Mawlūd Jamāts</i>

Table 2: Four main Themes

<b>Subthemes</b>
1.1 <i>Hājjah</i> Mariam Bassier Dramat, icon of the <i>Mawlūd Jamāts</i>
1.2 The succession of leadership in the <i>Mawlūd Jamāts</i>
2.1 The utilization of the mosque by the <i>Mawlūd Jamāts</i>
2.2 Dress code of the <i>Mawlūd Jamāts</i>
3.1 A brief history of the <i>Sharaf al-Anam Mawlūd</i>
3.2 Sending <i>salām</i> and <i>salāt</i> to Prophet Muhammad (PBUH)
3.3 The <i>riwāyāt</i> recited by the <i>Mawlūd Jamāts</i>
3.4 The <i>Qur'anic āyāt</i> found in the <i>Sharaf al-Anam Mawlūd</i>
3.5 The <i>qaṣā'id</i> chanted by the <i>Mawlūd Jamāts</i>
3.6 The <i>duā</i> made by the <i>Mawlūd Jamāts</i>
4.1 The physical benefits derived from attending the <i>Mawlūd</i>
4.2 The psychological, emotional, and spiritual benefits derived from attending the <i>Mawlūd</i>
4.3 The social benefits derived from attending the <i>Mawlūd</i>

*Table 3: Thirteen Subthemes*

## 3.2 Theoretical Framework

This study examines the role of ladies' *Mawlūd Jamāts* in preserving the *Sharaf al-Anam Mawlūd* in Cape Town through a dual theoretical lens. It employs both reflexive thematic analysis and the *maqāsid* approach, integrating the six-stage model of reflexive thematic analysis and two essential elements of the *maqāsid* theory (concepts and commands) derived from primary Islamic sources, the Qur'an and hadith. This integrated approach formed the core of this research, providing a nuanced understanding of the phenomena under investigation.

### 3.2.1 Reflexive Thematic Approach

Reflexive thematic analysis is a qualitative data analysis approach that takes into account the researcher's experiences, pre-existing knowledge, and critical examination of the data. Throughout this process, the researcher acknowledges how their social positioning (e.g., gender), influences the research process, including the gathering and analysis of data. This approach allows the researcher to explore, interpret, and present their own values and beliefs about themselves and the world. The researcher's interaction with the data makes

the analysis contextual and situational. In this study, the lived experiences of *Mawlūd Jamāts* were analysed using an inductive process, revealing patterns of the gendered experiences previously overlooked in research on preserving the *Sharaf al-Anam* in Cape Town. The themes were identified, conceptualised, and refined through a semantic approach, focusing on the experiences of *Mawlūd Jamāts*, the interconnectedness, and activities of the *Mawlūd Jamāts*, the *Sharaf al-Anam*, and the benefits of attending annual *Mawlūd* events. This approach enabled a more descriptive analysis, remaining close to the participants' meanings. The experiential analysis approach was chosen for its ability to capture the participants' lived experiences, and language was used to communicate layered meanings, with participants comfortably code-switching between English and Afrikaans during interviews (Devine, 2021).

### **3.2.1.1 The Six Stages of Thematic Analysis**

Braun and Clarke (2006) introduce the concept of “analytical sensitivity” which denotes a researcher’s ability to interpret data beyond its superficial content, uncovering deeper meanings and connections. This skill enables researchers to identify relationships among the data, existing research, theoretical frameworks, and other broader contexts. To harness this skill, researchers must situate it within a systematic framework, such as the six-stage model for qualitative research. This model comprises: (1) familiarisation with the data, (2) coding, (3) generating initial themes, (4) developing and reviewing themes, (5) refining, defining, and naming themes, and (6) writing up the findings (Devine, 2021, p. 45)

By adopting this structured approach, researchers can systematically cultivate their analytical sensitivities and uncover rich insights from their data.

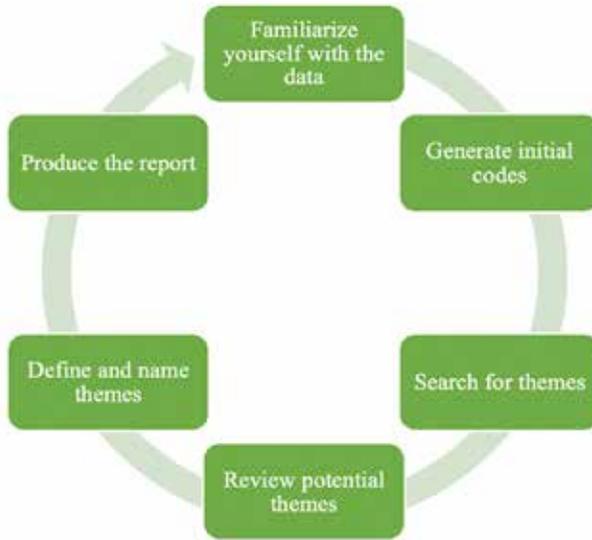


Figure 1: The Continuous Cycle of Thematic Analysis (adapted from Braun & Clarke, 2006, 2012) (Ozgehan, 2022)

### 3.2.2 *Maqāsid al-Sharī'ah*: A Theological Approach

The theological method to studying the role of ladies' *Mawlūd Jamāts* in preserving the *Sharaf al-Anam Mawlūd* in Cape Town was grounded in the *maqāsid* approach to Islamic law as advocated by Jasser Auda. The ultimate *maqāsid* of the *sharī'ah* is the achievement of societal wellbeing (*masālih*) and the prevention of societal harm (*mafāsīd* or *madār*) (Kamali, 2012, pp. 18,36). *Maqāsid* has traditionally been classified into three levels, with the highest level termed essentials (*darūrāt*) which encompass five essential categories, highlighting the preservation of religion/faith (*hifẓ al-dīn*), life (*hifẓ al-nafs*), intellect (*hifẓ al-'aql*), lineage (*hifẓ al-nasl*) and wealth (*hifẓ al-māl*). Some scholars, including Auda, recognize a sixth category; the preservation of honour (*hifẓ al-'ird*) (Afridi, 2016, p. 280). This study focuses on the first four categories (Auda, 2008, p. 3). Auda's multidimensional approach to *maqāsid al-sharī'ah* involves three levels: general, partial, and specific *maqāsid* (Auda, 2008, p. 5). This study applied all three levels in its analysis.

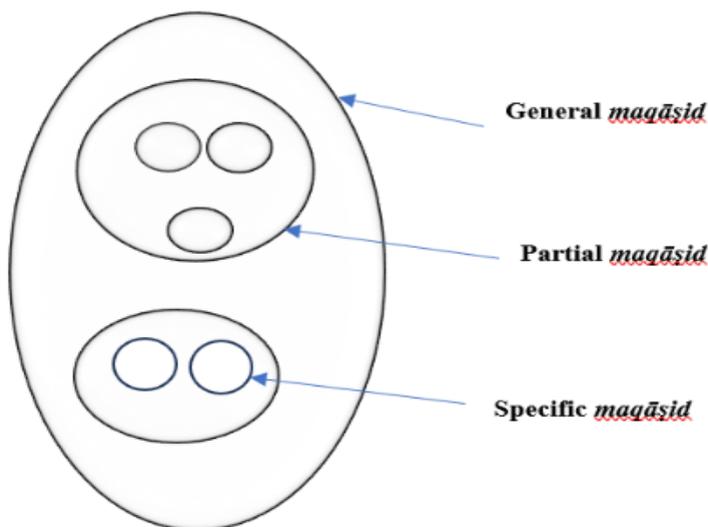


Figure 2: *The Three Levels of Maqāsid* (Auda, 2008, p. 7)

Additionally, Auda's framework consists of seven interconnected and overlapping essential elements: objectives (*maqāsid*), concepts (*mafāhim*), universal laws (*sunan*), values (*qiyam*), groups (*fi'at*), commands (*awāmir*) and proofs (*hujjaj*) (Auda, 2020) (7.15 min). This study concentrated on two of these elements (concepts and commands) which form the core of the research for this paper. Specifically, the concept of *salām*, often misunderstood as *salāt* for Prophet Muhammad (PBUH), was highlighted in this study as integral to understanding the role of *Mawlūd Jamāts* in preserving the *Sharaf al-Anam* in Cape Town.



Figure 3: Jasser Auda's Seven-Element Framework (Abu Rayash & Sabbah, 2023)

In general, the integration of reflexive thematic analysis and the *maqāsid al-Sharī'ah* approach provides a strong foundation for examining the role of ladies' *Mawlūd Jamāts* in preserving the *Sharaf al-Anam* in Cape Town. The reflexive thematic approach allows for the exploration of participants' lived experiences, while the *maqāsid* framework offers theological insights grounded in Islamic principles. Together, these methods enable a nuanced understanding of both the social and spiritual significance of *Mawlūd Jamāts*, setting the stage for the discussion of findings in the following sections.

### 3.3.2.1 *Maqāsid* of the *Sharaf al-Anam Mawlūd*

The role of ladies' *Mawlūd Jamāts* in preserving the *Sharaf al-Anam Mawlūd* in Cape Town aligns closely with the general *maqāsid* principal category, particularly concerning the text's inclusion of Qur'anic *āyāt*, which

represents Allah's commands, an essential element of Auda's theory. Within the *Sharaf al-Anam* text, the concepts of *salām* and *salāt*, which are prevalent throughout the text, are derived from Qur'anic *āyāt*. These concepts intertwine with a third Qur'anic concept, and another concept found in the *ḥadīth* blessings (*barakah*) and greetings (*tahiyyah*). Notably, the concept of *salām* in various derivatives appears at least 136 times, while *salāt* in various derivatives appears at least 83 times. Two prominent derivatives of *salām* are Muslim and Islam. Furthermore, a derivative of *salāt*, frequently recorded in the *Sharaf al-Anam*, is the command for a singular person, often prefixed with Allah's name, highlighting the importance of divine guidance in this religious and cultural practice (Summary of the *Sharaf al-Anam*, pp. 10,60). The preservation of these Qur'anic *āyāt* and their associated concepts by the *Mawlūd Jamāts* not only serves to uphold religious practices but also aligns with the broader *maqāsidi* principle of promoting societal benefits and preventing harm, thereby enriching the spiritual and communal fabric of Cape Town's Muslim community.

#### 4. Data Analysis

This section undertakes a comprehensive analysis of the fundamental themes within the *Sharaf al-Anam Mawlūd*, the chosen *Mawlūd* by the *Mawlūd Jamāts* in Cape Town. It meticulously explores four principal themes, each accompanied by a total of 13 subthemes. The first theme of history and leadership explores the origins of the *Mawlūd Jamāts* and encompasses two subthemes focussing on the revered figure *Hājjah* Mariam Bassier Dramat and the succession of leadership among the *Mawlūd Jamāts*. The second theme, the interconnectedness and activities of ladies at *Mawlūd* events, includes two subthemes; the *Jamāts*' utilisation of the mosque; and their dress codes. The third theme, *Sharaf al-Anam Mawlūd*, has six subthemes, including a brief historical background of the *Sharaf al-Anam Mawlūd*, the sending of *salām* and *salāt* to Prophet Muhammad (PBUH), specific *riwāyāt* recitation, the presentation of

Qur'anic *āyāt*, renditions of *qaṣā'id* with diverse melodies (*lāghāt*; sing. *lāghoe*) chanted by women, and the practice of *duā*. The fourth theme, benefits of attendance, explores the advantages of participating in the *Mawlūd Jamāts*' events, with three subthemes highlighting the physical, psychological (including emotional and spiritual benefits) as well as the social advantages. This detailed analysis provides a nuanced understanding of the *Sharaf al-Anam* and underscores its significance within the Cape Muslim community, highlighting both cultural preservation efforts and the personal benefits derived from participating in these annual celebrations.

#### 4.1 Brief History of Ladies' *Mawlūd Jamāts*

Ladies' *Mawlūd Jamāts* in Cape Town are comprised of *Muslim* women, like *Hājjah* Mariam Bassier Dramat, who was from the city, as well as those from its surrounding areas, who gather at designated times throughout the year to recite the *Sharaf al-Anam*. The *Sharaf al-Anam* is observed over two seasons following *Koemies Mawlūd*. The *jamāts* are interconnected, maintaining specific succession plans, ensuring the continuation of their practices over generations. These gatherings typically occur in local mosques across Cape Town. Each *jamāt* distinguishes itself with unique attire, fostering a sense of identity among its members. While *Mawlūd* celebrations have been observed in Cape Town since the seventeenth century, the *Mawlūd Jamāts* have a distinct history spanning 95 years. They were established in 1928 by *Hājjah* Mariam Bassier Dramat, marking a pivotal moment in the community's religious and cultural landscape.

##### 4.1.1 *Hājjah* Mariam Bassier Dramat, Icon of the Ladies' *Mawlūd Jamāts*

*Hājjah* Mariam Bassier Dramat is recognised as the pioneering leader of the ladies' *Mawlūd Jamāts*, having taught numerous women the *Sharaf al-Anam* in various areas of Cape Town, as far afield as Worcester. The *Mawlūd Jamāts* branched out from Bo-Kaap the area of Cape Town where *Hājjah* Mariam was based. Her influence continued to grow even when she was bedridden toward the end of her life. During this period, she handed over the leadership of the *jamāt* to her granddaughter,

*Hājjah* Mariam Hendricks Abdurahman. Following her passing on 13 May 1986, the *Mawlūd* tradition continued, with her *jamāt* celebrating its 95th anniversary in 2022. *Hājjah* Mariam's founding of *al-Fadeelah Mawlūd Jamāt* during her teenage years further indicated her commitment and dedication to preserving Muslim religious traditions and promoting social cohesion among women. Her willingness to share her knowledge of the *Sharaf al-Anam* with students from her area and beyond indicates her contribution to cultural and spiritual expressions of *maqāsidi* in various communities. The recitation of the *Sharaf al-Anam* by *Hājjah* Mariam and her students serves as a means of strengthening their spiritual bonds with Prophet Muhammad (PBUH), aligning with Qur'anic principles that emphasise reverence for the Prophet (PBUH), as evident in *Surah al-Ahzāb* (Q. 33:56).

#### 4.2.2 The Succession of the Leadership of Ladies' *Mawlūd Jamāts*

The succession of leadership within the ladies' *Mawlūd Jamāts* follows a structured pattern rooted in familial ties and historical continuity, reflecting a legacy of female leadership across generations. This succession process is pivotal in maintaining the integrity and continuity of the *Mawlūd* tradition within Cape Muslim communities. Traditionally, leadership transitions within the *jamāts* often adhere to a matrilineal lineage, whereby leadership passes from the original founder or their direct students to subsequent generations. For instance, in the Worcester *Mawlūd Jamāt*, leadership has traditionally moved from mother to daughter, and then to sister-in-law and granddaughters, often ensuring familial succession. Similarly, in the Wellington ladies' *Mawlūd Jamāt*, leadership is typically transferred from mother-in-law to daughter-in-law, highlighting the adaptability of leadership roles within family structures. Another illustrative example is *Hājjah* Mariam's granddaughter assuming leadership of *al-Fadeelah Mawlūd Jamāt* following her grandmother, thereby preserving the teachings and practices initiated by the founder. In another instance, leadership continued within the same family

lineage, with another granddaughter leading after the passing of the initial leader. This succession model underscores the resilience and adaptability of the *Mawlūd Jamāts*, facilitating the establishment of new groups in different regions while maintaining continuity in *Mawlūd* practices. The transmission of knowledge and leadership across generations and communities has not only preserved the religious and cultural significance of *Mawlūd*, but also the overall wellbeing of the community by reinforcing its collective identity. By ensuring succession of leadership, the *Mawlūd Jamāts* safeguard the perpetuation of meaningful traditions, contributing to the spiritual enrichment and communal cohesion of their members. This structured approach to leadership succession reflects a deep commitment to preserving and perpetuating the values and practices inherent in the *Mawlūd* celebration.

### 4.3 The Interconnectedness of Ladies' *Mawlūd Jamāts*

The ladies' *Mawlūd Jamāts* demonstrate a profound interconnectedness through their collective efforts, akin to the flourishing branches of a tree expanding in various directions. Rooted in the teachings of Islam, particularly emphasised in *Surah al-Imrān* (Q,3:103), which encourages unity and collaboration among believers while cautioning against division, the *jamāts* exemplify these principles in their actions. Despite potential challenges such as personal differences or ideological variations, the *Mawlūd Jamāts* remain united by their shared purpose of sending *salām* and *salāt* to Prophet Muhammad (PBUH). This shared emphasis creates a collective spiritual dynamic wherein the presence of the Divine is palpable. These phenomena reflect the manifestations of Divine love and pleasure, fostering an atmosphere of profound spiritual connection and communal devotion. The Qur'anic verse found in *Surah al-Imran* in verse 103, underscores the *maqāsid* of unity and sisterhood, highlighting the interconnectedness and collective commitment of the *jamāts*' members. This unity aligns with the general *maqāsid* of preserving faith and promoting harmony within the community. By nurturing this interconnectedness, the *Mawlūd Jamāts* of Cape Town contribute to the multifaceted objectives of *maqāsid* in Islamic teachings, reinforcing the importance of communal bonds and shared

spiritual endeavours. Through their collaborative efforts, the *jamāts* exemplify the power of unity and collaboration in achieving shared goals and fostering a sense of community and belonging among its members. This interconnectedness not only strengthens their collective identity but also enriches their spiritual journey during *Mawlūd* events, embodying the essence of Islamic teachings in practice.

#### 4.3.1 The Utilization of the Mosque by the Ladies' *Mawlūd Jamāts*

The ladies' *Mawlūd Jamāts* traditionally host their *Mawlūd* events in the mosques of their respective communities, a religiously and culturally significant space. During these events, they gather and occupy the main arena of the mosque, typically reserved for men, and enjoy unrestricted access and movement throughout the mosque. These occasions serve as opportunities to initiate other women into these sacred spaces, allowing them to sit in the most revered space of the mosque, the *mīhrāb*.<sup>30</sup> The utilisation of mosques, the social hub of the Muslim community, by the *Mawlūd Jamāts* fulfils the general *maqāsid* of fostering social cohesion and unity, as highlighted in *Surah al-Hujurāt*<sup>31</sup> (Q. 49:10). By appropriating the main prayer area during the *Sharf al-Anam* events, they also exemplify a partial *maqāsid* related to cultural expression and community enrichment. This distinctive cultural practice demonstrates their deep religious devotion and reinforces their communal identity. As mentioned, the *Mawlūd Jamāts* provide women with the opportunity to enter and occupy the main arena and sacred spaces within the mosque, aligning with the specific *maqāsid* goals of empowerment, inclusivity, and fostering a profound sense of belonging among women in the community.

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30 Arabic word for a niche in which the imām often stands when leading the jamāt in prayer.

31 Arabic phrase meaning “the private chambers”.

### 4.3.2 The Dress Code of the Ladies' *Mawlūd Jamāts*

The ladies' *Mawlūd Jamāts*' sartorial choices feature a distinctive dress code comprising 'abāyāt (sing. 'abāyah),<sup>32</sup> head coverings and flowers in various colours pinned to the upper body, serving as a visual identifier to differentiate between the various *jamāts*. The colours range from maroon, green, blue, purple, pink, yellow, silver, gold, cream, and white. The garments are modest, covering the *awrah*,<sup>33</sup> and exemplify the Qur'anic principle of beautification when attending the mosque gatherings (*Surah al-A'rāf* Q,7:31). By adhering to a strict dress code, the *Mawlūd Jamāts* embody the general *maqāsid* of modesty, piety, and maintaining an Islamic identity. Despite similar dress codes, as mentioned, the *jamāts* exercise personal expression through strategic deployment of coloured flowers, demonstrating unity in diversity. This subtle yet meaningful fashion choice allows individual *jamāts* to assert their uniqueness while remaining part of a larger collective, illustrating the complex interplay between conformity and individuality. The specific *maqāsid* of righteousness and piety is upheld through the members' conscientious choice of modest dress. This commitment reflects their dedication to Islamic values and reinforces their spiritual and communal bonds during the *Mawlūd* events.

### 4.4 The *Sharaf al-Anam Mawlūd*

The *Sharaf al-Anam* is the preferred *Mawlūd* text for the ladies' *Mawlūd Jamāts* in Cape Town. This preference stems from its rich historical background, the specific rituals it incorporates, and the spiritual and communal benefits it offers. The *Sharaf al-Anam* is a poetic, sacred composition that praises Prophet Muhammad (PBUH), celebrates his life, and bestows blessings upon him.

32 Arabic word for long, loose-fitting dresses worn by women.

33 Arabic word for "private parts" that should be guarded when in the presence of strange men.

#### 4.4.1 A Brief History of the *Sharaf al-Anam Mawlūd*

The *Sharaf al-Anam Mawlūd* is the most prominent '*Alawīyah Mawlūd*', which appears to have been the most widely practiced *Mawlūd* throughout the eighteenth and nineteenth centuries in Cape Town (*Boorhaanol Islam*, 1998, p. 11). It holds a significant place in the religious and cultural history of Cape Town's Muslim community. It was brought to the region by early Muslim settlers and preserved and passed down through generations. The text is recited in Arabic, reflecting its origins and the linguistic traditions of the community. The *Sharaf al-Anam* is not merely a religious text, but also a cultural artefact that encapsulates the historical journey of the Muslim community in Cape Town. Its recitation during *Mawlūd* celebrations serves as a reminder of the community's heritage and the continuity of their religious practices. The text comprises various components, including the *Qablah*<sup>34</sup> *Salawāt*, 17 (sets of narrations in the form of prose or poetry (*riwāyāt*; *sing. riwāyah*), the *ashraqal*, and a concluding *duā*. The *riwāyāt* section covers aspects of the Prophet's (PBUH) birth and early life, Qur'anic *āyāt* and *qaṣā'id*. Its *qaṣā'id* are presented in multiple *lāghoes*, which were composed by various community members including Imām Gasant of the Auwal<sup>35</sup> mosque, Shaykh Typie Jabaar of Wynberg, Shaykh Moegierien of Simonstown, and Imām Kiamdien from Paarl. The hosting *jamāts* of the traditional recitation of the *Sharaf al-Anam* are referred to as the *sit*<sup>36</sup>*jamāts*, distinct from the *jikke*<sup>37</sup> *jamāts* (Moulood un-Nabi, 2021, pp. 22,29,32).

#### 4.4.2 Sending *Salām* and *Salāt* to Prophet Muhammad (PBUH)

The *Sharaf al-Anam* commences with the invocation of blessings upon Prophet Muhammad (PBUH), referred to as *Qablah Salawāt*, and its accompanying *duā*. The Arabic root of the word *salām*, *salama*, which is a fundamental concept in Islamic theology and culture, conveys notions of peace, safety, and submission. The *ashraqal* is recited at the conclusion of

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34 Arabic word for introductory.

35 Arabic word meaning first.

36 Afrikaans word for sit.

37 Colloquial name for *dhikr* (lit. "remembrance"), or phrases or prayers repeatedly recited in remembrance of Allah.

the *riwāyāt*, holding profound significance with its multifaceted dimensions. The recitation of the *ashraḡal* often evokes powerful emotional responses, commonly leading to tears and a deep sense of connection. The Arabic words *shams* (sun) and *qamr* (moon), are particularly impactful, as is the attribution of beautiful words to the Prophet (PBUH) in the phrase “*ya nabi salām alayka ya rasūl salām alayka.*” This practice is in accordance with Allah’s command in *Surah al-Ahzāb* (Q. 33:56) to send peace and blessings upon Prophet Muhammad (PBUH). Through their continuous recitation of the *Sharaf al-Anam*, the *Mawlūd Jamāts* fulfil the specific *maqāsīd* of Auda’s approach, expressing devotion to Prophet Muhammad (PBUH) and seeking blessings from Allah. This reinforces their faith and connection with the Prophet (PBUH), fostering a sense of piety and reverence.

#### 4.4.3 The *Riwāyāt* Recited by the Ladies’ *Mawlūd Jamāts*

The ladies’ *Mawlūd Jamāts* recite selected *riwāyāt* from the *Sharaf al-Anam*, which contains accounts of Prophet Muhammad’s (PBUH) birth and his early life. These recitations have been preserved in the original Arabic, with some *riwāyāt* incorporating Qur’anic *āyāt*. The *riwāyāt* are recited following the *salām*, and children are often encouraged to participate due to their melodious voices. This practice aligns with the *maqāsīd* of preserving faith, as it commemorates the birth and early life of Prophet Muhammad (PBUH), the seal of Prophet-hood (*Sūrah al-Ahzāb*, Q.33:40). The recitation of the *riwāyāt* also contributes to the preservation of Islamic history, since it contains valuable information about the Prophet’s (PBUH) life. The enthusiastic renditions of *riwāyāt* evoke a profound spiritual experience among the *Mawlūd Jamāts*, deepening their connection with the Prophet (PBUH). Moreover, the involvement of children in reciting *Riwāyāt* nurtures their love for the Prophet (PBUH). Notably, despite language barriers, the *Mawlūd Jamāts* demonstrate remarkable dedication to preserving their religious heritage by maintaining correct recitation in the original Arabic of the *riwāyāt*.

#### 4.4.4 The Quranic *Āyāt* Found in the *Sharaf al-Anam*

During their *Mawlūd* events, the ladies' *Mawlūd Jamāts* recite various Qur'anic *āyāt*, which are incorporated into some *riwāyāt* of the *Sharaf al-Anam*. The first *riwāyah* recited by the *Mawlūd Jamāts* consists of melodiously rendered Qur'anic *āyāt*, specifically from *Surah al-Fath* (Q. 48:1-3), the last two *āyāt* of *Surah al-Tawbah* (Q. 9:128, 129), *Surah al-Fatiha* (Q.1:2) and *Surah al-Ahzāb* (Q.33:56). The third *riwāyah* contains *āyāt* from *Surah al-Ahzāb* (Q. 33:44-48) and a portion of the *āyah* in *Surah al-Shūra* (Q. 42:22). The recitation of these Qur'anic *āyāt* reflects the general *maqāsidi* of preserving and promoting the faith of *Mawlūd Jamāts*' members. Through these recitations, *Mawlūd Jamāts* foster a deep connection with the Qur'an, which aligns with the partial *maqāsidi al-sharī'ah* of Auda's approach. This practice deepens their love and devotion to the Qur'an, Islamic teachings and ultimately to Allah. The melodious and emotional recitation of the Qur'an is in line with specific *maqāsidi*, providing spiritual guidance to Muslims, creating a sense of unity, and nurturing an emotional attachment to the teachings of the Qur'an and their love for Allah and the Prophet (PBUH).

#### 4.4.5 The *Qaṣā'id* Chanted by the Ladies' *Mawlūd Jamāts*

The *Sharaf al-Anam Mawlūd* includes *qaṣā'id*, which are recited on various occasions, including during *Mawlūd* celebrations. While the entire *Mawlūd* is recited with *lāghāt*, the popularity of *qaṣā'id* makes them more renowned and memorable. Two famous *qaṣā'id* in the *Mawlūd* are: "one thousand *salawāt* on Prophet Muhammad" (PBUH), and the *qaṣīda* believed to have been recited by the Prophet's grandfather when he took young Muhammad (PBUH) to the *Ka'ba*<sup>38</sup> to express gratitude to Allah. These *qaṣā'id* are recited with specific *lāghāt*, intended to enhance the recitation's beauty and impact on listeners. Some *jamāts* have their unique *lāghoe*, while others adhere strictly to a common melody or tune. The *maqāsidi* of *qaṣā'id*, aligns with promoting of Islamic values and teachings, thereby preserving Islamic

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38 Arabic word for the cube shaped sacred building found in Makkah, Saudi Arabia, referred to as the house of Allah.

traditions. This aligns with the preservation of faith and intellect, two essential elements of the *sharī'ah*. The *qaṣā'id* within this *Mawlūd*, as performed by the *Mawlūd Jamāts*, serve as a means of praising Allah and sending salutations to Prophet Muhammad (PBUH), reinforcing fundamental Islamic beliefs and teachings. This practice also plays a crucial role in preserving and promoting Islamic heritage and culture in Cape Town. The *Mawlūd Jamāts* express their devotion to Allah and the Prophet (PBUH) in a unique and impactful way by reciting the *qaṣā'id* melodiously.

#### 4.4.6 The *Duā* Made by the Ladies' *Mawlūd Jamāts*

*Duā* is a personal and collective supplication to Allah, seeking assistance and guidance in all aspects of life, physical and spiritual. It is a direct means of communication with Allah, an integral part of worship, and highly encouraged. Gratitude and appreciation are expressed through *duā*, demonstrating reliance on Allah and humility before Him. Making *duā* is believed to bring the supplicant closer to Allah, rekindling their connection. The ladies of the *Mawlūd Jamāts* conclude the *Qablah Salawāt* and the *Mawlūd* with *duā*, seeking Allah's forgiveness, mercy and wellbeing for all. This *duā* follows the emotional *ashraqal*, softening the heart and making the supplication sincere, and acceptable to Allah. The leader or appointed member reads the *duā*, aligning with the *maqāsid* of faith, intellect, and overall wellbeing.

The practice of *duā* by the *Mawlūd Jamāts* fulfils the general *maqāsid* of preserving and promoting Islamic practices, supported by the partial *maqāsid* of emotional and spiritual connection.

#### 4.5 The Benefits of Attending the *Mawlūd*

Participating in the *Mawlūd an-Nabi* events organised by ladies' *Mawlūd Jamāts* yields a multifaceted array of benefits, including physical, psychological, emotional, spiritual and social advantages. These benefits collectively contribute to the overall wellbeing and enrichment of the participants, fostering a holistic and inclusive experience.

#### 4.5.1 The Physical Benefits Derived from Attending the *Mawlūd*

Attending the ladies' *Mawlūd Jamāts*' events offers physical benefits through the provision of a diverse range of foods and beverages, including rice and meat dishes, cakes, water, soft drinks, juices, hot beverages, savouries, bread, sweet dishes, sweet treats, and fruit. Additionally, some *Mawlūd Jamāts* distribute educational gifts, such as books (*kitābs*) containing *Sūrah Yāsīn*<sup>39</sup> and various *'ad'iyah* (sing. *duā*), as a form of *sadaqatul jāriyah* (perpetual rewards). This act of donating food and gifts aligns with the *maqāsid* of benefitting others and contributing to the collective wellbeing of the Muslim *ummah* (community). Furthermore, it achieves the partial *maqāsid* of fostering compassion and harmonious relationships within the community, thereby promoting social cohesion and solidarity among the attendees.

#### 4.5.2 The Psychological, Emotional and Spiritual Benefits Achieved from Attending the *Mawlūd*

The ladies' *Mawlūd Jamāts*' events have a profound impact on attendees, inspiring and motivating them to establish their own *jamāts* in their hometowns and communities. This inspiration is often sparked by the *nasīha* (advice) presented by experienced members of the *jamāt*, which fosters a sense of community and knowledge sharing. Through these events, members have the opportunity to teach and learn from one another, transforming the experience into an enriching educational encounter that extends beyond mere entertainment. The *maqāsid* of Islamic teachings are fulfilled through the numerous benefits of attending the *Mawlūd Jamāts*' events, including contributing to individual wellbeing, fostering love and appreciation for the Prophet (PBUH), promoting spiritual growth, preserving faith, encouraging gratitude and facilitating intellectual development. By attending these events, individuals are empowered to become active participants in the preservation and promotion of Islamic values and traditions.

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39 The 36th chapter of the Qur'an.

#### **4.5.3 The Social Benefits Attained from Attending the *Mawlūd***

The social benefits of the *Mawlūd* events organised by the ladies' *Mawlūd Jamāts* range from personal to collective empowerment, fostering a range of skills and values essential for community building and harmony. Through active participation, these ladies develop crucial skills such as teamwork, conflict management, negotiation, critical thinking, public speaking, event planning, financial management, program design, graphic design, and leadership. These collective skills are vital for the successful organisation of *Mawlūd* events. Moreover, the reunification with old acquaintances, family, and friends at these events strengthens social bonds among the *Mawlūd Jamāts*. The general *maqāsid* of promoting wellbeing and harmony within the community are achieved through the *Mawlūd Jamāts* learning to work together, manage conflict and cultivate negotiation skills, thereby fostering amicable relations. Additionally, the partial *maqāsid* of cultivating love and appreciation for the Prophet (PBUH) and his (PBUH) teachings are evident as the ladies encourage one another to perform good deeds, act as role models, and remind each other to seek closeness to Allah through sending peace and salutations to Prophet Muhammad (PBUH). The commitment to spreading messages of love, peace, compassion, and unity, as taught by the Prophet (PBUH), is reinforced when attendees come together at their *Mawlūd* events. Furthermore, the specific *maqāsid* of preserving life and future generations is ensured through the practice of attending and participating in the events of the *Mawlūd Jamāts*.

The data revealed the unwavering seriousness, dedication, commitment, endurance, and perseverance of the ladies' *Mawlūd Jamāts* in upholding the traditions of Islam in Cape Town. Their contributions to the preservation of *dīn* bear testament to the enduring legacy of *Hājjah* Mariam, who's *jamāt* diligently commemorated and celebrated *Mawlūd an-Nabi* in Cape Town's mosques for 95 years. The values of generosity and concern for others demonstrated through mutual gifting at their events, align with the teachings of Prophet Muhammad (PBUH) and are universally admirable qualities encouraged by Islamic teachings. This legacy has stood the test of time and will continue to endure. The resilience exhibited by this tradition, even in the absence of its initiator, reinforces its significance as a source of spiritual sustenance and unity. The careful succession of leadership within these groups ensures the continuity of their practices, fostering a resilient and interconnected community that continues to thrive and uphold its values through the annual recitation of the *Sharaf al-Anam*. Through their structured gatherings, distinctive dress codes, and ritualistic practices, the *Mawlūd Jamāts* not only preserve their traditions but also enrich their personal and social lives. Notably, the *Sharaf al-Anam* transcends linguistic barriers, with English and Afrikaans translations and transliterations presented alongside the original Arabic text, broadening its reach and accessibility to a wider audience. This transcultural effort bridges understanding, strengthening the connection between the tradition and its practitioners. The tradition continues to inspire not only the *Mawlūd Jamāts*, but also Muslims across Cape Town and beyond.

## 5. Conclusion

This research underscores the pivotal role of ladies' *Mawlūd Jamāts* in preserving the *Sharaf al-Anam Mawlūd* tradition, which promotes the conveyance of *salām* and *salāt* upon Prophet Muhammad (PBUH). The efforts of these *Jamāts* significantly enrich the Islamic heritage of the Cape, aligning with the *maqāsidi* of the *sharī'ah* by safeguarding essential values such as faith, life, intellect, and lineage, as reflected in Auda's

comprehensive framework. This study suggests that enhancing Arabic language proficiency among *Mawlūd Jamāts* could deepen understanding of the *Sharaf al-Anam*, while increased mosque engagement may further enrich spiritual and communal experiences.

The study successfully addressed its four main objectives: providing a historical overview of *Mawlūd Jamāts* with an emphasis on *Hājjah Mariam Bassier Dramat*; exploring event practices that foster community; analyzing the literary and devotional aspects of the *Sharaf al-Anam*; and presenting the holistic benefits of *Mawlūd* events on community well-being, encompassing physical, social, and communal aspects.

While this research offers valuable insights, its qualitative nature limits its scope. Future research integrating quantitative data could provide additional perspectives. In addition, examining the specific impact of the *Sharaf al-Anam Mawlūd* tradition on women in *Mawlūd Jamāts* and exploring pedagogical methods for transmitting this tradition across generations would yield further understanding. Broadening the research to encompass similar traditions in diverse global contexts and examining their intergenerational transmission could offer a richer perspective on the sustainability of Islamic knowledge sharing. This study represents a foundational step in exploring Muslim women's contributions to Islamic tradition, paving the way for deeper investigation into the impact of Islamic practices on communities worldwide.

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# Exploring *Maqāṣid* Principles as a Matrix to Combat Corruption in South Africa from Within a Muslim Minority Context

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## Abstract

This study explores corruption in South Africa through *al-maqāṣid al-qurāniyyah* and *maqāṣid al-sharī'ah*—Islamic frameworks reflecting the objectives of the *Qur'ān* and *sharī'ah*. Given the minority status of Muslims in South Africa, this study integrates *fiqh al-muwāṭanah*, addressing Muslim communities' rights and responsibilities, with these *maqāṣid* frameworks. This study demonstrates the potential of *maqāṣidī* principles to combat corruption by promoting justice, integrity, and societal welfare. Using a qualitative approach and secondary data analysis, the research elucidates the ethical foundations within the *Qur'ān* and *sharī'ah*, focusing on Islamic political thought and the *fiqh* of citizenship.

**Keywords:** *al-Maqāṣid al-Qur'āniyyah*, *Maqāṣid al-Sharī'ah*, *fiqh al-muwāṭanah*, Islamic political thought.

## 1. Introduction

In April 1999, the National Anti-Corruption Summit marked a pivotal moment in South Africa's fight against corruption, fostering collective responsibility and laying the groundwork for the National Campaign Against Corruption. Despite these efforts, the Transparency International Corruption Perception Index still shows South Africa's corruption

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perception at 47.8, slightly below the global average of 48.4 (World Economics, 2022). This persistent challenge exacerbates inequalities and impacts marginalised communities as funds intended for their upliftment are diverted to benefit a select elite (Manyaka & Nakuna, 2013).

Corruption is a global issue affecting both developing and developed nations, requiring a multifaceted approach. In this context, *al-maqāṣid al-Qur'āniyyah* (objectives of the *Qur'ān*) and *maqāṣid al-sharī'ah* (objectives of Islamic law) offer solutions. Muslims constitute about 1.6% of South Africa's population (Census 2022, Statistical Release, 2023). In light of this, this paper explores the application of Islamic ethical principles from these frameworks to combat corruption and promote socio-political transformation.

This study examines *maqāṣidī* principles, highlighting Islamic values of justice, equity, and societal welfare, and how they, combined with *fiqh al-muwāṭānah*, can facilitate political reform and prevent corruption. It analyses existing anti-corruption strategies in South Africa, comparing them with the ethical standards of *al-maqāṣid al-Qur'āniyyah* and *maqāṣid al-sharī'ah*. This study aims to propose practical pathways for the Muslim minority in South Africa to engage in eradicating corruption and fostering an equitable, just, and ethical socio-political landscape. This paper underscores the synergy between Islamic ethics and political activism within South Africa's Muslim minority context.

## 1.1 Problem Statement

Amidst pervasive corruption and its societal impacts, finding actionable solutions is crucial. One promising approach involves using *al-maqāṣid al-Qur'āniyyah* and *maqāṣid al-sharī'ah* as frameworks to cultivate proactive Muslim citizenship, supported by *fiqh al-muwāṭānah* (jurisprudence of citizenship), aiming to eradicate corruption and foster societal progress. Despite its potential, applying *maqāṣidī* frameworks to develop political theory within a Muslim minority context like South Africa remains limited.

This research explores the potential of *al-maqāṣid al-Qur'āniyyah* and *maqāṣid al-sharī'ah* as guiding frameworks for Muslims in South Africa's minority community. Given the backdrop of political

instability and socio-political activism, this context provides a compelling opportunity to examine the synergy between Islamic ethical principles and *fiqh al-muwāṭānah*. This study aims to identify pathways for combating corruption and nurturing a socio-political landscape by exploring the interplay between these frameworks.

## 1.2 Research Aims and Objectives

This research aims to explore the feasibility and effectiveness of utilizing the interconnection between *al-maqāṣid al-Qur'aniyyah*, *maqāṣid al-sharī'ah*, and *fiqh al-muwāṭānah* as a framework to address corruption within the context of the Muslim minority in South Africa. Specifically, the study seeks to develop a comprehensive *maqāṣid ī* framework that can serve as a moral and strategic tool for combating corruption, fostering moral leadership, and contributing positively to society.

To achieve this aim, the research will focus on two primary objectives:

1. To develop a *maqāṣidī* framework tailored to combat corruption from a Muslim minority perspective within South Africa.
2. To explore and analyze the applicability of a *maqāṣidī* framework, interwoven with *fiqh al-muwāṭānah*, in addressing corruption challenges unique to the South African Muslim minority context.

## 1.3 Research Questions

The following research questions aim to delve deeply into the theoretical, contextual, and practical dimensions of the *maqāṣidī* framework's development and theoretical application, within the specific context of the South African Muslim minority, particularly concerning corruption, moral leadership, and societal contribution.

1. What are the foundational principles of a *maqāṣidī* framework to combat corruption in the Muslim minority context?
2. To what extent is this framework applicable to combat corruption in the South African context in light of existing strategies?

## 2. Research Methodology

### 2.1 Research Design

This study employs a qualitative research design, using a thematic analysis and framework development to explore the interplay between *al-maqāsid al-Qur'āniyyah*, *maqāsid al-sharī'ah*, Islamic political thought, and the dynamics within the South African Muslim minority context. The research methodology involves a review and synthesis of scholarly literature, *Qur'ānic* verses, *aḥadīth* (prophetic narrations), legal texts, and existing frameworks related to *maqāsid*. This interpretative, qualitative approach focuses on literature and document analysis to understand *maqāsid* frameworks, their evolution, and their significance in political and societal structures. A thematic analysis identifies recurring themes within the literature, while a framework analysis develops a comprehensive framework showing how *maqāsidī*

principles can address corruption and promote ethical governance in South Africa.

### 2.2 Data Collection

The primary method of data collection for this study involved a systematic review of scholarly literature, including academic papers, books, reports, legal texts, and relevant articles. Primary sources like the *Qur'ān*, *aḥadīth*, and classical texts related to *maqāsid* and Islamic governance are critically analyzed to inform the thematic and framework analyses.

### 2.3 Theoretical Framework

This study is rooted in *al-maqāsid al-Qur'āniyyah*, providing a lens through which Islamic political thought in the South African Muslim context may be explored. It integrates *fiqh al-muwāṭānah* to understand how Islamic principles can inform governance, societal development, and ethical citizenship. This framework aims to identify pathways for combating corruption and fostering a just and accountable socio-political environment.

## 2.4. Data Analysis

The thematic analysis identified patterns or themes within qualitative data, which were then coded, categorised, and organised into themes and sub-themes. The analysis explores relationships between themes and interprets the data related to the research questions.

## 3. Literature Review

### 3.1 *Maqāṣid* Frameworks

The method of reading and administering the *Qur'ān* known as *maqāṣid* emerged with the second caliph, 'Umar ibn al-Khaṭṭāb (d. 644 CE), and the Mālikī School of Islamic law, which placed a strong emphasis on *maslahah*, or public interests (Rane, 2013 p. 493). Abū Ishāq al-Shāṭibī (d. 1388) developed *maqāṣid al-sharī'ah* as a new philosophy of Islamic law, dividing interests into three categories: essential needs (*darūriyyāt*), complementary needs (*hājīyyāt*), and embellishments (*tahsīniyyāt*). Theologian Abū Ḥāmid al-Ghazālī (d. 1111 CE) expanded on this by citing five basic rights to maintain: life, religion, property, progeny, and intelligence.

Modern thinkers such as Yūsuf al-Qaradāwī have recognised the importance of incorporating human rights and dignity, and contemporary scholar Muhammad al-Ghazali has cited justice and freedom as further *maqāṣid* principles (Al-Qalam, 2023). Ibn Taymiyyah (d. 1328 CE) updated and expanded the *maqāṣid* approach to include the fulfilment of contracts, preservation of kinship ties, honouring the rights of neighbours, sincerity, trustworthiness, and moral purity. Contemporary Tunisian scholar 'Abd Al-Majīd Al-Najjār further expanded *maqāṣid al-sharī'ah* to include eight primary needs, including preserving religion, humanity, soul, minds, lineage, societal behavior, property, wealth, and the environment (Al-Munawar, 2021, p. 211).

In Islamic revealed knowledge, the terms *al-maqāṣid al-Qur'ān* and *maqāṣid al-sharī'ah* are widely used. Despite the latter being derived from the former, the phrases are sometimes used synonymously (Islam, 2013, p. 50). Al-Tabarī (d. 923 CE) explained that the *Qur'ān* is composed of three elements: *tawḥīd* (monotheism), *akḥbār*

(historical accounts), and *diyānāt* (law). Ibn Ashur (d. 1973 CE) developed eight *Qur'ānic* aims including directing people toward the correct creed (*iṣlāḥal-i 'tiqād*) and honing morality (*tahdhīb al-akhlāq*). Abu Hamid al-Ghazali identified six *maqāṣid* of the *Qur'ān*, such as introducing Allah and describing the circumstances in the hereafter. However, according to Zainab Alwani (2014), her father, Taha Jabar Al Alwani developed what Iguda (2022) calls the supreme and prevailing *maqāṣid*: *al-maqāṣid al-Qur'ānniyah*. These include *tawhīd* (believing in and affirming Allah's oneness), *tazkiyah* (purification of the self), and *'umrān* (building a value-based civilisation).

Ibn Ashūr (d. 1973 CE) elucidates that the *maqāṣid* of the *sharī'ah* reflects the profound intentions of Allah, while *al-maqāṣid al-Qur'ān* delves into divine intents derived from *Qur'ānic* texts (Islam, 2013, p. 53). Despite operating at different semantic and functional levels, they converge towards a shared goal in guiding the path of Islamic discourse (Islam, 2013, p. 50).

In his work, *Towards the Realization of the Higher Intents of Islamic Law*, Gamal Eldin Attia (2007) contends that *maqāṣid* is an essential form of *ijtihād* (independent reasoning) in response to contemporary realities. Rane (2013, p. 497) supports the usage of *maqāṣid* both generally and specifically, examining specific topics like *jihād* (spiritual struggle within oneself against sin/striving) and gender roles in the *Qur'ān*. To illustrate how a *maqāṣid al-sharī'ah* approach can be applied, the concept has been used in various disciplines to answer the queries of contemporary realities. One such discipline is that of Islamic finance. According to Dasuki and Bouheraoua (2011), *maqāṣid al-sharī'ah* in Islamic finance is directly related to preserving one of the *ḍarūriyyāt* (necessities) namely: the preservation of wealth, which is interrelated with other *ḍarūriyyāt*, especially the preservation of religion. The authors of the paper examine the *maqāṣid* approach and assert that Islamic financial institutions that are *sharī'ah*-focused should be directed by the *sharī'ah* objectives.

Iguda (2022) asserts that the *Qur'ān* shows concern for human development and progress. In light of this, he also argues that the UN human development targets could be used to empirically measure the achievement of *maqāṣid*. He uses the UN's definition of human

development to assess how well this was addressed by *maqāṣid al-sharī'ah* scholars, integrating socio-economic and spiritual aspects into the *Maqāṣid* Development Index.

Rane (2013) attributes the resurgence of the *maqāṣid* approach in politics to political parties in Muslim-majority countries with an Islamic orientation. Leaders like Anwar Ibrahim, Recep Tayyip Erdoğan, and Rachid Ghannouchi have actively worked to showcase Islam's harmony with democratic principles, human rights, gender parity, diversity, and peaceful cohabitation with non-Muslims. Gannouchi's perspective of Islamic democracy includes principles like vicegerency, freedom, responsibility, justice, legitimacy, *sharī'ah*, and *shūrā* (mutual consultation). To formulate his political theory, Gannouchi relied on Al-Shāṭibī's theory of *maqāṣid al-sharī'ah* (Tamimi, 2001).

### 3.2 Islamic Political Thought

Islamic political theory is articulated in the *Qur'ān*, but it does not provide specific guidelines regarding institutions or rulers (Tampio, 2014, p.2). According to Wild (2020), some scholars, like Qamaruddin Khan and Farid Esack, maintain that the *Qur'ān* has no political message, while others, such as Mohammed Iqbal and Abdessalam Yassine, argue that the *Qur'ān* is the basis for any renewal and development of Islamic political thought. Scholars like Ahmed (1971) contend that Islamic political ideas are based on theological principles found in the *Qur'ān*, differing from Western political theories.

The rise of European imperialism prompted Muslims to adapt their political ideals to new circumstances, grappling with reasserting an Islamic identity (Meijer, 2018, p. 183 & Rane, 2013, p. 495). Before the 19th and 20th centuries, politics and power were essential to safeguarding the *Dār al-Islām* (the abode of Islam) and ensuring the application of the *sharī'ah*. According to al-Alwani (2005), works like Ibn Taymiyyah's *Al-Siyāsah al-Shar'īyyah* demonstrate how politics, in the Muslim worldview, aim to achieve Allah's prescribed ideals, realising His purposes for creation.

Yūsufal-Qaraḏāwī criticised Western political science for its emphasis on the truth of power (*ḥaqq al-qūwah*), contrasting it with Islamic politics based on the power of truth (*qūwa al-ḥaqq*). This illustrates his analysis that politics should be ethical (Meijer, 2018, p. 186). Islamic thinkers like al-Alwani and al-Qaraḏāwī have explored Islam's compatibility with democracy, emphasising values such as democracy, citizenship, political participation, equality, freedom of opinion, and human rights (Meijer, 2018, p. 195).

In the foreword of Rachid Gannouchi: *A Democrat within Islamism* by Azzam S. Tamimi, Naeem Jeenah reiterates Gannouchi's assertion that democracy can pave the way for the political rise of Islam, arguing that Islamic democracy is compatible with democratic principles. According to Tempio (2015, p. 10), Abou El Fadl contends that Muslims should support democracy and refrain from imposing *sharī'ah* through the state. While the principles of *sharī'ah* remain timeless, their implementation through *fiqh* by human cognition is inherently subjective and thus requires regular updates (Bahri, 2020, p. 40, & Tempio, 2015, p. 9).

### 3.3 *Fiqh al-Aqalliyyāt* and *Fiqh Al-Muwāṭanah*

In the 1990s, Shaykh Dr Taha Jabir al-Alwani and Shaykh Dr Yusūf al-Qaraḏāwī introduced *fiqh al-aqalliyyāt* (jurisprudence of minorities) for Muslim minorities in Western regions. This framework addresses their specific religious needs, departing from the context of Muslims in Islamic nations (Fishman, 2006 & Parry, 2012). *Fiqh al-aqalliyyāt* rests on the global reach of Islam and the interpretative principle of *maqāṣid al-sharī'ah*, incorporating elements like public interest (*maslahah*) for legal decisions (Parry, 2012, p. 92).

This approach allows adaptation of Islamic law to meet the needs of Western Muslim communities, facilitating their development (Fishman, 2006). The necessity for this specialised system arises from challenges unique to Muslims outside Islamic regions, spanning issues from permissible food and social interactions to deeper existential queries about Islamic identity and the future of Islam beyond current borders (Parry, 2012, p. 91). Al-Alwani's intent in establishing *fiqh al-aqalliyyāt* extends beyond jurisprudence, aiming to strengthen Muslim minority communities (Parry, 2012, p. 103).

Additionally, Fishman (2006) states that *taysīr al-fiqh* (making *fiqh* easy) is a pivotal aspect of *fiqh al-aqalliyāt*. Al-Qaraḍāwī advocates leniency towards Muslim minorities in non-Muslim territories due to perceiving these groups, unlike their counterparts in Muslim nations, as vulnerable; akin to the sick compared to the healthy, or a traveler versus a permanent resident. This perspective underscores the need for a nuanced approach, especially in contexts like South Africa, where legal pluralism and freedom of religion prevail (Chapter 2: Bill of Rights, n.d.). Hence, a fusion of *fiqh al-aqalliyāt* and *fiqh al-muwāṭānah* becomes relevant in these scenarios.

In the modern age, the word ‘citizenship’ is defined in the context of Islamic studies by the term *al-muwāṭānah*, which is derived from *al-waṭan* (homeland). The field of *ijtihād* (independent reasoning) gave rise to the jurisprudential dimensions of citizenship, or *fiqh al-muwāṭānah* (*fiqh* of citizenship) (Prihantoro, et al., 2023). Tunisian politician Ghannouchi (Tamimi, 2001) delved into the democratic and human rights ideals derived from the *Ṣaḥīfah Madīnah*, offering valuable insights for contemporary Muslims. Ghannouchi’s contribution lies in his ability to imbue *muwāṭānah* with substantive meaning within the context of a value-based democracy rooted in Islamic principles. Drawing inspiration from the *Ṣaḥīfah Madīnah*, he redefined the concept of *fiqh al-muwāṭānah*, acknowledging the rights and responsibilities of all citizens. Similarly, Mālik (2018, p. 15) contends that one of the primary tenets of *fiqh al-muwāṭānah* is that all parties must be prepared to tolerate differences in opinion within a plural society. Furthermore, citizens should commit to respecting diversity, equality, unity, community growth, and resource sharing. He further states that it is equally imperative for all citizens, Muslims or not, to protect the state against both internal and external dangers. While external threats are believed to be caused by foreign opponents, internal dangers encompass everything from crime and extreme racism to terrorism, power abuse, theft, subversion, corruption, and much more.

### 3.4 Corruption in South Africa

Corruption involves dishonest or unethical behavior by those in power. Lodge (1998) defines it as the misuse of public resources for personal gain, including mis-performance or neglect of duty and unwarranted power. Pillay (2004) notes that corruption has severely hampered South Africa's economic development and governance, attributing it partly to the country's complex political system, which undermines stability, trust, and democratic values. Lodge (1998) traces corruption to South Africa's historical legacy, where a bureaucracy served the interests of a specific racial group under National Party rule. However, Pillay (2004) points out that while democracy since 1994 provided a chance to address corruption, it also highlighted how corruption hinders development and governance. Salahuddin, Ralph, and Gow (2020) argue that despite measures like the National Development Plan (NDP), globalisation has introduced new challenges, leaving additional opportunities for corruption.

## 4. Theoretical Framework

### 4.1 Conceptualising *Maqāṣid* as a Matrix

In this section, the theoretical framework that guides this study's approach to combating corruption, intertwining *maqāṣid al-sharī'ah* and *al-maqāṣid al-Qur'āniyya*, is explored. Rooted in Qur'ānic guidance and Islamic principles, this framework provides a comprehensive lens to understand and address corruption, viewing it as a fundamental challenge to societal justice and well-being. This study delves into the concepts of *tawhīd*, *tazkiyah*, and *'umrān* within *al-maqāṣid al-Qur'āniyyah*, offering a holistic approach by emphasising Allah's oneness, the purification of individuals and society, and active civic engagement. This framework aims to demonstrate how these principles can inform practical strategies for promoting active citizenship and achieving justice within the Muslim minority context of South Africa.

According to Ahmed (2018), the Arabic word for corruption, *fasād*, and its derivatives appear 50 times across 22 chapters of the *Qur'ān*, often juxtaposed with *ṣalāh* (prayer) and its derivatives, which appear about 150 times. *Ṣalāh* serves as the antonym for *fasād*, emphasising reform, integrity, and the prohibition of corruption. Ebrahim Patel,

cited in Omar (2013), emphasises that combating corruption is integral to the broader fight for social justice. Additionally, Chapra (2008) asserts that Islam and injustice are incompatible, as each undermines the other.

The concept of *zulm* in Islam, denoting injustice, encompasses a wide spectrum of unfairness and oppression. The *Qur'ān* places considerable focus on promoting reform, integrity, transparency, and good behaviour while prohibiting corruption and mischief (Ahmed, 2018). The opposite of *zulm* is *'adl* or *qist*, broadly translating to justice or fairness. *'Ādil* refers to a morally and spiritually balanced person, while *qist* refers to fair dealings among people (Barazangi, Zaman & Afzal, 1996).

The Western Cape religious leaders' forum's booklet, *Interfaith Reflections on the Fight Against Corruption*, highlights Patel's view that tackling major issues like corruption requires the active participation of decent men and women from all walks of life. Patel argues that combatting corruption must be linked to the greater fight for justice (Omar, 2013). Omar (2013) states that the *Qur'ānic* narrative in *Sūrah al-Baqārah* (*Qur'ān*, 2:30-33) illustrates the human potential to overcome corruption. According to Barazangi et al. (1996), *al-khalīfah* (vicegerent) fulfils the purpose of creation and Allah's will through morality, aligning human actions with divine attributes like compassion, justice, and trustworthiness.

Al-Alwani (2022) emphasises accountability as a fundamental component of self-development, fostering *taqwā* (God consciousness) and self-awareness. Accountability encourages empathy, compassion, and a collaborative culture, essential for the role of a vicegerent (Ahmed, 2018). Mohamed (2020) asserts that true vicegerency requires leadership over oneself before society, with Prophet Muḥammad (peace be upon him) as the ideal example of exceptional character (Q. 33:21). The primary mission of all of Allah's messengers, including Prophet Muḥammad (peace be upon him), was the establishment of justice (Q. 57:25).

Chapra (2008) argues that sound governance is crucial for justice and the prevention of corruption. Islamic political theory, emphasising good governance, intersects with the role of vicegerency and the pursuit of justice, as seen in Ghannouchi's concept of *muwāṭānah*. Therefore, the intersectionality of being a vicegerent, the *Qur'ānic* injunction to achieve justice, the application of contemporary Islamic political theory to achieve justice, and Ghannouchi's concept of *muwāṭānah* to establish value-based democracy rooted in Islamic principles point towards the achievement of justice as the overarching outcome or *ḥikmāh* (wisdom) of the *maqāsid* matrix. Moreover, the active participation of the role as a vicegerent becomes a tool in achieving a value-based society, or *'umrān*.

The *Qur'ān* guides humanity out of darkness and into light (Q. 2:257, 5:16, 14:1, 14:5, 33:43, 57:9, 65:11), uniting it around *tawḥīd* (monotheism) despite differences that exist among nations and tribes (Q. 49:13, 35:28) (Ahmed, 2018). *Tawḥīd* is the central tenet of Islam. It encompasses every facet of doctrine and practice, guiding human ideas, morals, behaviors, and interactions (Islam, 2013). Submission to God becomes a dynamic act of *tawḥīd*, which fulfils humanity's purpose as Allah's vicegerent on earth. It accounts for human activities and their consequences, ranging from the purely human to the cosmic, and explains why humankind was created and its relationship with the Creator. (Alwani, 2014, p. 472). Therefore, *tawḥīd* becomes the overarching truth in the *maqāsid* matrix.

According to al-Alwani, (2014, p. 472) *tazkiyah*, or purifying humanity and society from evil, along with the important process of building *taqwā*, transcend personal spirituality. *Taqwā* helps one maintain self-evaluation, which is the ability to examine oneself internally with regard to one's intentions, beliefs, feelings, attitudes, behaviors, habits, and relationships. Thus, this critical self-evaluation allows people to filter and cleanse their inner self, based on their level of *taqwā* (Al-Alwani, 2022, p. 14). According to Chapra (2013, p. 20), this religious worldview has the most potential to guarantee the transformation of the human self in a way that would support the satisfaction of all material and spiritual requirements, and of human development. As each Muslim is directly accountable to Allah for

their deeds, they are encouraged to constantly endeavour to purify themselves to fulfil their role as Allah's vicegerents (Alwani, 2014, p. 479). *Tazkiyah* is an important aspect of the *maqāṣid* matrix.

The *Qur'ān* places justice "nearest to piety" (Q. 5:8) in terms of its importance in the Islamic faith (Chapra, 2013. p.10). Additionally, when reflecting upon *Qur'ān* 4:40, which asserts, "*Indeed, Allah never wrongs 'anyone' - even by an atom's weight*" within the context of a *maqāṣid* matrix, it becomes evident that this principle encapsulates the essence of justice in its entirety. Thus, by adhering to the foundational concept of *maqāṣid* and striving to emulate the divine attributes of Allah, humanity can fulfil its role as vicegerents on earth, thereby fostering a society founded upon principles of equity and righteousness.

Iguda (2022) and Auda (2022) highlight the alignment of *maqāṣid al-sharī'ah* with the *Qur'ān's* universal message and its emphasis on promoting human growth and public interest. These principles extend beyond narrow categorisations, emphasising broad societal development and welfare. Consequently, if the aforementioned three requirements for human growth are met, it should ideally open the doors for the accomplishment of all the *maqāṣid al-sharī'ah* goals, leading to the achievement of *maṣlahah* and thus resulting in the reduction of crime and corruption.

## 4.2 Establishing the Framework for Analysis

### 4.2.1 *Tawhīd* - Oneness of God

In the exploration of the *maqāṣid* matrix, *tawhīd* stands as the foundational and overarching truth, serving as the bedrock upon which subsequent principles, such as *tazkiyah* and *'umrān*, are established. *Tawhīd*, the acknowledgment of the oneness of Allah, is more than a theological concept; it is a profound principle that permeates every facet of an individual's life. When a person acknowledges the singular existence of the Divine, a transformative journey begins. *Tawhīd* instils humility by recognising that ultimate power and authority reside with Allah alone. Al-Alwani (2014) explains that believing in and

affirming Allah's oneness transforms submission into a dynamic act that fulfils humanity's purposeful creation as *al-khalīfah*. This recognition, in turn, becomes a constant reminder of accountability, as the individual understands that their actions are ultimately subject only to the Creator. In the context of combating corruption in South Africa, this acknowledgment becomes a powerful force for justice. A person grounded in *tawhīd* is driven to uphold justice and integrity, for they understand that corruption contradicts the divine order and disrupts the balance established by the Almighty. *Tawhīd*, therefore, becomes a guiding light, ensuring that individuals remain vigilant, accountable, and dedicated to the pursuit of justice as they navigate the complexities of societal challenges, particularly corruption within the South African context.

#### 4.2.2 *Tazkiyah* - Self-purification

In the *maqāsid* matrix, *tazkiyah* emerges as a crucial concept under *tawhīd*, emphasising the purification and elevation of the individual's spiritual and moral character. From the perspective of the *fiqh* of minorities, particularly in the context of South Africa, *tazkiyah* plays a vital role in nurturing active citizenship and combating corruption. Therefore, purifying oneself should lead to purifying one's surroundings. Alwani (2014) affirms that purifying humanity and society from evil by working on the self, along with the important process of cultivating consciousness of Allah, transcends personal spirituality. When purification is observed, there will be no social ills. The multifaceted dimensions of *tazkiyah* involve continuous self-evaluation, promote personal growth, and emphasise the conquest over the *nafs* (self, or ego) to foster ethical conduct. Moreover, it underscores the significance of upholding exemplary *akhlāq* (morality) in all endeavours. Kamri & Azzah (2009) state that Islamic ethics are attributed to *akhlāq* which is a state of the soul that causes it to perform actions without thought or deliberation. If what is expressed by these actions is a noble and respectable deed, it is termed *akhlāq māhmūdah*. Similarly, active citizenship is manifested through the diligent practice of Islamic principles like giving *zakāh*

(charity), viewed not only as a financial obligation but also as a means of spiritual purification. The performance of *ṣalāh* (prayer) is seen as a cornerstone in the process of purification, grounding the individual in a conscious and disciplined connection with the Divine. Additionally, education is highlighted as an integral component of *tazkiyah*, encouraging individuals to acquire knowledge and wisdom, empowering them to actively participate in societal affairs, and combat corruption through informed and principled actions. Thus, the holistic approach of *tazkiyah* within the *maqāṣid* matrix fosters a conscientious and empowered citizenry in the unique context of South Africa.

#### 4.2.3 *‘Umrān* - Building a Value-based Society

*‘Umrān*, or the concept of building a value-based civilisation, is a pivotal element within the framework alongside *tazkiyah* in the *maqāṣid* matrix. Alwani (2014) states that building civilisation to achieve harmony between humanity and the universe develops a value-based civilisation. Al-Alwani (2005) states that Allah has bestowed upon this *ummah* a *minhāj* (method), a *shari‘ah*, and an *‘aqīdah* (creed), based on the idea of pure *tawhīd* in harmony with *fitrah* (innate knowledge of Allah) which works in balance with everything that exists and provides an explanation of all the components of a civilization. Alwani (2005) points to these concepts and civilisational principles of *istikhlāf* (the appointment of humanity as vicegerents), *ibtilā’* (the ability to withstand tribulation), *tamkīn* (Allah’s role in establishing people in the world), *tadāfu’* (harmony among individuals), *taskhīr* (Allah’s subjection of nature and its laws to humanity for the latter’s benefit), *takrīm* (the honour and favour bestowed on humanity by Allah), *amānah* (the trust that Allah gave to humanity; the innate ability to choose between good and evil), *‘ibādah* (the purpose of humanity’s creation to worship Him), and *shuhūd* (the concept or civilisational witnessing that Allah is One). Al-Alwani (2005) further posits that this creed should provide Muslims with a clear understanding of the intricacies of life and the universe.

These principles resonate with the notion of ‘*umrān*’ within the *maqāṣid* matrix. ‘*Umrān*’ encompasses the endeavour to build a value-based civilisation founded on principles of justice, equity, and moral integrity. Alwani (2005) delineation of *istikhlāf*, *ibtilā’*, *tamkīn*, *tadāfu’*, *taskhīr*, *takrīm*, *amānah*, ‘*ibādah*, and *shuhūd*’ elucidates the multifaceted dimensions of ‘*umrān*, aligning with the *maqāṣid* objective of establishing a just and equitable society. These concepts collectively contribute to the holistic development of individuals and communities, fostering a civilisation grounded in the principles of pure *tawhīd* and *fiṭrah*, as ordained by Allah.

Following the above understanding of components of civilisation as expounded by al-Alwani (2005), the discussion now turns to the *fiqh* of minorities, particularly in the context of South Africa. ‘*Umrān*’ involves active citizenship (*fiqh al-muwāṭanah*) as a powerful tool in combating corruption. According to Alwani (2014), the question of Muslim participation in democratic elections was hotly debated within the Muslim community in the early 1990s and as a result sparked conversations regarding citizenship, the obligation placed on citizens upon taking the oath of citizenship, and the significance of engaging in politics. She states that *fiqh al-aqalliyāt* (*fiqh* of minorities) clarified the definition of citizenship and highlighted the obligation of Muslims to support politicians who advance social morality and the financial security of the populace since the *Qur’ān* makes it abundantly evident that Muslims are to uphold virtue and prohibit immorality (Alwani, 2014). ‘*Umrān*’ and active citizenship, therefore, encompass robust participation in governmental structures and party politics, and advocates positioning oneself as an agent of change inspired by the principles of *tawhīd*. Emulating the wisdom of ‘Umar ibn al-Kha ṭṭā b (may Allah be pleased with him), who emphasised self-accountability, individuals are urged to actively engage in mutual accountability and self-evaluation (Elias & Elias, 2021). Enjoining good and forbidding evil becomes a duty, echoing the Prophetic tradition of commanding right and preventing wrong. Moreover, as vicegerents of Allah, active

citizens are called to promote *maṣlahah* and uphold justice in all political spheres. By assuming this role within the Muslim minority context of South Africa, the faithful contribute to the construction of a value-driven civilisation, acting as beacons of ethical governance and collectively combating corruption through the principles of *tawhīd*.

#### 4.2.4 'Adl - Justice

Within the *maqāṣid* matrix, justice emerges as the overarching outcome or *ḥikmāh* (wisdom). When individuals actively engage in the fundamental principles of *tawhīd*, *tazkiyah*, and *'umrān*, positioned at the apex of the *maqāṣid* framework, justice becomes the culmination of a holistic approach to spiritual purification, societal construction, and divine unity. In terms of Islam, justice is ranked “nearest to piety” (Q. 5:8), and thus adhering to *tawhīd*, individuals acknowledge the oneness, sovereignty, absoluteness, and independence of Allah with the interconnectedness of all aspects of life. According to Chapra (2008), ensuring justice might not be feasible if social values such as honesty and fairness are not faithfully cultivated within a civilised community. Through *tazkiyah*, individuals can cultivate moral excellence, ensuring a harmonious and just society grounded in ethical values. *'Umrān* further reinforces justice by promoting active citizenship and ethical governance, ensuring the equitable distribution of resources, protection of rights, and upholding of moral integrity. Consequently, the combined influence of these principles facilitates the realisation of justice, manifesting as the ultimate objective of the *maqāṣid* framework.

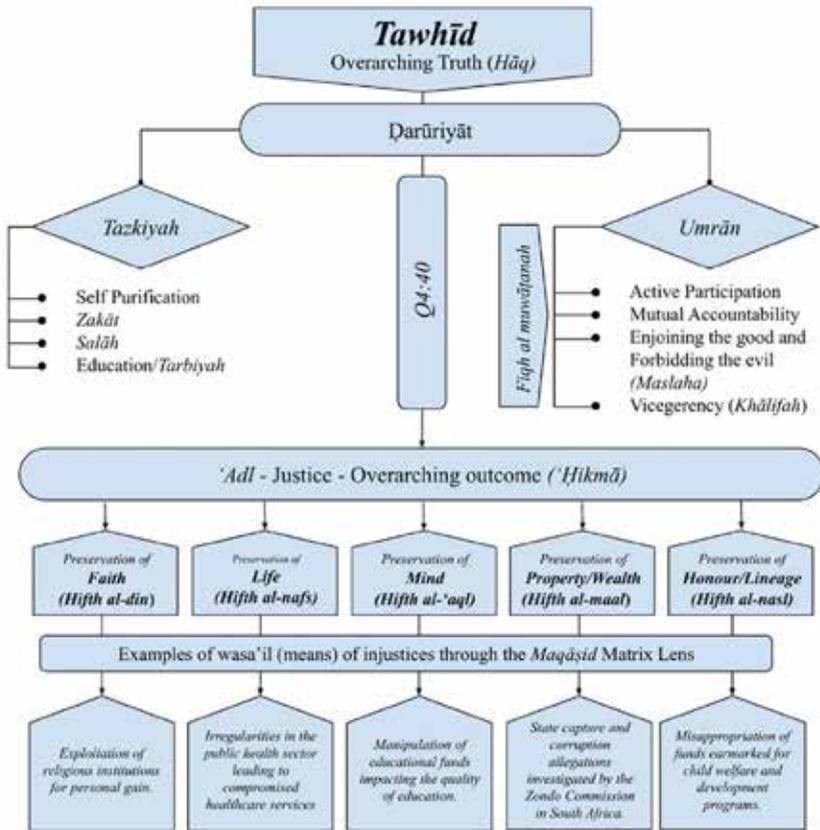


Figure 1. Graphic Representation of the *Maqāsid* Matrix

The theoretical framework presented in this chapter offers valuable insights into the potential of the *maqāsid* matrix to guide political activism and citizenry among Muslims residing in South Africa. Through the lenses of *al-maqāsid al-Qurʿāniyyah* and its concepts of *tawhīd*, *tazkiyah*, and *ʿumrān*, this study has explored how these foundational principles can be harnessed to advocate for justice and societal transformation. By aligning with the objectives of *maqāsid al-sharīʿah*, particularly in addressing contemporary challenges such as corruption, this study has underscored the potential, relevance, and applicability of *Qurʿānic* guidance and Islamic principles in navigating complex socio-political landscapes.

## 5. Application of the Theoretical Framework

The *maqāṣid* matrix offers a valuable framework for addressing corruption in South Africa, drawing on principles like *tawhīd*, *tazkiyah*, and *‘umrān*. This framework provides a comprehensive approach to tackling systemic injustices and promoting civic engagement. By adhering to these principles, Muslims can lead efforts to advance justice and the common good.

Governments, as per Jordaan (2013), are traditionally seen as key in defining public interest and advancing the common good through laws and regulations. They shape societal behavior and influence overall governance. This chapter examines how South Africa’s anti-corruption strategies align with the *maqāṣid* framework and evaluates their effectiveness in achieving justice.

### 5.1. South African Strategies to Combat Corruption

The National Anti-Corruption Strategy (NACS) 2020-2030, developed during Jacob Zuma’s presidency and updated in 2021, is South Africa’s response to pervasive corruption. President Cyril Ramaphosa has highlighted the need for action against corruption to protect democracy (Parker, 2024). The NACS incorporates principles from the Constitution, anti-corruption laws, and international treaties. It includes an implementation plan, monitoring framework, and strategy (NACS 2020-2030, 2017).

The NACS strategy’s six pillars focus on citizen involvement, whistleblowing, transparency, professionalising employees, and strengthening anti-corruption agencies. It also calls for the National Anti-Corruption Advisory Council (NACAC) to oversee implementation, with a future aim to establish a permanent body (NACS, 2020-2030, 2017).

South Africa has also bolstered its anti-corruption laws with the Prevention and Combating of Corrupt Activities Act (PRECCA) and the Promotion of Administrative Justice Act (PAJA), with ongoing amendments noted in President Ramaphosa’s 2024 State of the Nation (SONA) address.

However, stakeholders in The Global Programme on Measuring Corruption, as researched by Murray and David-Barret (2023), emphasised in their “Insights Brief 06”, that continued political will and strong leadership will be needed to put these recommendations into practice. Concerns regarding the NACAC’s funding were also voiced by some stakeholders of the Global Programme on Measuring Corruption, who believed that the agency’s creation as a part-time organisation without a separate budget demonstrated a lack of political will and initiative (Murray & David-Barret, 2023). Murray and David-Barret, (2023) assert that more risk-based evaluations, data analysis, and trend analysis are needed to track institutional and strategy-level developments over time, evaluate institutional progress, and guide stakeholders in the public sector’s efforts to prevent corruption. Thus, while the current efforts and initiatives are commendable, the true measure of their impact will only be revealed through ongoing implementation and evaluation.

### **5.1.1 Progress in Combating Corruption in South Africa**

According to “Turning the Tide”, the South African Presidency claims that the establishment of the State Capture Commission of Inquiry coincided with extensive investigations, heard witnesses, and uncovered evidence of state capture and abuse of power. As a result of the commission’s findings, recommendations were made for criminal and other investigations, leading to the prosecution and conviction of individuals involved in corruption. This initiative also facilitated increased funding and legislative amendments for the National Prosecuting Authority (NPA) to combat corruption effectively. Furthermore, progress was made in recovering state losses through civil litigation by the Asset Forfeiture Unit (AFU) and the Special Investigating Unit (SIU), alongside the collection of unpaid taxes by the South African Revenue Service (SARS) based on evidence presented during the State Capture Commission’s proceedings. Investigations by the Independent Police Investigative Directorate (IPID) addressed cases of abuse and non-responsiveness within the South African Police Service (SAPS), while delinquency proceedings

targeted former directors of state-owned enterprises implicated in corrupt activities. Legislative reforms were initiated across various sectors, including public procurement, administration, intelligence, whistleblower protection, money laundering prevention, and electoral reform. The review and redesign of South Africa's anti-corruption architecture by NACAC contributed to the strengthening of laws against corruption, fraud, and terrorism (South African Presidency, 2023; summary of information from "Turning the Tide").

The inclusion and nomination of independent candidates in South Africa's National Assembly and provincial legislature, coupled with the implementation of a response plan involving legislative amendments and new anti-corruption laws, underscored a multifaceted approach to combating corruption. Various government departments, law enforcement agencies, statutory bodies, regulators, and professional organisations were engaged in executing anti-corruption strategies, leading to specific legislative amendments and actions such as codifying appointments for state-owned enterprises (SOEs), amending the Companies Act, introducing legislation for deferred prosecution agreements, and conducting reviews of laws and directives pertinent to corruption prevention and consequence management. A more in-depth look at the progress made by the South African government to address corruption is beyond the scope of this paper (South African Presidency, 2023).

### **5.1.2 Independent Evaluation of the NACS Implementation**

In August 2022, President Ramaphosa announced the establishment of NACAC, a new anti-corruption body which would report directly to Parliament. This change, highlighted in Ramaphosa's February 2021 SONA, aimed to reduce executive interference. However, challenges remain, such as the need for more prosecutors, inefficiencies in recruitment, and ongoing cadre deployment, which undermine anti-corruption efforts (Hoffman, 2022).

In reviewing the progress made by the South African government in combating corruption, it is evident that significant strides have been taken. However, despite these efforts, challenges persist. The establishment of NACAC represents a positive step towards greater effectiveness in anti-corruption efforts, however, despite its creation, issues persist. At the time of this study, the NPA's pledge to increase prosecutions has still not fully materialised, with inefficiencies and delays, as seen in the acquittal of six accused individuals and obstacles in extraditing brothers Ajay, Atol, and Rajesh "Tony" Gupta ("Politicians Implicated in State Capture – Where They Are Now," 2023). The absence of post-employment restrictions and effective candidate training further complicates extradition efforts (Murray & David-Barret, 2023).

The Constitutional Review Committee's focus on compliance with court directives and the proposed Chapter 9 Integrity Commission reflect an attempt to address these issues (Hoffman, 2022). Despite strides in anti-corruption measures, ongoing challenges highlight the need for enhanced capacity and effectiveness within the NPA.

Kohn (2022) emphasises that corruption and state capture violate human rights and constitutional values, underscoring the need for robust anti-corruption measures. Integrating the *maqāṣid* framework into anti-corruption efforts may offer a comprehensive approach to addressing these challenges. South Africa must remain committed to justice and transparency, adhering to constitutional obligations to restore public trust and uphold the rule of law. A comparative analysis of the NACS and the *maqāṣid* matrix shows potential for a holistic approach to combating corruption.

## 5.2 Comparative Analysis: NACS and the *Maqāṣid* Matrix

This section compares the principles of the NACS with the *maqāṣid* Matrix.

### 5.2.1 Integrity and Accountability

Both the NACS and the *maqāṣid* matrix emphasise integrity and accountability. The NACS aims to improve governance, oversight, and independence of anti-corruption agencies, aligning with the *maqāṣid* concept of accountability. Similarly, Islam emphasises mutual accountability, as part of the believer's role as Allah's vicegerent. An example of this is in the speech of Caliph Abū Bakr, where he affirmed citizens' right to scrutinise their leaders and hold them accountable. For instance, when Abū Bakr (RA) stated, "If I do well, then help me; and if I act wrongly, then correct me," he emphasised the importance of holding leaders accountable for their actions, regardless of their social or political status. Additionally, his statement, "Obey me so long as I obey Allah and His Messenger. And if I disobey Allah and His Messenger, then I have no right to your obedience," underscores that leaders are not above the law (Ibrahim, 2012). Moreover, the concept of accountable governance appears in the *Qur'ān* when Allah says, "Had Allah not repelled a group of people by 'the might of' another, corruption would have dominated the earth, but Allah is Gracious to all." (Q. 2:251) In this verse, Allah prompts believers to uphold accountability within society, suggesting that failure to do so will result in the proliferation of corruption. This reminder emphasises the interconnectedness of actions and their repercussions, calling upon individuals and communities to take responsibility and strive for righteousness to avoid negative consequences. However, Abu Sulayman (2013) notes a decline in applying Islamic principles within the Muslim community, impacting efforts against corruption.

### 5.2.2 Active Participation

Both frameworks advocate for active citizenry. The NACS promotes whistleblowing and transparency as part of its pillars, while the *maqāṣid* matrix values active citizenship (*fiqh al-muwāṭānah*) under *tazkiyah* and *‘umrān*. In the *maqāṣid* matrix, active citizenship (*fiqh al-muwāṭānah*) is mandated under *tazkiyah* and *‘umrān* as a powerful tool in combating corruption. Active citizenship might involve participation in governmental structures or party politics, positioning oneself as an agent of change inspired by the principles of *tawhīd*. Moreover, the principle of active citizenry to build a value-based society (*‘umrān*), grounded in the concept of being a *khalīfah* on earth, emphasises the collective responsibility of individuals to enjoin good and forbid evil.

By empowering citizens to actively participate in governance and hold their leaders accountable, the *maqāṣid* framework promotes grassroots activism and civic engagement as potential tools for combating corruption. Similarly, NACAC chairperson and councillor Professor Firoz Cachalia stated at the National Anti-Corruption Dialogue in 2023 that one of the internationally-recognised critical factors for success in the fight against corruption was the participation of the people in proactive anti-corruption initiatives. Additionally, Gumede (2017) suggests that the creation of community, or citizen forums that are directly linked to government agencies that oversee service delivery and complaint handling could be one way to promote activism. For instance, in Kenya, the community-based organisation Muslims for Human Rights (Muhari) monitors how legislators spend the funds they are awarded to allocate as grants to their constituents (Gumede, 2017).

### 5.2.3 Focus on Justice and the Common Good

The NACS and *maqāshid* matrix both prioritise justice and the common good. The NACS aims to address systemic injustices and protect vulnerable populations, echoing the Islamic principles of justice and social welfare embodied in such practices as *zakāh* and caring for the needy (Qaradāwī, 2020). The *maqāshid* framework also promotes justice (*‘adl*) and public welfare (*maṣlahah*) as core principles.

### 5.2.4 Divergences among the Foundational Principles

The NACS is based on legal and institutional mechanisms, whereas the *maqāshid* matrix is rooted in Islamic ethics and principles. The NACS operates within a democratic context with amendable laws, while the *maqāshid* matrix relies on immutable *Qur’ānic* principles (Yunus, 2017). The *maqāshid* framework integrates reason with revelation to establish laws, while the NACS focuses on procedural governance.

### 5.2.5 Spiritual Dimension Inherent within the *Maqāshid* Matrix

The *maqāshid* matrix incorporates a spiritual dimension of accountability, emphasising the moral and ethical aspects of combating corruption. It highlights the importance of individual purification, consciousness of Allah, and adherence to divine guidance in promoting virtuous behaviour and resisting temptation. In contrast, the NACS focuses primarily on legal, institutional, and policy measures, with less emphasis on spiritual or moral dimensions. Given the secular nature of the South African government, religious concepts like *tazkiyah*, under the *maqāshid* matrix, which emphasise spiritual development and accountability to Allah, do not inherently influence the formulation or implementation of laws. In the context of the NACS, the effectiveness of its pillars relies heavily on individual government officials tasked with implementation. However, there are currently insufficient provisions and mechanisms within the NACS to ensure that these officials engage in self-evaluation, exercise self-restraint, or are aware of self-purification. These practices are

essential for fostering a mindset where personal interests are subordinated to the common good, aligning with the principles of *tazkiyah* within the *maqāṣid* matrix.

### 5.2.6 The Difference in Approach to Governance

The NACS emphasizes governance reforms and institutional strengthening. In contrast, the *maqāṣid* matrix includes moral leadership and ethical conduct as essential components of good governance, reflecting the Islamic ideals of equity and compassion (Mohamad Yunus, 2015). The *maqāṣid* framework advocates a broader approach, integrating institutional reforms with ethical leadership.

While the NACS and the *maqāṣid* matrix aim to combat corruption, they differ in principles and approaches. The NACS relies on legal and institutional reforms, while the *maqāṣid* matrix offers a comprehensive framework combining legal, ethical, and spiritual elements. Integrating both frameworks could provide a holistic approach to addressing corruption through a combination of legal reforms and moral principles.

### 5.3. The *Maqāṣid* Matrix: A Panacea for Corruption

The strategies outlined in the South African NACS emphasise principles such as accountability and the common good. However, these measures have been hindered by enforcement issues, political interference, and weak institutional frameworks, leading to persistent corruption and a lack of accountability for those in power.

In contrast, the *maqāṣid* matrix, rooted in Islamic principles, offers a holistic framework that addresses the root causes of corruption. Central to this framework are principles like accountability, active citizenry, and self-purification. Islamic accountability extends beyond legal mechanisms to encompass moral and spiritual responsibility before Allah, as illustrated in the story of ‘Abdullah ibn ‘Umar’s interaction with a shepherd. In this story, ‘Abdullah ibn ‘Umar, offered to buy a sheep from a shepherd, suggesting that the shepherd falsely claims a wolf had eaten it, thus facilitating the sale without the knowledge of the owner. However, the shepherd refused, pointing to the heavens,

and asked, “Where is Allah?”- The shepherd’s commitment to honesty, despite personal gain, exemplifies key *maqāṣidi* principles such as *tawhīd* (monotheism), *tazkiyah* (purification), and ‘*adl* (justice).

*Tazkiyah* highlights the importance of ethical conduct, while Islam’s emphasis on fulfilling duties over asserting rights fosters a mentality of genuine concern for the wellbeing of others. This approach supports the view that fulfilling responsibilities should precede personal gain, aligning with Omar’s (1991) assertion that duty fulfilment enhances individual rights.

The principle of enjoining good and forbidding evil, integral to the *maqāṣid* framework, underscores collective action for societal prosperity. Sedick (2024) discusses how *Qur’ān* 3:104: “*Let there be a group among you who call ‘others’ to goodness, encourage what is good, and forbid what is evil—it is they who will be successful.*”, promotes a unified effort to advance goodness and ethical standards. This collective engagement is crucial for fostering a society resistant to corruption.

Integrating the *maqāṣid* framework into anti-corruption efforts offers a comprehensive approach by addressing both the symptoms and root causes of corruption. By emphasising accountability, active citizenship, and self-purification, this framework aims to cultivate a society of integrity and justice. While this paper advocates for integrating *maqāṣid* principles into policy development, practical implementation details are beyond its current scope.

## 6. Conclusion

This study has explored *maqāṣid* principles as a framework for societal reform within the South African Muslim minority context. By examining foundational Islamic principles such as *tawhīd*, *tazkiyah*, and ‘*umrān*, this paper has demonstrated the transformative potential of integrating *al-maqāṣid al-Qur’ānniyyah*, *maqāṣid al-sharī‘ah*, and *fiqh al-muwāṭānah* to address systemic injustices and foster civic engagement.

This study analysed the alignment of *maqāṣid* principles with contemporary anti-corruption strategies, such as the NACS in South Africa. While the NACS represents a significant effort, its effectiveness

is limited by enforcement issues and systemic challenges. The *maqāṣid* framework, rooted in Islamic principles, offers a holistic approach that addresses the root causes of corruption and promotes genuine societal reform.

This study highlighted the importance of accountability, active citizenry, and self-purification in fostering a culture of integrity and justice. The *maqāṣid* matrix provides a roadmap for creating a society resistant to corruption, guided by principles of justice, integrity, and the common good. Abu Sulayman (2013) emphasises that individual wellbeing and community prosperity are interlinked, and that mastery of work, sincerity, and community participation are crucial for societal transformation.

Future research could focus on the practical implementation of *maqāṣid* principles within South African communities, examining grassroots initiatives, community-based interventions, and policy changes. Comparative studies could assess the efficacy of *maqāṣid*-based approaches in different contexts, and further research could explore the role of religious leaders and institutions in promoting ethical leadership and integrity.

Overall, this study has highlighted the transformative potential of *maqāṣid* principles in advancing societal reform in South Africa. By integrating these principles into anti-corruption efforts and promoting ethical conduct, South Africa can move closer to realising a just, equitable society.

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# Exploring the *Qur'ānic* Hermeneutics of Shaykh Aḥmad Mustāfa Al- ‘Alāwī: Illustrating the Degrees of Understanding in the *Qur'ān*

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## Abstract

This article explores the *Qur'ānic* hermeneutics of Shaykh Al-‘Alāwī, focusing on his interpretation of the degrees of understanding within the *Qur'ān*. The study employs a qualitative content analysis approach, grounded in hermeneutic theory, to uncover how Shaykh Al-‘Alāwī’s esoteric exegesis reveals deeper spiritual meanings of the *Qur'ān* beyond the exoteric level. Through the examination of key verses and *aḥadīth*, this article illustrates the validity and necessity of esoteric exegesis (*ta‘wīl*) in Islamic scholarship. The conclusion affirms that Shaykh Al-‘Alāwī’s contributions to *tafsīr*, rooted in Sufi thought, emphasize the importance of inner reflection for achieving a complete understanding of the *Qur'ānic* message. This article recommends that future studies further explore the application of hermeneutics in contemporary *Qur'ānic* interpretation.

**Keywords:** *Qur'ānic* hermeneutics, *tafsīr*; Shaykh Al-‘Alāwī

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## 1. Introduction

Shaykh Aḥmad Mustāfa Al-‘Alāwī’s (d. 1934 CE) hermeneutic included the inherent need for a new horizon to discover and reveal the deeper, inner meanings of the *Qur'ān* at its highest symbolic spiritual significance, breathing new life into the understanding of esoteric exegesis (Al-‘Alāwī, 1995). The main thrust of his exegesis can be understood as bringing out the extra dimensions of Islam in greater depth and height, which can only be revealed through the *maqām* (station) of *al-iḥsān* (beautification, excellence, perfection, etc.). He argues that the *Qur'ān* has degrees of understanding and should not just be understood and interpreted on one level, stating that there is always more to uncover for those seeking spiritual elevation (Al-‘Alāwī, 2014).

Shaykh Al-‘Alāwī mentions one of the hermeneutic principles on *tafsīr* in his book *al-Baḥr al-Masjūr* (The Swelling Sea) (Al-‘Alāwī, 1995). He begins by saying that “the *Qur'ān* has many facets and its wonders will never cease so that the understanding of the former generation cannot preclude the understanding of the latter” (Williams, 2014, pp. ix-x). In his explanation of this principle, he adds:

...that which brings joy to the inner and outer vision, and that which has astounded the intellects and captivated the minds, is the Book of Allah the Almighty and oft-forgiving. It will continue to remain a ripe garden and an all-encompassing forest, to the extent that the one who interprets it would almost be adding to it were it not that, “No falsehood can approach it from any angle. (Al-‘Alāwī, 1995, p. 30)

It is fresh and new in every age and is the same now as it ever was. Allah said, and He continues to say: “Will they not ponder and contemplate on this *Qur'ān* ?” (*Qur'ān* 4:82).

It is stated in a *ḥādīth*, [القرآن لا تنقضي عجائبه]; “The marvels of the *Qur'ān* will never cease, and it has many dimensions”. On the authority of Abu Dardā (may Allah be pleased with him), who says about the *Qur'ān*: “You will never comprehend all its meanings until you see the *Qur'ān* as having many facets”. This is reiterated in a *ḥādīth* from Shaddai ibn Uwais and mentioned by Ibn ‘Abd al-Barr (al-Suyūfī, 1988).

What aids this *ḥadīth* is the saying of the Prophet, “Verily the *Qur’ān* has an outward (*ẓāhir*), an inward (*bāṭin*), a boundary (*ḥadd*) and a horizon (*maṭla*’). This is also mentioned in the *Crown of Exegesis* (Al-‘Alāwī, 1995). Based on this, one should not be quick to disqualify what those with knowledge of Allah say about the Book of Allah. Even if it is not fully understood by our intellect, we should deem it as one of the four facets.

From a Sufi point of view, providing literal accounts and lexical meanings and background of verses in the *Qur’ān* might be fruitful to the masses, but it does not satisfy the elite<sup>1</sup>. Most people are attached to the mere form of things, and not what they hold on to the inside. A major difference between the two dimensions, the law (*sharī‘ah*) and the path (*ṭarīqa*) in Islam lies in the deeper comprehension of the spiritual content of the revelation, of which the Sufis have always been aware (Lings, 1975). In reality, both exoteric and esoteric approaches to *Qur’ānic* exegesis (“interpretation of the Qur’an”) should be seen as equally valid and applicable (Calder, 1993). However, it is in the exploration of the latter approach that Muslims are able to gain access to what may be termed the Divine secrets (Al-Ghazālī, 1983).

Jalāl al-Dīn Rūmī (d. 1273 CE) compared the *Qur’ān* to a beautiful bride; you cannot cast her veil aside and see the beauty of her face without intimacy, without knowing her well—not just anyone can pull that veil aside (Eaton, 1983: p.80).

In *al-Minah al-Quddūsiya*<sup>2</sup>, Shaykh Al-‘Alāwī states that: Allah has entrusted the *ẓāhir* of the *Qur’ān* to those scholars who have mastered its outside, just as He also entrusted its *bāṭin* to those [gnostics] endowed with spiritual knowledge to comprehend its inner meaning (Al-‘Alāwī, n.d.). He describes the knowledge of the latter as the contemplative vision of the heart (*baṣīrah*) (Al-‘Alāwī, n.d.).<sup>3</sup>

This knowledge is the fruit of direct vision (*‘ayān*) and unveiling (*mukāshfa*), not proofs (*dalīl*) and arguments (*burhān*).

1 The “elite” here specifically implies those who pursue *ma‘rifā* (gnosis) through inner purification and experiential knowledge of the Divine.

2 *Al-Minah al-Quddūsiya* is a book in which Shaykh al Al-‘Alāwī presents a purely mystical interpretation of both the doctrine and the rites.

3 *Baṣīrah* refers to the inner eye of the spiritual heart whereas *baṣar* refers to the external vision of the physical eye and both expressions are found in the

[فتم من وراء النقل علم يدق + عن مدارك غايات العقول السليمة] “And beyond the text lies a knowledge + too subtle for most sound minds to comprehend” (Ibn al-Fārid ,1998)

What should also be borne in mind is that there have always been in this world individuals for whom the ordinary interpretations of religion, in its dogmatic and formal appearance, do not sufficiently satisfy their intellectual and spiritual aspirations. They sense the compression of forms, religious or otherwise, and seek that which is beyond form, not because they are arrogant or unsatisfied with posthumous salvation, but because the spirit moves them to search for liberation.

It is to these people that the Shaykh Al-‘Alāwī addresses himself. When they take up the *ṭarīqa*, such people find that religious forms themselves, far from being obstacles, help them towards their goal, which is the unveiling of the heart. The *sharī‘ah* has in view the posthumous salvation of the individual, while the *ṭarīqa* has in view the liberation of the individual in this life through gnosis (*ma‘rifā*). From the moment that the two facets of Islam, the exoteric and esoteric, separated in the early period of Islamic history, each took on its own teachers, methods, terminology, and perspectives. While there have been inevitable conflicts because of the incomprehensibility of esoteric Islam, there have always been reconciliations. There have even been many pious authorities of *sharī‘ah* (*fuqahā*; sing. *faqīh*) who have recognized, and still do, the integrity and independence of the masters of the *ṭarīqa*. The law concerns the majority of Muslims, whereas the *ṭūrūq* (sing. *ṭarīqa*) are a limited group; but this does not mean that the *ṭarīqa* as such excludes the law. On the contrary, without the *sharī‘ah* there is no *ṭarīqa*, as the greatest Sufis themselves would say (Danner & McIntosh, 1978: 13).

One of the objectives of this study is to prove the validity of the existence of esoteric exegesis and why it is needed. This article also intends to offer proof of this by examining key verses in the *Qur'ān* and Sunnah, showing that the exoteric form of the former includes an inner dimension.

## 2. Theoretical Framework

This study adopts the hermeneutical approach which focuses on the esoteric interpretation (*ta'wīl*) of the *Qur'ān* as explored by Shaykh Al-'Alāwī. Through textual analysis of key *Qur'ānic* verses and *hadīth*, the study seeks to illustrate the multi-layered meanings of the *Qur'ān*, emphasizing the spiritual and symbolic dimensions inherent in the text. It draws on Sufi principles and frameworks of understanding, particularly the role of *'ihsān* in accessing deeper meanings within the *Qur'ān*.

The teachings of Shaykh Al-'Alāwī stress the threefold nature of religion (*dīn*) as mentioned in the famous *Hadīth Jibrīl*<sup>4</sup>, which reveals that the *dīn* of Islam in its totality consists of Islam, *'īmān* and *'ihsān*.<sup>4</sup>

Islam is represented by one's inner and outer submission to *sharī'ah*, and *al-'īmān al-ḥaqq* (true faith), and the perfection of this faith is *'ihsān*, (the excellence of worshipping Allah).<sup>5</sup> He authored works in each of these mainstays of the religion. However, his most important legacy is the spiritual path he founded, which emphasized knowledge of Allah (*ma'rifa*) and the invocation (*dhikr*) of the Supreme Name of Allah.

When speaking about *'ihsān*, the Shaykh gives a concise and apt explanation:

*'Ihsān* is the finality of what precedes it, that is to say, the finality of submission (Islam) and the finality of faith (*'īmān*). Therefore, is it named excellence (*'ihsān*) in the sense of perfecting a thing, or being an adept at it, and whosoever has no foothold in the station of *'ihsān*, his submission unto Allah comes short of the measure. (Al-'Alāwī, n.d.: p. 79)

It could be said that *'ihsān* in reality is the essence of Islam, they are essentially one; like the butter that is hidden in the milk, which only after the churning of the milk will the butter appear. One can also not arrive at *'ihsān* without first passing through the doors of *'īmān* and Islam.

According to Shaykh Al-'Alāwī, (Al-'Alāwī, 1995, p. 18), the esoteric implication of the verse in the *Qur'ān*: [وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا] : “And enter your houses through the doors” (*Qur'ān* 2:p189) alludes to first

4 Sahih al-Bukhari, narrated from Umar bin Khattab.

5 Narrated from Umar al-Khattāb in the *Ṣaḥīḥ* of Muslim, *ḥadīth* no. 54.

comprehending the literal meaning of the *Qur'ān*, which represents the level of *sharī'a*, thus making it clear that there can be no esoteric without the exoteric. The literal meaning of the text is like a body to the soul or a protective container for precious content; it is by virtue of this correspondence between the two interpretations, (*ta'wīl*) may occur.

Al-Ghazālī (1983) outlines in one of his hermeneutical rules that the literal meaning of the text should not be held separate from its hidden meaning. He says in *Jewels of the Qur'ān* :

Then, know that the realities we hinted at have secrets and jewels; [but also] they have seashells, and the shell is that which appears first. Some people who reach the seashells know [only] these, while others break the shells and carefully examine the pearls [inside them]. (Al-Ghazālī, 1983, p.71)

Apart from seeing the *Qur'ān* through the eyes of Islam, *'imān* and *'ihsān*, the central theme of Shaykh al-‘Alāwī's *tafsīr* is also strongly based on the *ḥadīth*: [إن للقرآن ظاهرا وباطنا وحدا ومطلعا] Verily the *Qur'ān* has an outward, an inward, a boundary and a horizon (Al-Ghazālī, 1983, p.107). This esoteric outlook of the Shaykh has clearly influenced his *tafsīr* and his contribution to the genre in a positive way.

### 3. Methodology

This study employs a qualitative hermeneutic approach to explore the deeper layers of *Qur'ānic* interpretation, focusing on the teachings of Shaykh Ahmad Mustāfa al-‘Alāwī. It aims to demonstrate how his hermeneutics unveil the degrees of understanding within the *Qur'ān*, particularly highlighting its symbolic and esoteric meanings. The research involves content analysis of primary Islamic sources, such as the *Qur'ān* and the *ḥadīth*, with a focus on key verses that Al-‘Alāwī interpreted in his works. These texts are contextualized within his broader Sufi exegesis, emphasizing both the exoteric (*zāhir*) and esoteric (*bāṭin*) dimensions of the *Qur'ān*. Central to this analysis is Al-‘Alāwī's focus on the *maqām* of *ihsān* (excellence in worship), as detailed in his work *Al-Baḥr al-Masjūr* (Al-‘Alāwī, 1995). The study also critically engages with esoteric interpretation (*ta'wīl*) to illustrate how it complements the exoteric approach, offering a multi-layered understanding of the *Qur'ān*.

## 4. Discussion

In his introduction to his main work of *tafsīr*, *The Swelling Sea*, Al-‘Alāwī (1995) arranged this work into four facets, or four different levels of interpretation. The first is the exegesis (*tafsīr*), or the general meaning of the Book of Allah. The second is extrapolation (*istimbāt*) where he mentions any rulings (*aḥkām*) that might be derived from the *Qur’ān*, which are on a deeper level. Thirdly, he provides an allegory (*ishārat*) according to the language of the people of Allah (*ahl Allah*); and finally, on an even deeper esoteric level, is what he refers to as the tongue of the spirit).

[قد علم كل أناس مشربهم] ‘And each group of people knew their drinking place’ (*Qur’ān* 2:60).

The exegesis of Shaykh Al-‘Alāwī is certainly deserving of more prominence in the growing field of historical studies on *tafsīr* literature. Shaykh al-‘Alāwī was a twentieth-century scholar who underwent a traditional system of education and was deeply rooted in the milieu of Algerian *Mālikī-Ash’arī* Sufi Islam. In the context of the history of *tafsīr*, the Shaykh’s exegesis is a very interesting work that breaks the artificial distinction between “classical” or “traditional”, and “modern” *tafsīr*. The Shaykh’s doctrinal background was exclusively in classical/traditional Sufi literature (Hendricks, 2018: p.11).

The Shaykh was traditional in the true sense of the word when speaking about *Qur’ānic* exegesis. He relied primarily on the traditions (*aḥādīth*) of the Prophet (SAW). He has also indicated that every generation will receive their own understanding of the *Qur’ān*; he clarified how its message relates differently to every generation of the *ummah*. The Shaykh clarifies this hermeneutic principle in his statement: “The proponents of the truth exist in every age”. According to this principle, he writes: Ibn ‘Abd al-Barr and other eminent scholars have said when relating the words of their predecessors, “There is no statement more harmful to knowledge, scholars, and students than the claim of the one who says that the scholars of old (*al-mutaqaddimīn*) have not left anything to be said by those who came after them (*al-muta’akhirīn*). (Ibn ‘Abd al-Barr & Maḥmūd, 1975)

Indeed, this is so, since such a statement would be to deny all the generous souls and great men and women of sound intellect. Allah suffices us and

He is our best Guardian. Yet, the one who makes or believes such a claim has no basis for it other than a poor opinion of the remaining righteous believers (*al-bāqiyāt al-ṣāliḥāt*)<sup>6</sup>. According to the Shaykh, because of this:

I searched the traditions (*aḥadīth*) for something more worthy of consideration. Far be it from Allah to leave the community (*ummah*) of His beloved Prophet wandering in bewilderment; it remains a community which upholds the truth and does justice in its light and judges by it. If we could only maintain a good opinion of the community of Prophet Muḥammad (SAW), this would be sufficient to prove this point, especially given that there are authentic narrations to support it as follows: Abu Umar reported on the authority of Abu Uthmān al-Khulānī that the Prophet said, 'Allah will continue to plant seeds in this religion and use them in His service.' I say that He would not plant a seed except for the useful wisdom and benefit that comes from it. (Ibn 'Abd al-Barr & Maḥmūd, 1975)

Suyūṭī (1988) quotes the following *ḥadīth* in his *al-Jāmi' al-Saghīr*,

[إن الله يرسل على رأس كل مائة سنة من يجدد له دينه] 'Allah will send to this community at the beginning of every hundred years, someone to renew its religion for it.'<sup>7</sup> This renewer (*mujaddid*) is not someone who follows the opinions of others, but rather takes directly from the Book of Allah and the Sunnah of His Messenger without any intermediaries; and he only makes use of what serves to renew the faith. The reader will not fail to observe the ambiguity of the language of the *ḥadīth*, and how this individual could be one or many people.

Suyūṭī (1988) in *al-Jāmi' al-Saghīr* relates the following *ḥadīth*, 'Every generation of my community will have its foremost (*muqarrabūn*).'<sup>7</sup> And also:

[إن تخلو الأرض من أربعين رجلاً مثل خليل الرحمن فيهم تسقون و بهم تنصرون ما مات منهم أحد إلا أبدل الله مكانه آخر].

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6 The good deeds that endure forever.

7 Narrated by Abu Huraira and is sound

The earth will never be void of forty men like the Friend of the Merciful (*khalīl al-Raḥmān*). By their means will you be given rain, and by their means will you be given aid. When one of them dies, Allah substitutes another in his stead.

In general, by researching the traditions on this matter one cannot fail to find something in the community of Muḥammad to please him. The Prophet said:

My community is like a garden tended by its owner; he weeds it, keeps its rows clear and straight, and prunes it, so that it becomes more fruitful with each passing year. It maybe that the last fruit it gives has the finest bunches and the longest stalks. By Him Who sent me with the truth, the son of Mary will surely find worthy replacements for his disciples amongst my community. (Ibn Taymiyya, n.d., p. 306)

This is related in *al-Mabāḥith al-Aṣliyyah*. The Prophet (SAW) also said: “My community is a blessed community: no one knows if the first part or the last part is better... My community is like rain, it is not known whether the first part or the last part of it is more beneficial.” (Al-‘Alāwī, 1995, p. 15)

Al-Ṭabarī narrates on the authority of Ibn Abbas that the Messenger of Allah said:

O, how I wish I could meet my brothers! The Companions said, “O Messenger of Allah, are we not your brothers?” He said, “Of course, but they are a people that will come after you, they will have faith like your faith, and they will believe in me like you believe in me and assist me as you assist me. Oh, if only I could meet my brothers!”<sup>8</sup> (Al-‘Alāwī, 1995: p.15)

It is related in another *ḥadīth* that Abu Jum’ah al-Anṣārī said:

I said, “O Messenger of Allah, will there ever be any people more greatly rewarded than us, since we believe you and

<sup>8</sup> Narrated Anas Ibn Mālik, in ‘Musnad of Aḥmad Ibn Ḥambal, *ḥadīth* no.32.

follow you?” He said, “And what stops you from doing so when the Messenger of Allah is amongst you, bringing you revelation directly from Heaven? But there will come a people after you who will receive the Book of Allah between two covers and they will believe in it and act upon it. Their reward shall be greater than yours. (Al-'Alāwī, 1995: p.15)

Now this does not mean (says the Shaykh) that the latter generations are superior to, or equal to the former generation who migrated, I would not say this. What I am saying, just as only a fool or a deluded person would deny the virtue of the early generations, likewise, only a wretched and intellectually bankrupt person would deny that this virtue still exists. Yet often it's not that such ignorant people deny its existence, but that they deny even having experienced it, since they are incapable of recognizing it in anyone. What is good in the present is often veiled by dreams from the past. Perhaps the reader might not deny that this virtue still endures but doubts that we are worthy of it. In that case, this book of mine might be of use to those who will come later, even if it does not please my contemporaries. (Al-'Alāwī, 1995:p.15)

Say: I ask of you no payment for it, nor am I a pretender;  
(*Qur'ān* 38:86)

And you will come to know the truth about it in time;( *Qur'ān* 38:88)

And the best end will be for the reverent.(*Qur'ān* 7:28)

In support of his hermeneutic approach to *tafsīr*, the Shaykh mentions a verse in the *Qur'ān* that alludes to three distinct types of worshippers whom Allah has made the inheritors of [ثم أورثنا الكتاب الذين اصطفينا من عبادنا] فمنهم ظالم لنفسه و منهم مقتصد و منهم سابق بالخيرات.

And We have bestowed this divine Book as an inheritance to such of Our servants whom We have chosen [meaning for Islam]. Amongst them are those who have wronged their souls, and amongst them are those who follow a middle course, and amongst them are some who are foremost in the exalted ranks of virtue by the permission of Allah. (*Qur'ān* 12:76)

All three categories mentioned in the above verse are amongst the safeguarded servants of Allah; however, their spiritual statuses and levels of worship are in degrees, which can be categorized into Islam, *'imān* and *'ihsān*.

The Shaykh gives a beautiful commentary on this verse. He says:

As for the people of the first level, they are the Muslims in general who are safeguarded and protected from *kufr* and *shirk* through Allah's guidance. (And the phrase (*zālimun li nafsihi*) brings to mind the *ḥadīth* in which the Prophet says: [حاسبوا أنفسكم قبل أن تحاسبوا] “Take account of yourselves (*nafs*) before account will be taken of you,” and we can compare *muhāsaba* (self-reckoning) to the level of Islam. (Al-Alawi, 1989: 66).

As for the people of the second level, they are the elect (*khaṣṣ*) and are protected from major and minor sins through their state of vigilance of Allah's witnessing over them (*murāqaba*). *Murāqaba* is the level of *'imān*.

As for the people of the third level, they are the elect of the elect (*khaṣṣ al-khaṣṣ*) of the *ummah* of Muḥammad – the foremost (*as-sābiqūn*), they are safeguarded from the dangers of forgetfulness (*ghaflah*), this is the level of witnessing (*mushāhada*), for their hearts remain continuously oriented towards the Beloved, and they consider *ghaflah* as a major sin, except if distraction were to overtake them by error. The verse refers to them as *as-sābiqūn bil khairāt*. The *sābiqūn* are also referred to in the *Qur'ān* as the near ones, closest to their Lord (*al-muqarrabūn*).

It is worth mentioning that within the Islamic ternary, the degrees of certitude (*yaqīn*), alluded to in the *Qur'ān*, can also be compared to Islam, *'imān* and *'ihsān*:

*'ilmul-yaqīn*, - knowledge of certitude;

*'aynul-yaqīn* – vision of certitude;

*ḥaqqul-yaqīn* – truth of certitude.

The essence of belief and worship, according to the *Qur'ān* is as a result of *yaqīn*. [واعبد ربك حتى يأتيك اليقين] “And worship your Lord until the certitude has come to you” (*Qur'ān* 15: 99).

Most people fall into one of these three categories according to their ability and capacity when it comes to worshipping Allah and understanding His message. However, the general people (*'umūm*) do not have the capacity to endure the understanding of the elect (*khawāṣṣ*), and the proof is that the Prophet Muḥammad (SAW) used to speak to people according to the level of their intellect. This was a quality which distinguished the Prophet (SAW) from those prophets who came before him. This is alluded to in the verse:

[واخفض جناحك للمؤمنين] And (O Muḥammad) lower your wings unto the believers” (*Qur'ān* 15:88). The pigeon cannot fly with the eagle, so the eagle has to come down to the level of the pigeon.

For example, in the case of Nabi Isa (AS), many of his words and sayings were expressed on one level, which in most cases required explanations to the point where his disciples were unable to analyze or unravel his expressions until he himself explained it to them. Those who took these expressions in their literal sense and did not bother to search for the inner meaning would use them as proof of his divinity. However, in the case of Muḥammad (SAW), he never compelled his companions to analyze what was difficult to understand, because human intellects are at different levels. Muḥammad (SAW) was careful not to divulge anything regarding the secrets and deeper meanings of things, except among those who were worthy of understanding and of receiving such insights. All of this he did in spite of the fact that he possessed [جوامع الكلم], the ability to be concise and convey many meanings in a few words. Whilst Nabi Isa (AS) and the prophets before him were sent to specific people at specific times, Prophet Muhammad (SAW) was sent with the universal message of *raḥmatan lil'ālamīn*. The Prophet (SAW) never revealed anything which might cause confusion in the minds of humankind, or what may have seemed far-fetched to certain intellects. One of his companions once asked him, “Do I speak and relate everything I hear from you O Messenger of Allah?” To which the Prophet (SAW) replied, “Yes, except those words which are beyond the minds of the common people, lest it becomes a *fitna* for some of them”. And For this reason, whatever was far-fetched for certain intellects would

not emanate from the companions, with the exception of the senior men among them who took the prudent advice of the Prophet: “*Kallim annās alā qadri ‘uqūlihim*” (Speak to people according to their intellects). (Al-Bukhari, n.d.). This is the same advice which the Gnostics have followed.

From a purely syntactic perspective, the Shaykh demonstrates how the pearls of the *Qur’ān* can be discovered through the Arabic language itself.

[إنا أنزلناه قرآنا عربيا لعلكم تعقلون] “Indeed, We have revealed it [the *Qur’ān*] as a discourse in the Arabic language so that you might encompass it with your intellect” (*Qur’ān* 12: 2).

Shaykh al-‘Alāwī interprets a much-debated verse on *qadr* (divine decree) and divine action from a linguistic perspective, presenting four different grammatical approaches. This analysis aligns with the Ash‘arite view—the main theological school of Sunni Islam—that Allah creates human actions. Simultaneously, it supports the doctrine of “pure *tawhīd*”, [التوحيد المحض], encapsulated in the phrase “*lā fā ‘ila illā Allāh*” (there is no doer [in reality] but Allah) (Al-‘Alāwī, 1995).

It is the verse that says: “Allah created you and your deeds” (*Qur’ān* 37: 96) [و الله خلقكم و ما تعملون].

1 -The particle ما in the above verse could be translated first as *وصولة* (relative pronoun – ‘that’); “Allah created you and *that* which you do.”

2 ما- can also be considered an *استفهام* (interrogative), meaning, “Allah created you, and *what* do you do?”

3 ما- can have the meaning of *نفي* (negative particle) “Allah created you and you do *nothing*”!

4 ما- could also be a *مصدرية* (objective noun) “Allah created you and your deeds” (‘*amalakum*). However, all four approaches point to one esoteric reality, and that is [لا فاعل إلا الله]; “There is no doer but Allah.” (*Qur’ān* 37: 96)

#### 4.2 Shaykh al-‘Alāwī’s Insights on Varied Perceptions of *Ḥadīth*

Another approach to the ternary expression of Islam, *‘īmān*, and *‘ihsān* is the Shaykh’s interpretation of a particular *ḥadīth* when asked about its meaning. The Shaykh proposes an esoteric exegesis of the *Qur’ān* as part of this interpretation. It should be noted that the hermeneutical approach

here is esoteric and not philosophical. He was asked to interpret a *ḥadīth* describing the spiritual state of the worshipper during ritual prayer (*ṣalāh*). The *ḥadīth* says: [صل صلاة مودع كأنك لم تصل بعدها] (*ṣalli ṣalāh tal-muwaddi*); “When you pray make your prayer a farewell prayer as if there is no prayer after that.” (Al-Ṭabarānī, 2009: p.155).

The Shaykh answered: “People are in three categories in their understanding of Allah and to each one is allotted their portion. The general people (*umūm*) do not have the capacity to endure the understanding of the elect (*khusūs*).” (Al-ʿAlāwī, 1995, p.15)

He then mentioned the verse: [و فوق كل ذي علم عليم نرفع درجات من نشاء]; “We raise to (high) degrees (of knowledge) whomever We will - but above everyone who is endowed with knowledge there is One who knows all”. (*Qur'ān* 12:76)

The immediate meaning of the *ḥadīth* which is most commonly understood was not the intention of the questioner, but rather, he wanted to know the special understanding of the Gnostics on this *ḥadīth*. The Shaykh reminded the questioner that the Messenger of Allah used to speak to people according to the level of intellect. As noted, the intellects are different; the general understanding of the *ḥadīth* differs from the way the elect (*khusūs*) understand it, each according to their own ability. The Prophet (SAW) spoke in the tongue of the masses, which is reflected in the first interpretation of the *ḥadīth* which says,

Make your prayer, O intelligent one, as if you are bidding farewell because you have no security of permanence, and it could most likely be that it is your last prayer. Place death before your eyes and intensify the perfection of your prayer. Take care of its application in every aspect, heart and soul, with tranquility, humility, and the presence of heart and with awe and consider it to be your last prayer in this world. If you become well established in this state and follow this pattern, then your prayer (*ṣalāh*) is performed in accordance with the command of the *shari'a* and the requirements of Islam. (Al-ʿAlāwī, 1993: p.51)

This is what is generally understood as the outer meaning of the *ḥadīth*.

The second viewpoint of the *ḥadīth* is the understanding of the elect (*khusūs*). The one who occupies this state sees the Prophet (SAW) as saying, “Make your prayer a farewell prayer”, meaning, bid farewell to your prayers, because the one who bids farewell to their prayer, performs it and does not hold on to it. One does not see their prayer as having any existence, because one is absent in the witnessing of its occurrence over them; that is, one does not rely on it and does not depend on it, as if one had never prayed it. This is why the Prophet said, “until it would appear as if he would never pray again after it” (Al-Ṭabarānī, 2009:p.155). Meaning, as if you see yourself having never prayed. If the possessor of this state were to be called on the day of resurrection: O you who have left the prayer, [يا تارك الصلاة] he will not contest (argue) with his soul (*nafs*) that he has any prayer (because he has bid farewell to his prayer). His absence from the prayer is because he has witnessed the One for Whom he has made the prayer. He has no attachment to the deed because he sees the deed as coming from Allah, and the ayah says; “Allah created you and your deeds.” (*Qur’ān* 37:96) [و الله خلقكم و ما تعملون] and in reality this means, there is no real doer but Allah [لا فاعل إلا الله].

Al-Iskandari (d.709/1309) advises against seeking rewards for actions not directly attributed to oneself, emphasizing that the ultimate reward lies in Allah’s acceptance of the deed. Elsewhere, he reflects on the value of unrecognized actions, stating that the most beneficial deeds for the heart are often those done without self-awareness and seen as insignificant.”(Al-Iskandari, 1984)

Such is the one who bids farewell to their prayer. As for the one who places their prayer before their eyes, relying and depending on its outward form and its inner, they have not bid farewell to it. How can one manage to bid their prayer farewell when one is hoping to plea with it to their Lord? As if one has shown Him a favor. In the example of such a person, their prayer will never be raised from them because they are still attached to it (holding onto their deeds). Allah says, “And He raises up the righteous deed” [و العمل و الصالح يرفعه] (*wal ‘amal as-ṣāliḥ yarfa ‘uhu*) (*Qur’ān* 35:10). In other words, holding onto your *ṣalāh* is holding onto the deed, and holding onto the deed is like holding onto the creation and not to the Creator.

If one's prayer is taken from them and 'raised' up, one would have forgotten it, and it would become absent from them until they would deem it paltry. It is known that when a thing or object is raised, it becomes smaller, dimmer, and insignificant in appearance until it can no longer be seen. This is the special meaning of the *ḥadīth* at this level.

Then there is the third viewpoint, which is the most distinguished of all the approaches to the *ḥadīth*. The possessors of this state do not perceive themselves as being freed from their prayer, but rather see it as a prayer of union; this is also known in the expression of the Gnostics as concealment or annihilation (*fanā*). This is because the prayer is a link, or connection (*waṣlah*) between the servant and their Lord.

Whenever this union is realized, the existence of imagination disappears and the inner vision appears with the loss of the outer vision. Any prayer other than this is not considered prayer in the estimation of the Gnostics because it has not produced the abovementioned union. According to the Gnostics, the true practitioner who "bids farewell" (*al-muwaddi*) is one who renounces worldly existence, leaving it behind and detaching entirely from it, expressing their devotion by saying: [إني وجهت وجهي للذي فطر السموات والأرض] "I have set my face truly and firmly towards Him Who created the heavens and the earth and never shall I give partners to Him" (*Qur'ān* 6:79).

There is a good and excellent example for him in the verse,

[سبحان الذي أسرى بعبده ليلاً] "Glory be to the One Who took His servant on a journey by night", (*Qur'ān* 17:1). until he would be as Allah says, [فكان قباب قوسين أو أدنى] "coming closer, being at a distance of two bow-lengths or even nearer" (*Qur'ān* 53:9). One's arrival (at the Presence) cannot be realized except after they have bid farewell to everything. There is no objection from the branch to become attached to the root. It is because of this that the means (*wāsiṭah*) fall away, having no further need of the link. The rule in grammar says: 'when the subject (*mubtada*) becomes the source of the predicate (*khabr*) it does not need a link (*rābiṭa*)'; as Allah says in the *Ḥadīth Qudsi*, [كنت سمعه و بصره] "I become his hearing, his seeing... until the end" (Al-Bukhārī, n.d.)<sup>9</sup>. This is what Gnostics consider to be true prostration (*sujūd*), anything else is rejected, and the Prophet says, "as if you will never pray again after it."

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9 see Ṣaḥīḥ al-Bukhārī, Ḥadīth No. 6502

Because the Gnostic's prayer is not detached, their *sujūd* is complete attachment; that is why it said (in a poem) by a certain Gnostic: "Since they went into *sujūd* they never came up from it, and since they arrived never did they return". The *Qur'ān* says, [الذين هم على صلاتهم دائمون *Qur'ān* 70:23]. "Those who remain constantly in prayer" (*Qur'ān* 70:23). This prayer is the coolness of the eyes for the Prophets and the Messengers. The Prophet said: [جعلت قرة عيني في الصلاة] "The coolness of my eyes was placed in the prayer." (Al-'Alāwī, n.d., p. 51)

## 5. Conclusion

It is clear from the discussion in this article that without the esoteric dimension of *tafsīr* the holistic meaning of intellectual exegetical speculation would be incomplete. Indeed, the absence of Sufi esoteric exegesis is a virtual betrayal of the spirit of the *Qur'ān*. It is also apparent that Shaykh al-'Alāwī's purpose in his hermeneutical approach to the *tafsīr* of the *Qur'ān* was specifically to discover meanings relevant to the contemporary needs of our time. There is an Arabic expression that says: [على قدر الاستعداد يأتي الأستعداد] "Only in accordance with the preparation will the giving take place." The expression highlights the idea that the depth of insight one gains from the Qur'an is directly related to the effort and openness they bring to it. This is intended to illustrate Shaykh Al-'Alāwī's belief that true understanding of the Qur'an requires a high level of spiritual and intellectual commitment, which aligns with the article's theme on the importance of esoteric *tafsīr*.

Based on the Islamic ternary, Islam, *'īmān 'īmān* and *'ihsān*, there is a beautiful anecdote given by the Shaykh, in which he compares the c to a flowing river: the one who comes with a cup to the river can only take a cup's worth, and the one who comes with a tank can fill the tank, and the one who makes a canal from the river receives indefinitely. The one who came with the cup cannot say to the river, "you only gave me a cup's worth! In response, the river would say, "but you only brought me a cup!" Similarly, speaking of the levels of meaning, the *Qur'ān* says: [يسقى بماء واحد وفضل] "All are watered with the same water, yet some have We given preference above others in the tasting thereof" (*Qur'ān* 13:4). Similarly, in another verse: [كلنا نمد هؤلاء وهؤلاء من عطاء ربك وما كان عطاء ربك] "All do we aid, these as well as those, from the treasures of your Lord, and the treasures of your Lord are not limited" (*Qur'ān* 17:20). Each one receives in accordance, as Allah reminds us:

[و لكل درجات مما عملوا] “And the status of each one will be rewarded accordingly to what they have earned” (*Qur'ān* 6:132).

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# Integrating *Maqāsid al-Sharī‘ah* into Islamic Psychology: Towards a Holistic Approach to Mental Health and Well-Being

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## Abstract

This study explores the integration of Islamic principles into contemporary psychology, presenting a holistic approach to mental health and well-being. The objectives include examining the core elements of Islamic psychology, its therapeutic methodologies, and the integration of Islamic values with Western psychological practices, such as Integrated Cognitive Behavioral Therapy (ICBT). This research adopts a qualitative methodology rooted in the philosophical framework of *Maqāsid al-Sharī‘ah* (Auda, 2008), emphasizing the preservation of the mind (*hifz al-‘aql*) as a higher Islamic objective. By analyzing spirituality, ethical frameworks, and cultural relevance, this research highlights Islamic psychology’s emphasis on self-reflection, personal growth, and community support. The findings reveal that Islamic psychology enhances Western therapies, offering inclusive and culturally sensitive mental health solutions.

**Keywords:** Islamic psychology, Western psychology, wellbeing, trauma, mental health.

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## 1. Introduction

Since the onset of the COVID-19 pandemic, people's mental and psychological wellbeing have been severely impacted. The trauma of losing a dear one to COVID-19, being diagnosed with the illness, witnessing a loved-one suffering and being hospitalized, and financial hardships as a result of the pandemic caused distress in many peoples' lives. The pandemic also brought about anxiety, fear, isolation, loneliness, grief, loss, tension and stress, burnout, and emotional exhaustion. Mental health issues generally saw an increase during this period.

It is important to note that everyone's experiences during this time were different. Factors such as pre-existing mental health conditions, socioeconomic status, access to support systems, and exposure to the virus all contributed to individual differences in mental health during that time. The pandemic highlighted the need for mental health awareness, access to health resources, and support for individuals.

Providing people with sufficient tools to cope with mental health issues is important. When seeking professional help, the psychology industry offers various modalities and therapeutic approaches to support healing. Western psychology focuses on understanding human behavior and mental processes through empirical research and scientific methods. In contrast, other cultural and indigenous practices, such as Islamic psychology, focus on the mind, body, emotions, and soul to achieve desirable behavior. In this context, these practices are primarily guided in the *Qur'ān* and the *Sunnah*; the primary sources in Islam (Rothman, Ahmed & Awaad, 2022).

Pargament (2010) has argued that religion plays an important role in the coping process of many people struggling with major life concerns, stressors and traumas. Although, his study focused on the religion of Christianity, there has been a number of research conducted on Islamic psychology (Abu Raya, 2014) as will be seen in this paper.

Islamic psychology integrates therapeutic modality which supplements Western psychology, providing a framework for all-inclusive healing. While Western psychology strongly emphasizes empirical research and theories such as cognitive processes and developmental psychology, Islamic psychology incorporates a spiritual dimension into its healing practices.

Islamic psychology is needed to facilitate integrative healing by focusing on spiritual and mental health using contemporary frameworks and the contributions of both classical and modern Muslims.

Islamic psychology is an emerging field that seeks to integrate Islamic principles and values into contemporary mental health care practices. There has been growing interest in Islamic psychology among Muslim scholars, clinicians, and educators, particularly in Muslim-majority countries and Muslim communities worldwide. In 2016, the president of American Psychology Association (APA), Dr Susan McDaniel, argued that Western psychology can learn a lot from Eastern psychology. She opined that Eastern psychology often have religious or spiritual underpinning. In her article, "Looking East", she called for a commitment to develop a psychology that incorporates Western science and Eastern thought.

A study in Saudi Arabia uncovered that Muslim women who frequently participated in activities such as prayer and *Qur'ānic* recitation experienced lower levels of anxiety and depression than those who did not engage in these practices (Rafique et al., 2019).

Other research has explored the development of culturally sensitive therapeutic interventions that integrate Islamic principles and practices into mental health care. For example, some researchers have developed Islamic cognitive-behavioral therapy (ICBT), which incorporates Islamic values and practices into the traditional cognitive-behavioral therapy framework (Rothman, 2021).

Research into modern Islamic psychology is still in its preliminary stages, and there is a need for more studies that examine the effectiveness of Islamic psychology interventions and approaches. The growing curiosity and interest in Islamic psychology suggest that it has the potential to make significant contributions to mental healthcare and among people from diverse religious and cultural backgrounds (Hague & Rothman, 2021).

There is a need for diverse modalities to provide inclusive healing to individuals, and there is also a need for alternative therapeutic interventions for all those suffering. Thus, a strong argument can be made for Islamic psychology. The preservation of the mind, or *hifz al-'aql*, is one of the most important concepts in the Islam and is fundamental in the study of psychology. This will be discussed later in this paper.

## 2. Rationale

With the emergence of Western scientific paradigms, and the separation of science and religion, the study of the soul gained less importance. The secularization of Western societies noticed a separation between science and religion, and this separation resulted in religious ideas and practices losing influence over scientific and other knowledge. One of the consequences thereof, meant that the secularization of modern psychology is based on the premise that religion is based upon faith which cannot be evaluated objectively, contrary to science, which is based on “empiricism” and “experimentation” in order to establish facts that are verifiable (Rassool, 2021 & Mcleish, 1995).

Haque (2004) argues that secularization has neglected the moral and spiritual dimensions of human being. He asserts that “secularization of social sciences led to the development of theories that are deterministic and leave little or no room for human volition.” He further adds, that Muslim scientists were also victims of secularization. Haque mentions that, “Muslim social scientists trained in secular education and under the influence of the scientific frame of mind also embraced Western psychology.”

Badri (1979) mentions that some Muslim psychologists have an “anxious zeal to be introduced under the prestigious umbrella of the sciences ... and led them accept blindly the theories and practices unsuitable for application in Muslim countries.”

Western psychology has been the dominant study and practice in approaches to mental health in many contexts for years., While psychology can benefit people generally, it's necessary to consider the unique experiences and challenges of individuals from various cultural backgrounds. Muslims, like humans, face many psychological and traumatic experiences and therefore there is a need to address these.

Islamic psychology offers an inclusive healing approach and practical spiritual measures to help Muslims improve their mental state. The core of Islamic psychology revolves around the concept of the individual as a spiritual being consisting of both a physical body and a soul, or spirit. This spiritual being is nurtured and guided through personal healing principles and supported by external factors such as community support (Rothman & Coyle, 2018).

Islamic psychology offers a holistic, and therapeutic approach to help Muslims cope with mental health challenges. The field of Islamic psychology integrates Islamic sciences with clinical mental health practices. Developing an inclusive theoretical framework and updating established theories within Islamic psychology, will lead to improved approaches to mental health to Islamic psychotherapy (Haque, 2022).

The process of desecularization has gained a renewed interest, and efforts are being made to reconstruct psychology based upon an Islamic epistemological paradigm (Rassool, 2019b; 2020). This provides an opportunity for the production of new knowledge or research, especially in the field of Islamic psychology.

### 3. Literature Review

Abu Zayd Ahmad Ibn Sahl al-Balkhi, a 9th-century Persian scholar, made significant contributions to Islamic psychology, particularly through his pioneering work on mental. His most notable work, *Maṣāliḥ al-Abdān wa al-Anfus* (Sustenance for Body and Soul) is considered a foundational text in the field (wikipedia, n.d).

Al-Balkhi was among the first Muslim scholar to recognize the interconnection between the body and the mind, advocating for a holistic approach to health. He emphasized that mental and physical health are deeply intertwined, and that treating one without considering the other is insufficient. In *Maṣāliḥ al-Abdān wa al-Anfus*, al-Balkhi categorized mental disorders into two main types: psychological and mental. He distinguished between neurosis and psychosis, providing detailed descriptions of conditions such as depression, anxiety, and obsessive-compulsive disorders. His approach to treatment included both cognitive and behavioural strategies, which align closely with modern cognitive behavioural therapy (CBT) (Muslim articles, n.d).

Al-Balkhi's work also delved into preventive measures for maintaining mental health. He advocated for regular physical exercise, a balanced diet, and sufficient sleep, recognizing their importance in sustaining both physical and mental well being. Additionally, he emphasizes the significance of spiritual health, suggesting that a strong spiritual foundation can help individuals cope with life's challenges (wikipedia, n.d).

His contributions laid the foundation for future developments in Islamic psychology and influenced later scholars and physicians. Al-Balkhi's holistic approach to health, integrating physical, mental, and spiritual wellbeing, remain relevant and influential in contemporary discussions on mental health (academia, n.d).

Al-Balkhi's insights were centuries ahead of his time, and his work continues to be a valuable resource for understanding the historical roots of psychological practices within the Islamic tradition (Muslim articles, n.d).

Islamic psychology has also been shaped by several other influential figures throughout history such as Al-Kindī, Al-Farābī, Ibn Sinā (or Avicenna), and Ibn Rushd (or Averroes) (Haque, 2004). Their thought included ideas about knowledge of the human mind, behaviors, and emotions. It also included scientific traditions, theology, and *Sufī* mysticism.

Al-Kindī is regarded to have been the first Muslim to seek harmony between philosophy and religion, or reason and revelation. Al-Kindī viewed philosophy as a noble science that aims to strengthen faith as part of Islamic culture. He focused on the notion of divinity in his writings, affirming the oneness of Allah as a fundamental doctrine for Neo-Platonism and Neopythagoreans. To him, philosophy includes divinity, Allah's Oneness, Allah's superiority, and other sciences that teach how to obtain what is useful and avoid what is harmful.

Al-Kindī viewed philosophy as a noble science from which humans can learn about the Divine, reality, and the metaphysical world. For him, philosophy is the science of all sciences, the wisdom of all wisdom and it aims to strengthen religion. He examined the question of God, namely the nature, the existence of God; and the attributes of God. According to Al-Kindī, God is all existence, and His Divine presence is perfect, a proper form, and not preceded by other conditions. God's existence does not end, and Divine existence causes other beings. To prove the existence of God, Al-Kindī propounded three arguments, namely: 1) there cannot be an object that exists by itself, so there must be a first and foremost creator; 2) the propositions of diversity and unity (human beings and their elements) would not have been possible without something to arrange it; and 3) the proposition of natural baharu (dependence/limitations of motion and time

on objects). He asserts that everything in the heavens and the earth exists because of divine design (Mursidin, 2020). Similarly, Islamic psychology has a strong orientation to the Divine and the creation.

Scholars such as Abu Raiya, Norazlina Zakaria, Noor Shakiraj Mat Akhir, and Malik Badri, have attempted to integrate Islamic psychology and Western psychology. They have attempted not to replace Western psychology, but to develop new, inclusive theories in the interests of those suffering and improve mental health.

An article by Abu Raiya (2014) titled “Western Psychology and Muslim Psychology in Dialogue: Comparison Between a Quranic Theory of Personality and Freud’s and Jung’s Ideas” published in the *Journal of Religion and Health* presents an insightful contribution to the field of psychology. The article explores the similarities and differences between the *Qur’ānic* theory of personality and the theories of Freud and Jung. The author identifies parallels between the *Qur’ānic* concepts of personality; namely Freud’s id, ego, superego, and neurosis, and Jung’s collective unconscious archetypes, the self, and individuation. The article discusses the parallels and differences between Western and Islamic psychology in detail and begins to open opportunities for dialogue between Western and Muslim perspectives in the study of psychology. His article also highlights the similarities between the *Qur’ānic* constructs of *nafs* (self), *al-nafs al-marīḍah* (the afflicted self), and Freud’s concept of neurosis. Both models operate outside of conscious awareness, are governed by pleasure and the super-ego (roughly equivalent to the *nafs al-lawwāmah*, or “struggling self”, and have constituents that can lead to a pathological condition. Additionally, both models are structural and topographical in nature. However, the *Qur’ānic* model is based on creationism, whereas the Freudian model is based on secular-scientific principles.

The *Qur’ānic* concept of *rūḥ* roughly corresponds to the Jungian model’s of the psyche and spirituality. The self and *qalb* (heart) are centralizing forces in the psyche, representing the totality of the psyche and the ultimate desired state in psycho-spiritual development.

The similarities between the *Qur’ānic* and Jungian models suggest that religious texts may have a positive psychological impact. Religious texts and teachings can potentially be valuable resources for psychological

understanding, and psychologists can benefit from studying these texts. By considering both perspectives, insight is gained into the nature of personality and the Freudian and Jungian models of psychology (Abu Raiya, 2024).

Norazlina Zakaria and Noor Shakiraj Mat Akhir's (2017) work, "Theories and Modules Applied in Islamic Counseling Practices in Malaysia," published in the *Journal of Religion and Health*, explores the development of professional and qualified counselors in Malaysia. During the investigation, the researchers found that the number of Islamic counseling practitioners in Malaysia was limited and the majority of them knew one another, except for a few, until 2010. The study also found that Islamic counseling moved from the argumentative phase concerning its originality to developing theories and models. The findings also showed that Islamic counseling has a distinct identity compared to secular, Western counseling. Muslim counselors were eager to promote Islamic counseling among the Malaysian Muslim community. Muslim counselors were also determined to infuse Islamic principles into secular counseling. The research also found that Islamic counseling modules developed by Malaysian Muslim counselors could be easily integrated with Western modalities. The research was conducted in 2017 (Zakaria and Akhir, 2017).

Malik Badri's work, "Contemplation: An Islamic Psycho-spiritual Study," published by the International Institute of Islamic Thought, is a valuable work that explores Islamic *tafakkur* (contemplation) in the process of healing. By focusing upon spiritual development and drawing closer to the Almighty, the individual's contentment and tranquility gradually increase. In another article by Badri (2000), "Islamic Psychology: Emergence, Scope, and Challenges," he discusses the emergence of Islamic psychology as a distinct field and the integration of Islamic principles with contemporary psychological theories and practices. The Islamic psycho-social spiritual model that he proposes illustrates the role of spirituality, self-identity and ethical values in psychological well-being. This idea is further supported by an article by Khan, Z. H., Watson, P. J., & Chen, Z. (2012), in their article, "Islamic religious coping, perceived stress, and mental well-being in Pakistanis" published in *Archive for the Psychology of Religion*, 34(2), 137-147. The article found that religious

beliefs and practices among the Muslim community had a positive effect on mental health. Muslims who were diagnosed with psychological challenges exhibited a positive healing rate and productive coping mechanisms in response to stress and trauma. Therapists must be mindful of the client's cultural and religious backgrounds, as suggested by Badri (2017). This theory and proposed model of the soul, spirituality, and human behavior further underscores the relevance of Islamic psychology.

An interesting study by Arthur Saniotis titled, "Understanding Mind/Body Medicine from Muslim Religious Practices of Salat and Dhikr" was published in the *Journal of Religion and Health*, discusses the importance of *dhikr*, which is a meditative practice that can be performed individually or collectively. This theory is founded upon deep meditation and assists in dealing with mental health challenges and healing. Deep meditation and the continuous chanting of specific Islamic phrases are commonly used modalities of healing in Islamic psychology.

Rassool's book (2021), "Islamic Psychology: Human Behaviour and Experience from an Islamic Perspective", draws on the *Qur'ān*, *Sunnah*, and the works of classical Muslim scholars, alongside modern psychological research. He attempts to synthesize empirical psychology and Islamic psychology by including the physical, psychological, social, spiritual dimensions of human behavior, and experiences from an Islamic approach. His work provides a balanced view of human nature and behavior, making it an important resource for students and professionals in Islamic psychology, psychotherapy, and counseling.

One of Rassool's key contributions is his exploration of concepts such as the *fitrah* (innate disposition), *nafs* (self), *'aql* (intellect), *rūh* (soul), and *qalb* (heart). He also delves into Islamic healing and spiritual interventions, offering practical applications for therapy and counseling.

Through his extensive writings and teachings, Rassool has helped bridge the gap between traditional Islamic knowledge and modern psychological practices, fostering a deeper understanding of human behavior from an Islamic perspective.

## 4. Research Methodology and Design

This research is informed by a qualitative design. The theory employed is of integration as proposed by Skinner and Rassool (Rassool & Luqmaan, 2023). Skinner argues for the integration of spirituality into psychotherapy. His theory of integration focuses on holistic healing. Al-Issa's ideas align with those of Skinner. Al-Issa combines integration and inclusivity with spirituality, arguing that Western psychology ignores the spiritual dimension of human existence.

Rassool and Luqmaan (2023) argue that an inclusive and integrated approach is important in clinical settings where understanding the patient's cultural and religious backgrounds can significantly enhance therapeutic outcomes.

In Islamic psychology, spirituality is recognized as a significant state of being that can improve mental health and wellbeing. Carrie York Al-Karam's article "Islamic Psychotherapy: An Integrative Approach" addresses the importance for therapists to be culturally and religiously sensitive when working with clients. Understanding Islamic beliefs, values, and practices is essential in providing appropriate therapy (Al-Karam, 2018). Islamic psychology offers an inclusive, theoretical framework by infusing Islamic values and principles with Western psychology. This makes Islamic psychology somewhat different to Western psychology. The psychotherapy employed following diagnoses, including Islamic teachings, presents a more holistic, complete form of healing. In contrast to the often limited treatments in Western psychology, the holistic approaches in Islamic psychology is generally in the best interest of an individual.

The "higher objectives of Islam", also known as the "*maqāsid al-sharī'ah*" are central in the development of Islamic psychology. *Maqāsid al-sharī'ah* promotes human welfare, the sanctity of life, human rights, the preservation of dignity and honor, promotes justice and equality, and advocates for general wellbeing through the preservation of the mind and intellect, etc. (Auda, 2008). The theories of preservation and protection in particular are frameworks within a *maqāsid* approach that can assist with the development of Islamic psychology and its advancement. In this paper, the qualitative design is drawn from *maqāsid* theories on integration, inclusivity and preservation to argue for Islamic psychology

as a notable science for holistic healing. Auda likewise argues that *maqāṣid* can help with a sense of belonging and identity, essential for promoting good mental health and wellbeing, especially in communities that may feel disconnected from mainstream society (Auda, 2016).

## 5. Discussion and Analysis

With an increase in mental health issues faced by the Muslim community, Islamic psychology presents an integrated approach to healing and wellbeing. Scholarly works written on the condition of the *qalb* (heart) or *nafs* (self) and the integration of prayer and *dhikr* in psychotherapy by Keshavarzi and Hague, the modality of *ṣabr* (patience) therapy in healing by Qasqas, *jihād* therapy by Saritoprak, the heart method (Lodi, 2018), Islamization of psychology by Safi, psychology from an Islamic perspective by Badri, and What is Islamic psychology? by Skinner (Al-Karam, 2018), among other works in this paper, begin to show an interest in the study of Islamic psychology in the twenty-first century.

The above works consider the intrinsic relationship between human existence and spirituality. It is arguably more valuable and beneficial to have an inclusive and integrated framework with sound therapeutic modalities for those suffering from trauma, depression, anxiety or any mental health issues. In this regard, interest in the individual's psychological wellbeing is important. However, it should be noted that more complex mental health issues disorders usually require professional medical intervention and diagnosis, and perhaps even medication, which Islamic psychology may not provide.

## 6. Islamic Psychology as a Science

Rabie (1993) opines that interest in understanding human psychology is as old as Islamic culture itself. He argues that the historical origins of this interest can be traced back to the eighth century and two important developments; (1) the *Qur'ān* and Islamic interest in psychology and (2) translation and Islamic interest in psychology.

Ashy (1999) argues that there is a need to introduce Islamic psychology as a new field of study. He asserts that, Islamic psychology is needed because it examines the Islamic understanding of human psychology and in studying the "Islamic world, taking into consideration cultural,

historical and social factors. Islamic psychology also helps reduce the information gaps that separates between West and Islam.”

When it comes to Islamic psychology, there are several challenges and criticisms. These include the need to agree on various concepts and approaches, and the concerns about potential conflicts between religious teachings and psychological theories.

Islamic psychology also focuses upon the concept of unity of the Divine (*Tawhīd*). This principle underscores the interconnections and unity of all aspects of human existence, including spiritual, psychological, and physical dimensions. It also highlights the need to address the whole person in therapy, instead of solely focusing on psychological aspects. This is not necessary the case in Western psychology.

Incorporating Islamic principles when conceptualizing psychological wellbeing should be explored when considering the best interest of the patient. Islamic teachings provide a comprehensive framework for understanding wellbeing, which includes spiritual, psychological, and the social dimensions of human existence.

There are five dimensions of Islamic psychological wellbeing: spiritual connection, personal development, self-regulation, positive relationships, and societal contribution. These dimensions reflect the interconnections between an individual's relationship with the Almighty, personal growth and self-improvement, emotional regulation, meaningful relationships, and contributing to the betterment of individuals (Rothman et al., 2022).

Islamic principles can enhance the effectiveness of therapy by providing a comprehensive framework that addresses both spiritual and psychological aspects of wellbeing. These principles also offer a unique perspective on human behavior and mental processes (Al-Karam, 2018). In Western psychology, the focus is generally upon addressing the psychological wellbeing of patients only, and often ignores external factors such as the society. This is where Islamic psychology differs from Western psychology. The former reflects upon an intrinsic, spiritual relationship between the individual, God, and society. In Islam, spirituality is an important dimension of human existence. It focuses on developing a spiritual connection with the Divine through

worship, and encourages the individual to remain optimistic. While Islamic psychology aims to connect with the spiritual world, Western psychology has a strong orientation to the physical world.

## **7. Holistic and inclusive healing through Islamic Psychology**

The goal of Islamic psychology is to understand the human psyche within the framework of Islam. This includes addressing psychological issues, promoting mental wellbeing, and contributing to the development of individuals and communities. However, it is important to note that the majority of contemporary psychological practices have developed within western societies over time. Therefore, it is crucial to reflect critically on this to avoid potentially ethnocentric biases in the psychological approach. One way to achieve this is by considering diverse cultural perspectives and religious persuasions, including Islamic psychology.

To assess psychological wellbeing from an Islamic perspective, it is necessary to use culturally sensitive measurement tools. The Islamic psychological wellbeing scale (IPWBS), developed by Awaad et al. (2021), is a tool that measures the five dimensions of Islamic psychological wellbeing. This tool explains Muslim populations' psychological wellbeing by considering Islamic values, beliefs, and practices.

Religiosity and spirituality play a vital role in promoting Islamic psychological wellbeing. According to Awaad et al., religious practices, rituals, and beliefs central to Islam contribute to an individual's psychological wellbeing by providing a sense of purpose, guidance, and connection with the Almighty. Therefore, it is essential to consider religiosity and spirituality when assessing and promoting wellbeing from an Islamic perspective.

It is important to strike a balance between upholding Islamic values and embracing Western psychology. It is also necessary to integrate Islamic psychology with contemporary psychological theories and practices while maintaining the authenticity of both disciplines in the interest of the patient. Islamic principles and values must guide this integration, and therapists should encourage clients to trust their Creator while taking responsibility for their own growth and spiritual wellbeing. Establishing a collaborative therapeutic relationship between therapist and client is

crucial, as is creating a safe and non-judgmental space for individuals to explore their concerns within the framework of their Islamic beliefs and values.

Considering a patient's cultural, religious, and spiritual dimensions is an integrative approach to Islamic psychotherapy. This approach should also incorporate Western psycho-therapeutic techniques while recognizing the benefits of integrating Islamic principles, values, and practices into therapy. As noted, there are five fundamentals upon which Islamic psychology is founded, which include spiritual connection, personal development, self-regulation, positive relationships, and societal contribution.

Awaad et al. (2021) emphasize the importance of virtue in Islamic psychology and wellbeing. Virtuous behavior, guided by Islamic ethical values, contribute to psychological wellbeing, and highlights the significance of character development and moral excellence in pursuing wellbeing. Overall, this approach to psychotherapy promotes healing and wellbeing by addressing the spiritual dimension, incorporating Islamic values, and cultural sensitivity when providing therapy to Muslim clients.

By identifying gaps, contradictions, and emerging trends in psychology, researchers can develop new approaches to psychological questions, methodologies, or theoretical frameworks that contribute to advancing knowledge in the field of mental health. Islamic psychology offers unique contributions to psychology, including incorporating spiritual dimensions, recognizing human interconnectedness, emphasizing character development, and integrating Islamic ethical values into therapeutic interventions. The development of Islamic psychology also requires an interdisciplinary collaboration between scholars, theologians, psychologists, and other experts to advance its understanding, importance and application.

While acknowledging the need for further development, dialogue, and research in the field, integrating Islamic principles into contemporary psychological theories and practices can enhance ethical sensitivity and decision-making. Islamic psychology strongly emphasizes collective welfare and social responsibility, encouraging psychologists to consider broader social and cultural contexts within the community.

Furthermore, the challenges Muslims face regarding identity and cultural adaptation in contemporary societies highlight the importance of supporting individuals in navigating identity formation and cultural integration. These insights contribute to the development and expansion of Islamic psychology as an emerging field that offers a unique perspective on understanding and promoting human wellbeing, as argued by Omais and Dos Santos (2022).

Mental health disorders affect millions of people worldwide, making it a global public health concern (Cooperman & Grim, 2009). Providing alternative mechanisms for healing in the interest of a diverse population must be explored if the focus is to provide health care to those in need.

## **8. Mental health disorders**

According to the World Health Organization, over 264 million people globally suffer from depression, and its prevalence has increased by 18.4% between 2005 and 2015. Anxiety disorder is the most common mental health condition worldwide, affecting an estimated 284 million people globally, with a higher prevalence among women. Substance use disorders are also significant in global health, with over 237 million people suffering from drug or alcohol abuse worldwide. Eating disorders and schizophrenia are chronic and severe mental health disorders affecting approximately 20 people globally. These statistics emphasize the need for effective prevention and treatment interventions for mental health disorders globally, although prevalence may vary from country to country (Cooperman & Grim, 2009).

South Africa is not immune to these challenges, with many individuals and communities facing barriers to accessing adequate mental health care. There is limited support for mental health patients in the country, and more needs to be done to ensure that professional mental health care is accessible to those who need it. Fortunately, various facilities and helplines are available in South Africa to assist. These resources include the South African Depression and Anxiety Group, which offers information, support, and referrals for mental health issues. Lifeline South Africa provides a 24/7 helpline offering emotional support, crisis intervention, and suicide prevention services. Childline South Africa is dedicated to supporting and protecting children and youth facing

various challenges, including mental health issues. Suicide Crisis assists individuals experiencing suicidal thoughts or behaviors. These organizations provide valuable assistance in cases of immediate danger or emergencies. Additionally, mental health professionals and support groups in the local communities offer ongoing assistance and guidance for individuals with mental health concerns.

According to the South African Depression and Anxiety Group (Sadag), one in three South Africans have or will have a mental health issue in their lifetime (Sunday Times, 2023). Sadag has also noted a significant lack of mental health care resources in South Africa, particularly in urban areas, due to population increases and the migration of foreigners from neighboring countries, making it difficult for individuals to access the care they need.

Substance use disorders contribute significantly to mental health issues in South Africa, particularly among young people. According to a study published in the *South African Medical Journal*, an estimated 15% of South Africans aged 15 to 24 have a substance use disorder, and alcohol use disorders are pervasive (Bonner, et al., 2020).

Post-Traumatic Stress Disorder (PTSD) is another mental health issue in South Africa. This is mainly found among victims of crimes and individuals suffering from trauma. According to a study published in the *South African Journal of Psychiatry*, an estimated 26% of individuals who experienced violence in South Africa meet the criteria for PTSD (Swain et al., 2017) 6% – 9% in North America and at just over 10% in countries exposed to long-term violence. In South Africa, the lifetime prevalence for PTSD in the general population is estimated at 2.3%. Aim: To examine the prevalence of posttraumatic stress symptomatology and related psychological functioning in a community sample of adolescents. Setting: Low-socioeconomic communities in KwaZulu-Natal. Methods: Home interviews with adolescents and their maternal caregivers were used to collect the data using standardised instruments. Adolescents completed the Trauma Symptom Checklist for Children; Children's Depression Inventory; Children's Somatization Inventory; and Revised Children's Manifest Anxiety Scale. The Child Behaviour Checklist was completed by the caregivers. The sample comprised Grade 7 (n = 256).

Eating disorders and suicides are a growing concern in South Africa, particularly among young people. An estimated 9% of all deaths in South Africa are due to suicide, the second leading cause of death among young people aged 15 to 29 years (Swain et al., 2017).

The above data and statistics provide evidence for the establishment of more mental health facilities in South Africa. Economic distress and unemployment contribute to mental health issues among students, young adults, and entrepreneurs. This was more visible during the COVID-19 pandemic. Psycho-therapeutic treatment and methods can help people to cope with stress, trauma, medical illness, loss of a loved one, anxiety, etc.

Depression, anxiety, stress, and burnout are mental health disorders commonly experienced by business owners. A National Small Business Association survey found that 49% of participants reported mental health conditions, and 34% reported burnout (Bonner et al., 2020).

Mental health disorders are a significant issue among students, with mental health challenges increasing in recent years. Depression and anxiety, substance abuse, stress, and eating disorders are common mental health disorders among students, with 60% of university students reporting overwhelming anxiety (Bonner et al., 2020). Islamic psychology emphasizes the importance of spiritual and moral values, mindfulness, and a sense of purpose to help students find meaning and direction. It also focuses on social cohesion, community support, and focused spiritual support through prayers and supplications.

Khan (1986) opines that in Islam, treatment can be either through a single remedy or a compound one. He adds, that some diseases require a compound remedy, such as chemical intervention and psychological diagnosis and support. He mentions that the *Qur'ān* was used in itself as a treatment for some diseases.

Al Gesir (1961) argues that many Muslim scientists hold the view that the practise of religion is helpful for health. By way of example, he cites that praying five times a day helps to reduce psychological stress and to keep structure and discipline. It offers both individual and group strength in times of hardship.

Islamic practices can complement professional treatment and support, but individuals experiencing severe mental health issues should still seek help from qualified mental health experts (Tekke & Watson, 2017).

Islamic psychology provides a valuable framework to support mental health and wellbeing, particularly those struggling with stress, anxiety, depression, eating disorders, or substance abuse disorders through inclusive modalities by merging Islamic psychology with Western psychology.

## 9. The Similarities and Differences Between Western Psychology and Islamic Psychology

Samuel Bendeck Sotillos has made significant contributions to the field of Islamic psychology by bridging the gap between traditional Islamic teachings and modern psychological practices. His work emphasizes the integration of spiritual and psychological wellbeing, drawing from the rich heritage of Islamic thought. Sotillos argues that Western psychology often overlooks the spiritual dimension of human existence, which is central to Islamic psychology (Sotillos, 2022).

In his writings, Sotillos highlights the importance of understanding the human soul (*nafs*) and its connection to the divine spirit (*rūh*). He advocates for a holistic approach that incorporates the principles of the *Qur'ān* and *Sunnah*, emphasizing that true psychological health cannot be achieved without addressing the spiritual needs. His work also addresses the stigma around mental health within the Muslim communities, promoting culturally sensitive therapeutic practices that respect Islamic values.

Sotillos' contributions are crucial in developing a model of psychotherapy that is both scientifically sound and spiritually enriching. By advocating for the inclusion of Islamic principles in psychological practice, he provides a framework that helps Muslims navigate mental challenges while staying true to their faith (Sotillos, 2022).

As noted mental health disorders affect millions of people worldwide and are a significant global public health issue. Mental health practitioners in psychology provide various therapeutic approaches and techniques to aid the mental health treatments. Current research explores the significance

of Islamic psychology in enhancing mental healing by integrating frameworks and expanding modalities to incorporate cultural and spiritual perspectives (Valaite & Berniunas, 2022).

Western psychology aims to describe, predict, and control human behavior. In contrast, Islamic psychology focuses on the mind, body, emotions, and soul to cultivate desirable behaviors through the teachings of the *Qur'ān* and the *Sunnah*.

Below are some key points of comparison and contrast between Western psychology and Islamic psychology:

- **Philosophical foundation:**

Western psychology is based on largely European philosophical traditions, emphasizing individualism, rationality, and empiricism. Influential figures in this field include Sigmund Freud, Carl Jung, and B.F. Skinner. On the other hand, Islamic psychology is rooted in Islamic philosophy and theology, viewing humans as holistic beings that are both physical and spiritual. Prominent scholars, such as Al-Farābī, Ibn Sinā (Avicenna), and Al-Ghazālī, developed an Islamic paradigm of the individual's relationship with psychology, which involves overcoming the influences of the *nafs* and aligning it with the *fitrah* (innate nature).

- **Concept of the “self”:**

Western psychology generally views the self as an individualistic construct, emphasizing personal identity, autonomy, and self-actualization. On the other hand, Islamic psychology regards the self as a servant of the Almighty, connected with the divine and interconnected with others.

- **Treatment approach:**

Western psychology treatments focus on addressing cognitive, emotional, and behavioral patterns. Common therapeutic techniques include cognitive behavioral therapy, psychoanalysis, and humanistic therapy. In contrast, Islamic psychology incorporates spiritual interventions alongside psychological techniques. Prayers, *dhikr* (spiritual remembrance), reciting *Qur'ānic* verses, and seeking closeness to Allah are all emphasized as part of the healing process.

- **Understanding mental health:**

In Western psychology, mental health is primarily viewed through a medical lens focuses on diagnosing and treating mental disorders. It explores biological, psychological, and social factors that impact mental well being. In Islamic Psychology, mental health is integral to an individual's overall well being, encompassing spiritual, emotional, and social dimensions. It emphasizes the purification of the heart and the importance of maintaining a balance through prayers and a virtuous lifestyle.

- **Source of knowledge:**

Western psychology relies on empirical research, scientific methods, and objective observations to understand human behaviors and develop psychological theories. Islamic psychology integrates empirical research with Islamic teachings and sources such as the *Qur'ān* and *Sunnah* to provide insights into human behaviors and psychological processes (Rothman & Coyle, 2018).

Islamic psychology approaches mental health care differently from its Western counterparts. While Western psychology place much emphasis on theoretical approaches to psychology, Islamic psychology focuses on external and cultural factors that influence people's life experiences. Islamic psychology also adopts a unique philosophical perspective on human nature, distinct from conventional Western psychology. It builds upon the work of classical scholars from the Islamic tradition, such as al-Ghazālī, al-Balkhī, al-Hārith Al-Muḥāsibī, Al Rāzī, and others. It applies these traditions to modern psychology, focusing on practical application.

Islamic psychology differs from Western psychology in that the former includes a strong spiritual dimension. This is illustrated by the following *Qur'ānic* verse, in which it is reported that Prophet Ibrahim (AS) said; "And when I am sick, He (the Almighty) cures (me)." (Sūrah Shu'arā', verse 80). Recognizing the Almighty as the ultimate source of healing, Islamic psychology maintains that deepening one's connection with Allah (SWT) and better understanding their relationship with the Almighty can help individuals overcome life's challenges more effectively.

Incorporating Islamic psychology into commonly used interventions may also aid with navigating life's difficulties in conjunction with psychotherapy principles. While both Western psychology and Islamic psychology are concerned with understanding human behavior, cognition, and emotion, as noted, the former focuses more on the theoretical approaches to psychology rather than cultural or external factors.

While Western psychology views humans as individuals with unique personalities and characteristics, Islamic psychology sees human beings as interconnected in a larger social and spiritual context. Western psychology often emphasizes individual therapy and medication as primary treatments for mental health disorders while Islamic psychology prioritizes an integrated three-tier approach; the self, spirituality, and society. Islamic psychology places importance on the self as a reflection of one's relationship with God and the significance of the collective self in understanding one's identity (Abu Raiya, 2014).

Islamic psychology approaches the conceptualization of human psychology from a distinctly different set of philosophical frameworks from conventional Western psychology. Healing in Islamic psychology begins with understanding that struggles and stressful situations are part of life and involves introducing the individual to the healing sources of Islam; namely, the *Qur'ān* and the Sunnah.

## **10. Islamic Psychology as a Modality for Holistic Healing to Mental Health and Wellbeing**

The *Qur'ān* provides guidance to those who suffer from various types of stress and anxiety. Muslims are encouraged to engage in deep meditation and reflection. In *Sūrah Ra'ad* verse 28, the Almighty says, "Surely in the remembrance of the Almighty does the heart find tranquility". This verse has healing and therapeutic potential, especially when one engages in various forms of *dhikr* such as reading the *Qur'ān* and observing prayers. As noted, although the *Qur'ān* provides healing guidelines, more complex or chronic psychological disorders will require deeper diagnosis and possible medication. Nevertheless, Muslims are reminded that in taking to medication, one must also believe that the true cure and healer is the Almighty (which will be discussed later). The *'aql* (intellect), guides an individual towards inclusive and integrated healing.

Islamic psychology can be placed under the preservation of the *'aql* or known as "*ḥifẓ al-'aql*". *Ḥifẓ al-'aql* is one of the five higher objectives of Islam. The other four objectives include:

1. The preservation of religion (*ḥifẓ al-dīn*),
2. The preservation of lineage (*ḥifẓ al-nasl*),
3. The preservation of wealth (*ḥifẓ al-māl*),
4. The preservation of the self (*ḥifẓ al-nafs*).

These five objectives are known as the fundamental principles which must be protected at all times (Auda, 2008). *Ḥifẓ al-'aql* is an aspect of Islamic psychology, which differs from Western psychology as it has a strong undertone of Islamic values and guidance taken from the sources of Islam; namely, the *Qur'ān* and *Sunnah*.

The Prophet Muhammad (SAW) provided a selection of sayings to recite when suffering from anxiety, depression and grief. 'Abdullah ibn Mas'ūd reported that the Messenger of Allah ﷺ said:

'Never is a servant struck by worry or grief but let him say, 'O Allah, I am Your servant, the son of Your servant, the son of Your maidservant. My forelock is in Your hand, Your decision over me has passed, and Your decree upon me is in justice. I ask You by every name with which You have named Yourself, or revealed in Your Book, or taught to one of Your creatures, or kept hidden in the Unseen with You, that You make the *Qur'ān* the spring of my heart, the light of my insight, the banisher of my depression, and the expeller of my anxiety,' then Allah will expel his worry and replace his grief with joy.' They said, 'O Messenger of Allah, should we study these words?' The Prophet said, 'Of course, whoever hears them should study them.' (Ṣaḥīḥ Ibn Ḥibbān, *Ḥadīth* 972).

Abū Sa'īd al-Khudrī (RA) said:

One day the Prophet ﷺ entered the mosque and saw a man from the Anṣār who was named Abū Umāmah. He said, 'Oh Abū Umamah, what is the matter that I see you sitting in the mosque when it is not time for prayer?' He said, 'Worries and debts I have, oh Messenger of Allah.' He said, 'Shall I not teach you words if you say them, Allah, Exalted and Glorified be He, would remove your worries and settle your debts?' He said, 'Of course, oh Messenger of Allah.' He said, 'Say in the morning

and in the evening, O Allah, I seek refuge in You from anxiety and grief; and I seek refuge in You from inability and laziness; and I seek refuge in You from cowardice and from stinginess; and I seek refuge in You from being overcome by debt and from being overpowered by men.’ He said, ‘When I did that, Allah removed my worries and settled my debt.’ (Sunan Abī Dawūd, *Ḥadīth* 1555).

Ibn Abbas (RA) narrated that the Messenger of Allah ﷺ said, ‘If anyone constantly seeks forgiveness (from Allah), Allah will appoint for him a way out of every distress, a relief from every anxiety and will provide sustenance for him where he does not expect it.’ (Sunan Abī Dawūd, *Ḥadīth* 1518).

Rothman and Coyle (2018) argue that Western and Islamic psychology have strengths and limitations. A new approach is required to promote diversity in psychology as the prevailing outlook clashes with Islamic beliefs and culture. In prescriptive treatment, practitioners must consider clients’ cultural and spiritual backgrounds.

Practitioners of Islamic psychology help individuals understand their challenges within an Islamic paradigm, guiding them through difficulties using the *Qur’ān* and the *Sunnah* as a framework and guide towards wellbeing. Islamic psychology incorporates knowledge of the human mind, behaviors, and emotions, Greek philosophy, scientific traditions, theology, and Islamic teachings as part of holistic healing. Scholars such as Al-Kindī, Al-Farābī, Ibn Sinā (or Avicenna), and Ibn Rushd (or Averroes) have written extensively on cultural practices of healing (Haque, 2004). Their work emphasize on the Almighty as the ultimate healer. This is supported by the verse mentioned earlier, verse 80 in *Sūrah Shu’rā’*, “When I am sick, He (alone) cures” and *Sūrah Baqarah* verse 156, “We come from the Almighty and unto him is own return”. By establishing a deep connection with the Almighty, people are better to cope and heal from various emotional and psychological traumas. Moreover, the above two verses are central to the study of Islamic psychology.

Empirical studies have demonstrated the effectiveness of integrating Islamic principles in therapy. A study by Al-Karam and Hague (2020) titled, “Islamically Integrated Cognitive Behavioral Therapy: A Shari’ah-Compliant Intervention for Muslims with Depression”, found that

incorporating Islamic teachings and practices, such as prayer and reflection on *Qur'ānic* verses, helped clients manage anxiety and depression more effectively than the standard CBT alone. This suggests that culturally tailored interventions can significantly improve the outcomes in therapy for Muslim patients (Academia, n.d).

In Islam, the human being consists of a body and a soul. Every human being born is imbued with four distinct qualities that will form part of his existence on earth. This is articulated in the Prophetic narration:

Sayyidinā ‘ Abd Allah ibn Mas‘ūd [may Allah be pleased with him] narrates that the Messenger of Allah [may Allah bless him & give him peace] said: ‘Each of you is constituted in the mother’s womb for forty days, and then he becomes a clot of thick blood for a similar period and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his deeds, his livelihood, his [date of] death, and whether he will be blessed or wretched in religion. Then the soul is breathed into him...’ (Ṣaḥīḥ al-Bukhārī: 3036).

The *Qur’ān* explains that the Almighty will institute various challenges throughout an individual’s life upon the earth. This will affect the individual psychologically and will influence their behavior. The Almighty says: “And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient...” (Q 2:155).

In the above verse, reference is given to five tests that may afflict a person in life, which are as follows: fear, hunger, economic challenges, the test of life, and the fruits of life. The common fears and challenges in life can also be grouped within the scope of psychology under the five Islamic tests as mentioned in the above verse.

General Fear	Hunger	Economic challenges	Life	Fruits
الخوف	الجوع	نقص من الأموال	الأنفس	الثمرات

Anxiety, depression, fear, worry, tension, trauma, financial strain, financial pressure, work pressure, despair, sadness, hopelessness, rejection, failure, suicidal tendencies, disappointment, depression, schizophrenia, post-traumatic stress disorder, personality disorder, mood disorder, dissociative disorder, bipolar disorder, psychotic disorder, etc.

Rassool (2021) argues that Islamic psychology can be particularly effective in addiction counseling. He asserts that through spiritual practices and community support, individuals are more likely to adhere to treatment plans and achieve long term recovery. He further adds that in these cases, emphasis on community and collective wellbeing provides a supportive network for individuals in recovery.

Hague (2004) opines that Al-Balkhi was probably the first cognitive and medical psychologist who was able to differentiate between neuroses and psychoses, to classify neurotic disorders, and to show how rational and spiritual cognitive therapies can be used to treat certain disorders. He classified neuroses into four main disorders; fear and anxiety, anger and aggression, sadness and depression, and obsessions. Hague further argued that Muslim psychologists interested in the Islamic perspective need to work both at the theoretical and practical levels to bring back their own indigenous psychology. He asserts, that in this case, Muslims must clarify their core beliefs and understandings ... and to redefine the subject matter of psychology from Islamic perspective using the “Tawhidic” paradigm, this would mean studying *nafs* from a Muslim perspective.

There are three places in the *Qur’ān* where reference is made to the soul and its propensity. In these cases, the word soul and the word *nafs* can be used interchangeably. Western psychological diagnoses can be connected to any of the three verses below which informs the behaviour of a person.

### **Verse One: the *nafs al-ammārah*.**

“Indeed the *nafs* that is prone to sin” (12:53).

This *nafs* influences the actions of a person. It has a propensity to sin. Even though this *nafs* may be prone to sin, the Almighty has granted human beings the ability to control these *nafs* and make rational choices. The choices that people make that can affect their wellbeing, such as, poor financial decisions,

the consumption of intoxicating substances, and committing wrong deeds, may be the causes that lead to a depressive lifestyle, anxiety, trauma, and even suicidal behavior in some cases. During these times people may go for counselling in order to deal with the choices they made as they blame themselves for their own failures.

### **Verse Two: the *nafs al-lawwāmah*.**

“And I swear my the self blaming soul” (75:2).

This self-lamenting *nafs* is self-reproaching and can restore an individual’s self-worth. When a person commits errors and makes poor wrong choices, this *nafs al-ammārah* develops a consciousness of remorse and regret. This is when guilt, shame, and embarrassment overcome the individual, and they repent for their unbecoming actions. The path to healing in Islamic psychology is to recognize this state of the self, and that there is a problem. It is only then, that a person is able to cope with depression and different kinds of trauma, and only thereafter set upon direct a pathway to healing.

### **Verse Three: the *nafs al-mutmainnah*.**

“Oh you contented soul, return to your Lord well pleased, and pleasing to Him” (89:27-28).

This is the highest form in which the *nafs* can manifest itself. It is at ease and contented with life. This *nafs* understands the value of life itself, its purpose and that it will return to its creator. It guides individuals to good and pleasing actions where one’s behavior conforms to the teachings of Islam. It is only then that the Creator is pleased and satisfied with the activities of the individual.

The individual is constantly purifying the *nafs* through spirituality and aligning their thoughts toward optimism. Optimism plays an important part in healing. One’s personality and behavior are indications that one is the Creator’s devoted servant (‘*abd*). Finally, one places their trust and conviction in their Creator and is contented with what has been decreed.

Abu Raiya (2012) opines that there is a natural progression of the *nafs* toward growth. In each stage in which the *nafs* finds itself, the potential

exists that it can develop and ultimately become contented and satisfied. By using this approach, Abu Raiya formulates a systematic *Qur'ānic* theory of personality. As the *nafs* move from one stage to the next, they conform and comply with a set behavior pattern.

The research of Haque, Kaplick, and Skinner (2016) in a Cambridge University article calls for developing a theoretical framework to advance the study of Islamic psychology. In their work they discuss the soul and the relationship between it and the heart (*qalb*). Al-Ghazālī's work *Ihyā' al-'Ulūm al-Dīn* describes the qualities and stages of the soul as mentioned earlier. Yahya opines that Al-Ghazālī's division of the *nafs* is more about the structure of the soul.

John asserts that when the individual connects with the self-reflective *nafs* known as the *nafs al-lawwāmah*, it allows the individual to recognize and acknowledge their weakness. By doing so, the healing can begin, as Badri (2017) states.

Islamic psychology distinguishes itself from Western psychology in that healing and coping are manifestations of acknowledgment, recognition, and processing. This is when treatment can be identified and administered using Western psychology methods, modalities and by integrating of Islamic psychology. By integrating Islamic principles with modern psychological practices, therapists can provide culturally and religiously relevant care that enhances therapeutic outcomes. This approach not only addresses the psychological needs of Muslim clients but also respects and incorporates their cultural and spiritual values, leading to more effective and holistic mental health care.

Uthman Nagati opines that an Islamic psychology module must be informed through well-researched studies. He suggests that a seven-step approach must be considered. This approach is summarized in the following table (Haque, 2022). Following Nagati's approach Islamic psychology begins to take shape and align with Western psychology.

<b>Seven-step plan to implement Islamic psychology</b>	
<b>1</b>	<b>Mastery of modern psychology:</b> This will allow an individual to understand the history of Western psychology, methodology, modalities, theories and challenges.
<b>2</b>	<b>Mastery of Islamic traditions:</b> Scholars wishing to specialize in Islamic psychology must understand Islamic principles and foundations within the sources of Islam to develop accurate, well-founded psychological theories. In addition, collaborating with scholars trained in Islamic sciences will also be helpful.
<b>3</b>	<b>Mastery of Muslim history and scholarship within Islamic psychology:</b> Scholars must have the ability to draw a dichotomy with, but also parallels between Western and Islamic psychology, theories, modalities and influential works within the study of psychology. This will allow to create a harmony between the two modalities and/or determine additional guidance for patients.
<b>4</b>	<b>Mastery of critical skills:</b> Scholars must make the best interests and wellbeing of patients a priority. They should develop a blended approach between Western and Islamic psychology to help patient recovery. A critical assessment and analysis of a patient is important to prescribe the best healing guidance.
<b>5</b>	<b>Mastery of research skills:</b> While treating patients, Muslim psychologists should keep a detailed record of all diagnoses and prescribed treatments which will create new modalities and theories for Islamic psychology. This will advance the study of Islamic psychology and research.
<b>6</b>	<b>Mastery of creating awareness:</b> Scholars of Islamic psychology, and Muslim institutions have an important role to play in creating awareness and interest in the study of Islamic psychology. Collaboration and partnership is important for Islamic psychology to be considered an important science and subject at institutions.
<b>7</b>	<b>Mastery in the production of materials:</b> Scholars must produce credible research to advance Islamic psychology. This will include the ability to infuse Islamic principles and values into Western psychology. Articles should be published, and research shared to advance the interests of Islamic psychology.

## 11. Conclusion

Islamic psychology offers a holistic approach to wellbeing that integrates spiritual and psychological factors. It is essential to balance spiritual, psychological, and social factors to provide comprehensive care for individuals with various mental health issues.

Islamic psychology is an interdisciplinary field that integrates Islamic principles with psychological science, emphasizing the importance of culture and context, and the role of Islamic ethics. It can be integrated into mental health care, aligning spirituality with the healing process. Decolonizing Western psychology must be considered to allow room for the introduction and importance of Islamic psychology. Here more research is required as Islamic psychology has gained a renewed interest recently.

The objective of Islamic psychology is to incorporate Western modalities into traditional counseling practices for a more holistic and inclusive healing. For Muslims, there is an intrinsic relationship and connection between the physical and spiritual worlds. The fundamental belief system of Muslims is that they must conform to religious norms and practices.

Islamic psychology can co-exist with Western psychology to help individuals cope with life's challenges. As mental health support increases, professionals must be aware of their client's cultural and religious backgrounds to provide respectful, responsive care that meets their unique needs and experiences (Swain et al., 2017).

Islamic psychology offers a comprehensive, restorative approach that integrates Western and Islamic concepts and theories into a more holistic psychology framework. The focal point of Islamic psychology is centered around Islam and its principal objectives drawing upon *Qur'ānic* values and Prophetic guidelines. It is not a matter of comparing the superiority of Islamic psychology to Western psychology, but rather striking a balance between the two, which is beneficial for all those suffering from various traumatic experiences and stressful situations.

It must also be noted that Islamic psychology has limitations, such as certain cultural practices, lack of standardized procedures, and the need for integration into Western psychology. It can be valuable for individuals

who follow the Islamic faith but may not address other religious nuances due to cultural and religious differences.

In addition, lack of standardized practices and consensus can occur when scholars and practitioners interpret and apply Islamic principles differently. Islamic psychology aims to integrate Islamic principles with Western psychology theories and practices, which can be challenging given the difficulties in gaining acceptance and recognition from secular psychology.

There is also limited empirical research focused on Islamic psychology compared to Western psychology. Further research is needed to validate and expand the theoretical foundation of Islamic psychology. The dependency on Islamic scholars, theologians, and religious texts for theoretical and practical guidance may limit the development of Islamic psychology and its ability to incorporate diverse perspectives and interdisciplinary approaches (Fahmi & Aswirna, 2022).

While spirituality is an essential component of Islamic psychology, over emphasizing interventions may limit the effectiveness of interventions for individuals with complex mental health issues that require a more comprehensive approach and psychological help.

It is crucial to recognize these limitations while acknowledging the benefits of Islamic psychology. To ensure a well-rounded and inclusive approach to understanding human psychology and wellbeing, interdisciplinary collaborations, empirical research, and critical discussions must address these limitations (Leonard, 1984).

Finally, there is a dearth of educational framework and curriculum development in the integration of Islamic ethics in psychology. This observation is also supported by Rassool (2020), who argues that despite the absence of educational philosophy and curriculum approaches in Islamic psychology, this has not deterred some institutions from developing “professional continuing course in Islamic psychology, psychotherapy and counselling.”

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# دلالة الحواس في رواية ( فوضى الحواس ) لأحلام مستغانمي: مقارنة سيميائية

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## مستخلص البحث

يهدف هذا البحث إلى الكشف عن فضاء الحواس في رواية (فوضى الحواس) للأديبة الجزائرية أحلام مستغانمي (1998)، كونها الأداة المعرفية الأولى من جهة، والتسوق التواصلي غير اللساني لتوصيل المعنى وإدراكه من جهة أخرى. حيث يجري الاعتماد عليها باعتبارها لغة ترميزية ثانية في التواصل مع الذات والمحيط، والوقوف على البعد الخطابي والذلالي الذي تضيفه النصوص لكل حاسة من تلك الحواس. لتصبح جزءاً من الخطاب الجماهيري العام. يستند البحث إلى نظرية السيمياء كما طورها فرديناند دي سوسيرفي تحليل العلاقة بين الدال والمدلول، ويقوم على دراسة كيفية توظيف الحواس كنسق رمزي يتجاوز الوظائف الطبيعية للحواس ليخلق دلالات جديدة في النص الأدبي. (De Saussure 1916). يسعى البحث إلى تحديد الحواس الأكثر توظيفاً في الرواية واستكشاف دلالاتها السيميائية وتأثيرها في بناء المعنى داخل النص. خلصت الدراسة إلى أن توظيف الحواس يضيف على النص أبعاداً رمزية متشابهة تعزز من معانيه المتعددة. تقدم الدراسة توصيات بضرورة تطبيق هذا النهج التحليلي السيميائي في دراسات أخرى للأدب العربي المعاصر، لما لهذا المنهج من قدرة على إظهار مستويات جديدة من الدلالة والرمزية.

**الكلمات المفتاحية:** اللغة، الحواس، الرواية، الخطاب، السيمياء، أحلام مستغانمي.

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# The Significance of Senses in the *Chaos of the Senses* by Ahlam Mosteghanemi: A Semiotic Approach

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## Abstract

This study examines the role of the senses in *Chaos of the Senses* by Ahlam Mosteghanemi (1998), highlighting their function as primary cognitive tools and non-verbal communicative systems for conveying and perceiving meaning. The senses are treated as a secondary symbolic language for interaction with the self and environment, exploring their rhetorical and semantic dimensions in the text and their contribution to public discourse. The study adopts Ferdinand de Saussure's semiotic theory to analyze the relationship between signifier and signified, focusing on how the senses transcend their natural functions to create new meanings in the literary text. It identifies the most frequently employed senses in the novel and explores their semiotic implications and influence on meaning construction (*De Saussure, 1916*). The findings reveal that employing the senses adds intricate symbolic layers to the text, enriching its multiple meanings. The study recommends applying this semiotic approach to other contemporary Arabic literary works to uncover new dimensions of meaning and symbolism.

**Keywords:** Language, Senses, Novel, Discourse, Semiotics, Mosteghanemi

## 1. مقدمة البحث

لعلّ من نافلة القول ذكر ما للحواس من دور كبير ومهم في حياتنا ، فهي تتمّ العمليات المعرفية ، و تخلق نوعاً من التّواصل الإنساني الفعال. كما تعدّ المدخل الرئيسي لنظرية المعرفة الإستمولوجية (Epistemology) ، وتمثّل أهمّ مصادرها وأدواتها. فمن خلال الحواس يمكن للإنسان إدراك ذاته والعالم المحيط به عبر تفاعل الخطاب الحسيّ بفضاء الجسد ( جسد الأنا والآخر) ، ثم يأتي دور اللغة الإبداعية التي تتنبّئ هذا التفاعل وتكشف عنه من خلال فعل الكتابة الذي يتداخل بعالم الحواس ويمتزج به.

ففاعل الكتابة يقوم في الأساس على تجربة الفعل والتدفق الشعوري الذي تخلقه لغة الحواس التي تمتلك تعدداً وظيفياً مفتوحاً تشكله حواس خمس هي : ( حاسة اللمس، حاسة الذوق، حاسة الشم، حاسة السمع، حاسة البصر) التي أجادت الروائية (أحلام مستغانمي) توظيفها في روايتها (فوضى الحواس) باعتبارها لغة ثانية ذات طبيعة ترميزية تخرج بالحواس عن أداء وظائفها الطبيعية إلى أداء ثقافي آخر تتداخل فيه الحواس و تتبادل مهامها بصورة مقلنة.

فالكتابة الإبداعية تخترق نواميس الواقع لتشكل عالماً سردياً خاصاً يحوي جميع المحسوسات عبر ثنائيات ( اللغة والصمت) التي مثلت - بحق- لغة سردية ديناميكية مبدعة كشف هذه الفوضى الحواسية التي تتداخل فيها الإحساس باللغة الإبداعية وفوضى الحواس الخمس التي وظفت في هذه الرواية توظيفاً انزياحياً خرج بالحواس إلى مدلولات أخرى.

فالحواس المشوشة في رواية (مستغانمي) تعيش حالة من الفوضى المستشرية، إذ وجدنا حاسة البصر تتحول فيها إلى حاسة سمع، وحاسة السمع تتحول إلى حاسة بصر وبصيرة، وحاسة الشم إلى حاسة ذوق والعكس، وحاسة اللمس تتحول إلى حاسة بصر جديدة، الأمر الذي ساهم في الانفتاح على تأويلات متعددة، ومعانٍ خفية سيكشف عنها هذا البحث في ظل دراسة سيميائية لكل..(حاسة من تلك الحواس مع إيضاح دلالتها في رواية (فوضى الحواس).

## 2. الدراسات السابقة

تتناول الدراسات الحديثة توظيف الحواس في الأدب العربي كوسيلة رمزية تعزز من دلالات النص وتضيف طبقات من العمق والتعقيد لتجربة القراءة. فقد قدمت سكر (2019) دراسة حول كيفية استخدام الحواس، خصوصاً حاسة البصر، كأداة لبناء المعنى داخل النص الأدبي، حيث تساهم هذه الحاسة في إبراز الجوانب الرمزية التي تساهم في إغناء تصوير الشخصيات وتجربة القارئ. من جانبه، يناقش الهليل (2005) أهمية الحواس كأدوات رمزية في الأدب العربي الحديث، حيث يرى أنها تمكن الكاتب من خلق طبقات متعددة من المعاني، مما يعزز من تفاعل القارئ مع الرموز وعمق المعنى الأدبي.

في سياق مماثل، تركز فرحات (2012) على توظيف الحواس الخمس كوسائل للتعبير عن التجربة الأنثوية في الشعر، موضحة كيف يتم توظيف هذه الحواس لخلق تفاعل بين الذات والعالم المحيط بطريقة تعبر عن الصراعات الداخلية والانفعالات العاطفية. وتستعرض الشلبي (2009) توظيف الحواس في الشعر العربي القديم، مؤكدة أن الحواس تضيف بعداً وجدانياً يعزز من قدرة النصوص الأدبية على التعبير عن التجارب الشخصية. أما الخرابشة (2019) فيقدم تحليلاً حول دور الحواس كعناصر رمزية في بناء الصورة الشعرية، حيث تساهم الحواس في بناء عوالم رمزية تزيد من تفاعل القارئ مع النص، مما يعزز تجربة القراءة ويدعم المعنى. وبدوره، يستعرض أقطي (2023) التحليل السيميائي للكشف عن الرموز الحسية، ويوضح كيف أن الحواس تمثل أدوات أساسية لإضفاء أبعاد دلالية على النصوص، مما يساعد في إثراء تجربة القراءة.

تعكس هذه الدراسات أن الحواس في الأدب العربي ليست مجرد عناصر وصفية، بل هي أدوات دلالية وسميائية تعزز من ارتباط القارئ بالنص وتعمق من تجربته، مما يفتح الباب أمام تفسيرات متعددة تربط بين التجربة الحسية والرمزية، وتوسع من فهم الأدب كوسيلة تعبيرية. تختلف هذه الدراسة عن الدراسات السابقة بتركيزها على تحليل سيميائي معمق للحواس الخمس في رواية (فوضى الحواس) لأحلام مستغانمي، حيث تدرس الرمزية الحسية كوسيلة للتعبير عن الصراعات النفسية والاجتماعية للشخصيات بعكس الدراسات التي تناولت الرموز الحسية بشكل عام، تركز هذه الدراسة على نص مستغانمي فقط، مما يتيح فهماً أعمق لأسلوبها الفريد. كما تدمج الدراسة التحليل النفسي بالسياق الثقافي الجزائري، لتظهر كيف أن توظيف الحواس يتجاوز كونه وسيلة أدبية ليعكس الخصوصيات الاجتماعية والسياسية للبيئة الجزائرية، مما يقدم مساهمة مميزة في فهم الحواس كعناصر أساسية في الأدب العربي

### 3. الإطار النظري

يعتمد هذا البحث على النظرية السيميائية التي أسسها فرديناند دي سوسير (De Saussure, 1916)، والتي تركز على العلاقة بين الدال والمدلول كأساس لفهم عملية التواصل والمعنى. تسعى السيميائية إلى دراسة كيفية بناء المعاني من خلال العلامات وتفاعلها، ما يسمح بفتح أفق جديد لتحليل النصوص الأدبية عبر الكشف عن الرموز والإشارات المتعددة التي يتم ترميزها وتوظيفها داخل النص. تتيح هذه النظرية، في سياق رواية (فوضى الحواس)، قراءة كيفية استخدام الروائية أحلام مستغانمي للحواس كأدوات تعبير رمزية تعكس تعقيد التجربة الإنسانية وتعبيراتها المتعددة

كما يشمل الإطار النظري تفسير العلامة السيميائية وكيفية انتقالها من وظيفتها التقليدية كوسيلة للإدراك الحسي إلى وظيفة رمزية داخل النص الأدبي. يتجاوز التحليل السيميائي في هذا البحث البنية النصية الخارجية ليغوص في أعماق الحواس كمفهوم يتداخل مع البعد الوجودي والنفسي للشخصيات، ما يعكس تحولات الرواية وأبعادها الرمزية (De Saussure, 1916؛ حمداوي، 1997). يسهم هذا النهج في ربط التحليل السيميائي بالخطاب الأدبي، ويكشف عن استخدام الحواس كلغة ثانية تساعد في التواصل مع الذات والمحيط.

#### 3.1 مفهوم السيميائية

يعد علم (السيميائيات) أو (السيميائية) -كما يحلو لبعض الدارسين تسميته بذلك- علماً حديث النشأة، لم يظهر إلا بعد أن أرسى العالم السويسري (De Saussure) (دي سوسير) (1857-1913) أصول اللسانيات الحديثة في القرن العشرين، فقد اعتبر أن اللغة المنطوقة والمكتوبة جزء لا يتجزأ من السيميائية حين ذهب إلى القول: "إن اللسان عبارة عن نسق من الدلالات التي تعبر عن المعاني" على حد تعبير (كشاش، 2001: 19). لقد ساهم علم (السيميائية) منذ نشأته في النصف الأول من القرن العشرين مساهمة فعالة في بلورة النقد

الأدبي، إذ أصبح يشكل بمفاهيمه النظرية وأدواته الإجرائية منهجا فعالا، استطاع من خلاله الناقد الأدبي من فهم النصوص الأدبية، وإدراك خباياها، وتأويل معانيها وأبعادها الدلالية، وفك رموزها وشفراتها.

ولكون السيمياء علماً استمدَّ أصوله من مجموعة من العلوم المعرفية؛ فإنَّ مهمّة تحديده وإعطائه مفهوماً عامّاً من الأمور الصعبة جداً. لذا فقد تعدّدت الآراء، وتضاربت وجهات النظر حول تحديده والتوصل إلى مفهوم دقيق له سواء في اللغات الغربية أم في اللّغة العربيّة. ولكن رغم الاختلافات حول هذا المصطلح، وحول المنطلقات الإبستمولوجية، والمناهج التحليلية لكل مدرسة من المدارس والتيارات السيميائية كما تشير إلى ذلك العفاس(2023:7). فقد اهتمت السيميائيات الحديثة – لاسيما مع سيميولوجيا دي سوسير-بالارتكاز على مفهوم (العلامة) التي تعتبر ثنائية المبنى (الدال والمدلول)، ولعل هذا الأمر هو ما أكده نفلة حينما أشار أن "للعلامة وجهين هما الدال والمدلول". (نفلة، 2012:9)

### 3.1.1 مفهوم السيمياء لغة

فيما يخص تعريف السيمياء، نجد أنه مصطلح يثير اهتمام الدارسين والنقاد، حيث يتطلب الأمر تتبع جذره اللغوي لفهم دلالاته. وفقاً لمعاجم اللغة العربية، فإن مصطلح "السيمياء" يُشتق من الجذر "سوم"، وهو جذر غني بالمعاني المتعلقة بالعلامات والإشارات.

في لسان العرب لابن منظور، نجد أن "السومة" و"السومة" و"السومة" و"السيما" و"السيمياء" تُشير جميعها إلى معنى العلامة. وقد جاء في النص: "السومة والسومة والسيما والسيمياء: العلامة" (ابن منظور، د-ت: 312).

أما في المعجم الوسيط، الذي أعده عبد الله البستاني وآخرون، فقد ورد تعريف مشابه يعزز الفكرة بأن السيمياء ترتبط بمفهوم العلامة والإشارة، مما يجعلها أداة تحليلية هامة لفهم الدلالات في النصوص المختلفة.

وفي التنزيل العزيز: (سيماهم في وجوههم من أثر السجود)، "السيمياء" و"السيما" فقد أشار القرآن الكريم لمصطلح "السمة والعلامة" في عدة مواضع، نشير إلى قوله تعالى: "تعرفهم بسيماهم"

( سورة البقرة :273)، ما أشار الله تعالى إلى علامة السجود وأثرها على جباه المصلين العابدين لله في قوله تعالى ” سيماهم في وجوههم من أثر السجود“ (سورة الفتح:٢٩) إذ إن علامة الطاعة والامتثال لله عز وجل ظاهرة من خلال العلامة التي تنجم عن أثر السجود لله عز وجل.

وبناء على ما سبق ذكره بخصوص كلمة ( سيميائية) في فهم العرب، وتماشيا مع العرف اللغوي عندهم تعني ”العلامة“، أو الشيء الظاهر المميز لصاحبه.

### 3.1.2 مفهوم السيميائية اصطلاحا

مما هو معروف أن علم السيميائية قديم حديث ، فهو ضارب في القدم، عرف عند الغرب منذ العصر اليوناني، كما عرف عند العرب قديما وحديثا. ونظرا لتعدد الرؤى واختلاف الأفهام لهذا العلم، فإننا نجد تضاربا للأراء حول إعطاء تعريف واحد وموحد لهذا العلم، فهو وإن تعددت تسمياته وتعريفاته، فقد ظل عند العرب مرتبطا بالعلامة وأنظمتها ووظائفها، إذ نجد أن الجاحظ (77:1988-78) كان ملما بجميع أصناف العلامات اللغوية وغير اللغوية حيث قال في إشارة إلى علم السيميائية: ”جميع أصناف الدلالات على المعاني من لفظ وغير لفظ خمسة أشياء لا تنقص ولا تزيد ، أولها: اللفظ ثم الإشارة، ثم العقد، ثم الخط، ثم الحال التي تسمى نصية، والنصية هي الحال الدالة“ في حين أنه عند الغرب لم يخرج من دائرة العلم الذي يبحث في الدلالات اللغوية وغير اللغوية.

إن المشروع السيميائي قد قام على مفاهيم قاعدية مشتركة من أبرزها مفهوم (العلامة)، كما حدد لنفسه موضوعا للدرس يقوم على دراسة مختلف الأنساق العلاماتية ودلالاتها في عملية بحث متواصلة عن المعنى، وكيفية إنتاجه واستهلاكه في مختلف مجالات الفعل الإنساني. وقد شهد هذا المصطلح أثناء نقله إلى العربية فوضى كبيرة ناتجة عن عدم فهم ووعي جيد له، إمّا بسبب محاولة البعض تطويعه ليتماشى مع سلامة اللّغة العربية، و إمّا إلى تعصّب الكثير من الباحثين للتراث العربي، الأمر الذي دفعهم إلى إيجاد مقابل له في تراثنا العربي، ومهما تكن الأسباب والدوافع فقد تعددت الدوال لهذا المصطلح الغربي وهو الأمر الذي أكدّه (حمداوي، 1997:15).

هكذا بقي مصطلح (السيميائيات) مصطلحا فضفاضاً وواسعا اختلفت فيها الآراء، وتباينت حوله وجهات النظر، الأمر الذي يجعل من محاولة الإمام بكل جوانبه أمر بعيد المنال ، بيد أنه يمكننا الاستئناس بجهود Eco Umberto ( أمبيرتو إيكو) الذي عدّ الحقول التي تتضمّن السيميائية، وما يدخل تحت نطاقها على النحو الآتي : علامات الحيوانات، علامات الشّم، الاتصال بواسطة اللمس، مفاتيح المذاق، الاتصال البصري، أنماط الأصوات والتّنعيم، التّشخيص الطبي، حركات وأوضاع الجسد،

الموسيقى، اللغات الصوريّة، اللغات المكتوبة، الأبجديات المجهولة. وهي بجمالها مواضع تمتُّ إلى السّمياء بصلة كبيرة على حدّ تعبير (كشاش، 2001:19).

علاوة على ذلك يعد (إيكو) النظام الكوني بشكل عام - وبكل ما يحتويه من علامات نظاما ذا دلالة، وأنَّ الإنسان يقرأ هذا النظام المحيط به ، ويعبر عنه، ويتواصل به من خلال أنظمة علاماتيّة مختلفة لسانية وغير لسانية مثل اللغة والرسوم ، والحركات والموسيقى، والرموز وهو الأمر الذي أشار إليه ( أحمد الصمعي، 2005:13).

وعلى الرغم من تضارب الآراء حول تحديد مفهوم السيمياء إلا أنه قد شغل حيّزاً كبيراً ومتميزاً في ساحة الفكر المعاصر، إذ شكّل أهم المقاربات اللسانية وأشملها في تحليل الخطاب الإنساني على حدّ تعبير ( محمد مفتاح، 1992:9).

#### 4. منهجية البحث

يعتمد هذا البحث على المنهج السيميائي في تحليل رواية (فوضى الحواس) للروائية أحلام مستغانمي، حيث يتناول التحليل كل حاسة على حدة مع التركيز على كيفية تداخلها ووظائفها الرمزية داخل النص. استند التحليل إلى رؤية دي سوسير حول العلاقة بين الدال والمدلول كأساس لفهم وتفسير الرموز والحوارات غير اللسانية، وتمّ تحليل الحواس الخمس (اللمس، الذوق، الشم، السمع، البصر) كأنظمة رمزية تتجاوز وظائفها الطبيعية، ما يسمح بإنتاج دلالات متعددة في النص الأدبي. ويستند التحليل أيضاً إلى دراسات حديثة في السيميائيات، ما يعزز من فهم توظيف الحواس كوسيلة للتواصل الرمزي وتوسيع نطاق المعنى (De Saussure 1916؛ كشاش، 2001).

تسعى هذه المنهجية إلى استكشاف كيفية تحول الحواس من مجرد وسائط حسية إلى وسائط رمزية عميقة تساهم في تشكيل العالم السردي في النص.

#### 5. قراءة تحليلية لرمزية (فوضى الحواس)

##### 5.1 مفهوم الحواس

إنَّ العلم الذي يؤخذ عن طريق الأعضاء ( العين، اليد، اللسان، الأذن) يسمّى الإحساس؛ لأنَّ بها يتمّ الحسُّ. ولقد منَّ الله عزَّ وجلَّ على الإنسان بهذه الحواس التي تعدّ مصدرًا أساسيًا في عملية الإدراك، وهذا ما أكدّه ( ابن الأثير: د -ت :19) حين قال: "الإحساسُ العلمُ بالحواسِّ"، ولا ارتباط هذه الأعضاء بالحسِّ، ولأنَّ الحسَّ نابع من المشاعر، فقد سمّيت في بداية عهدها بـ (مشاعر الإنسان). كما أن للحواس وظيفة اجتماعية في غاية الأهمية، إذ بها تتمّ عملية التواصل مع الآخر. وقد جاء في معاجم اللغة: "أنّه يقال للمشاعر الخمس الحواسِّ وهي: اللمس، الذوق، والشم، والسمع، والبصر" (ابن فارس، 1989:9).

”ولما كانت الغاية من السَّمع والبصر، وغيرها من الأعضاء إدراك الأغراض الخارجية والمشاهدات الحسّية؛ ليكتمل بها معرفة الإنسان بما يدور حوله مصداقاً لقوله تعالى: ألم نجعل له عينين ولساناً وشفقتين وهدينا النجدين“ (سورة البلد،: 8-10). أمّا مصطلح (الحواس الخمس) حسب رأي (كشاش، 2001:29) فهو مصطلح متأخر اقتضته طبيعة الحياة وتطوّر اللّغة. ولهذه الحواس آليات تعمل بها وفق تقنية منتظمة، بحيث يخرج سلوكها إلى مرتبة يمكن معها تسميتها بـ (لغة الكيمياء).

ووفقاً لترتيب الفلاسفة فإنّ الحواس الخمس هي :

1-الّلمس 2-الدّوق 3- الشّم 4- السّمع 5- البصر. ”وعلة التّرتيب ترجع إلى كثافة الحاسّة، واشتمالها على قوى كثيرة“ كما يؤكد ذلك (كشاش، 2001:32) بقوله : “ولهذا فالجسم هو مصدر كل شيء في حياة الإنسان“ وتجدر الإشارة إلى أنّ العقل السليم والوجدان المتزن، والعلاقات الاجتماعية الحقة، تنبعث بداية من جسم سليم .. كما أن للتربية العقلية والوجدانية السليمة أكبر الأثر على سلامة الجسم واتزانه، لأن الفكر والوجدان والعلاقات الاجتماعية تؤثر بشكل مباشر في الكيان الجسمي للشخصية.

وقد مثلت رواية ( فوضى الحواس) للروائية (أحلام مستغانمي)، شكلاً فنياً متميزاً صبت فيها المؤلفة المبدعة أفكارها وآراءها وأحاسيسها، الأمر الذي أكدته (صحراوي، 1999:94) حين تعريفه للرواية ”أنها شكل فني تصب فيه أفكار وآراء وأحاسيس الفنان المبدع، وهذا الفن يتشكل أو تتم صياغته بالأسلوب والبناء اللغوي الذي هو آخر خطوة من خطوات تحولها إلى قصة“. ورواية (فوضى الحواس) إجمالاً هي عبارة عن قصة غرامية مع المرأة (الوطن)، حيث لعبت فيها أحلام دوراً مزدوجاً فهي الساردة، وهي ذاتها (حياة) التي مثلت في الرواية رمزاً للوطن بثورته وأبنائه وذكرياته وانتفاضته لأحداث أكتوبر (1988). إذ تقول الروائية ”وقليل من الحياء، كثير من الدم، كثير من الحبر الأسود، عناوين كبرى ببدلة كبيرة .. كل مرة .. تبنيك تذكرة للهروب من الوطن“ (مستغانمي، 1993:86). هكذا جاء المتن السردي في هذه الرواية مشحوناً بالرموز والدلالات المشفرة، ومشبعاً بالمقاصد الإيديولوجية التي تلبعتها الروائية للقراء لفك طلاسمها بفعل القراءة والتحليل والتأويل؛ بغية الوقوف على مضامينها وأبعادها الدلالية.

وقد برعت مستغانمي في عملها الروائي (فوضى الحواس) في تقديم حقل عاطفي ممزوج بأحاسيس متضاربة أحياناً تصل إلى حد التناقض الذي عكسته مجموعة من الدلالات هي:

## 5.2 دلالة العنوان (فوضى الحواس)

لقد وظّفت مستغانمي في روايتها ( فوضى الحواس) جميع الحواس بطريقة إبداعية، بداية بالعنوان الذي جاء لافتاً للأنظار مفارقاً للمألوف والمعتاد؛ لتضمن لنفسها قوّة الجذب والتّردّد، فالفوضى تعني: اختلافاً في أداء الوظائف والمهامّ الموكلة إلى أصحابها، وافقار الأشياء إلى النظام.

وقد استعملت الكاتبة لفظة (الحواس) بعموميتها، ولم تخصّ بالذكر حاسّة دون أخرى؛ لإفادة الشمول و العموم فهي تتلاعب بكل الحواس دون استثناء، وتجعلها في فوضى معتمّة دائمة التبدل والحركة ، مما يجعل النص السردى محاطاً بالغموض والإبهام ، الأمر الذي يجعل المتلقّي يصاب بالدهشة من ذلك الغموض و العتمة اللذان يكتنفان النص الروائي بداية بالعنوان ، فيحاول جاهداً الكشف عن نواحي ذلك الغموض، كما أنّ عملية الإندهاش ليست نابعة من العتمة وحدها؛ لأنّ عتمتها مضينة لكن الروائية تعتمد تسريب الإضاءة، وبث الإشعاع إلى تلك العتمة بشكل متقطع، ولا ترسله دفعة واحدة حتى تكسب متنها الروائي نوعاً من الثراء الدلالي كون اللّغة في روايتها تخرج عن بعدها الأوّل (السّطحي المعجمي المألوف) إلى بعدها (المتحرك الانزياحي ) الذي عادة ما يصيب المتلقّي بخيبة التوقع ... حيث تمثل اللغة عملية سيميائية وليست كيميائية كما قال (آرثر رامبو ، 1854-1981)<sup>1</sup> في ” كيمياء الكلمة هي: ”أن تتحوّل اللّغة إلى علائقها لتسقيفة والرؤيوية والمخيلتيّة و الحواسيّة و الحدسيّة وما وراء ذلك لتبدو في الوهلة الأولى ممحوّة تماماً“ (خوجة ، 2003).

وقد مثلت (فوضى الحواس) من خلال أبوابها الخمس (الحواس الخمسة) في فوضويتها الإبداعية : 1- بدءاً 2- دوماً 3- طبعا 4- حتماً 5- قطعاً ، وكلها وحدات تصبّ في بؤرة المركز (العنوان) ، وكأنتها بهذا التّصريح تدعو إلى الهجرة من الجسد الرّيفي إلى جسد الحداثيّة، عبر أساليب تتوّعت وتعدّدت بحسب خلفيات الكاتبة نفسها.

لنقف مثلاً عند الباب الأوّل ”بدءاً“ التي مثلت أوّل جملة بدأت بها الرّواية عكس النّاس كان يريد أن يختبريها الإخلاص، أن يجرب معها متعة الوفاء عن جوع أن يربي حباً وسط الغمام الحواس“ (مستغانمي، 1998: 9) وتتكسر لفظة الحواس في تراكيب مختلفة فقد تأتي أحياناً على لسان الآخر: ”هو رجل الوقت سهواً حبه حالة ضوئية في عتمة الحواس“ (مستغانمي، 2015:10).

1 آرثر رامبو (Arthur Rimbaud) ، شاعر فرنسي معروف بتأثيره على الأدب والفنون الحداثيّة، ورسمه للمعالم الأساسية للفنون السريالية، وهو صاحب القصيدة الشهيرة (Voyelles) التي بناها فيها على ألوان الحروف الصوتية التي اخترعها وهي كالتالي: A: أسود- E: أبيض- I: أحمر - O: أزرق - U: أخضر. وهي كلها تحمل دلالات سيميائية.

وتؤكد الرواية كما يشير (عبيد، 2006:355) على مسألة ارتباط الجسد بالشعور ارتباطاً جدلياً عميقاً ينقل مفهومه من شكل ضمني ذي أبعاد بصريّة لافتة إلى تجربة تحقّق هوية الذات وخطابها وتفسّر وجودها في الحياة .

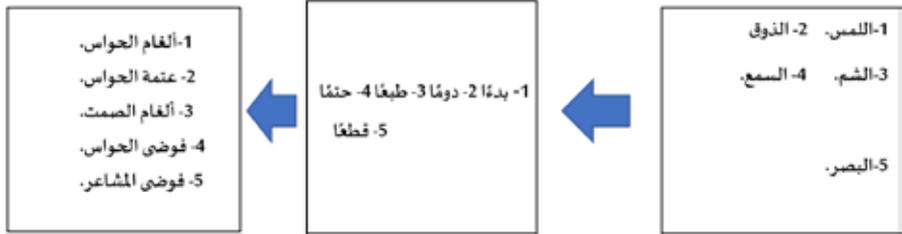
فالعمّة تعني: الظلام ويعني هذا الأخير عدم الرؤية والإيضاح .

والحواس في عمّة أي فاقدة للرؤية البصريّة التركيز على حاسة البصر

إذ أن العلاقة القائمة بين الظلام و الضوء تكمن فقط في وحدة الأثر النفسي داخل ذات البتلة

في حين يأخذ العنوان (فوضى الحواس) وحدات أساسية أخرى تتركز جلّها حول حالة (الفوضى أو العمّة) كما هو موضح في الشكل الآتي:

الحواس الخمس فصول الرواية الخمسة الوحدات الأساسية لنص( فوضى الحواس)



نلاحظ من خلال الشكل المبين أعلاه أنّ الفصول الخمسة للرواية كما وردت في النص (المستغانمي)

تتفرّع عبر وحدات النصّ الروائي وتندرج ضمن عنوانها ( فوضى الحواس ) مرتبة على النحو الآتي : (ألغام الحواس – عمّة الحواس – ألغام الصمت – فوضى الحواس – فوضى المشاعر)

وبذلك فإنّ تماهي هذه الوحدات في البؤرة الرئيسيّة (العنوان) تعني تشكّل ( الحواس الخمس ضمن أبواب الرواية الخمسة في إطار كلي لا يخرج عن ثنائية (الفوضى و العمّة) فقد جاء قول الكاتبة : ”وكأنّ قدراتي العقلية قد تعطلت لتتوب عنها حواسي“ (مستغانمي، 2015:74). وحين تنتقل إلى فلسفة حاسة الآخر (الرّجل) تقطع الشكّ باليقين لتعود إلى حواسها مرة أخرى واصفة إياه : ” كان واضعاً أمامه جيشاً و أحصنهُ وقلاعاً من ألغام الصّمت استعداداً للمنازلة“ (مستغانمي، 2015:21).

### 5.3 سيميائية الحواس في ( فوضى الحواس )

سيتعمد البحث تحليل كلّ حاسة على حده تحليلًا سيميائيًا ؛ للكشف عن الدلالات السيميائية لكلّ حاسة على حده. باعتبار أنّ الحواس كلّها موظفة في الرواية توظيفًا فنيًا، ولنبدأ بترتيب الحواس الخمسة حسب وردها في الرواية:

1- اللمس 2- الذوق 3- الشم 4- السمع 5- البصر.

#### 5.3.1 سيميائية المدرك اللمسي:

أورد عبد الله البستاني في معجمه "الوسيط" تعريفًا لحاسة اللمس بأنّها : "إحدى الحواس الخمس الظاهرة: وهي قوة مُنبئة في العصب تُدرك بها الحرارة والبرودة والرطوبة واليبوسة ونحو ذلك.

وقد برزت هذه الحاسة في قول بطلّة الرواية (حياة عبد المولى): "هو الذي يعرف كيف يلامس أنثى تمامًا ، كما يعرف ملامسة الكلمات بالاشتعال المستتر نفسه". (مستغامي، 2015:09).

نلاحظ أنّ وظيفة حاسة اللمس في هذا المقطع من ( فوضى الحواس) هي ملامسة الكلمات إذ حلّت حاسة اللمس محل حاسة السمع، لتنشأ من هذا التبادل و التداخل الوظيفي بين الحواس علاقة جديدة من شأنها أن تملأ الهوة بين المجرّد والمحسوس. كما أنّ ملامسة الكلمات في المقطع قد أوحى بمزيد من الثقة والإصرار والشعور بالرّاحة، والتذوق، والاطمئنان.

كذلك وظّفت الكاتبة اليد باعتبارها إحدى وسائل حاسة اللمس توظيفًا جماليًا يوحى ببراعتها وقدرتها الفنية نجد ذلك في وصف الساردة لقوة فعل الكلمة : "كانت يده تعيد الذكري إلى مكانها وكانّ بقفا كلمة دفع كلّ ما كان أمامهما أرضًا" ( مستغامي، 2015:09).

لقد تحوّلت اليد في هذا المقطع من وسيلة لمس تثير إحساسًا داخليًا إلى وسيلة استرجاع لذكري مفقودة لتعود إلى مكانها، إذ حلّت حاسة اللمس هنا محل اللسان ، فكان الكلام الذي دفع به (خالد بن طوبال) كلّ شيء محسوس ومادي أرضًا، و تبرز لنا في هذا المقطع دلالات أخرى منها: عودة الذكريات الجميلة بينهما، الشعور بالارتياح والرّضا، إنّه الشعور الداخلي للأنثى.

"وهي مازالت أنثى التدايعيات تخلع وترتدي الكلمات عن ضجر جسدي على عجل ) (مستغامي ، 2015:23).

في هذا المقطع من الرواية تتحوّل الكلمات إلى لباس ورداء تخلعه أنثى (فوضى الحواس) وترتديه على عجل بحاسة تمتلك القدرة على فعل الارتداء و الخلع ألا وهي (حاسة اللمس) ؛ وذلك هروباً من ضجر يمتلك ذلك الجسد الأنثوي، وهو شعور قوي ناجم عن مزيد من الحيرة التي تعترى أنثى التدايعيات ، فنجد أنثى التدايعيات تتجرد من عباءة الكلمات؛ لتتحوّل إلى السكون والسكينة وقلة الكلام. وكان حاسة اللمس امتلكت هنا قدرة خارقة مكنتها من خلع المجرّد (عباءة الكلمات) التي التصقت بالجسد المادي، وقد كان لهذا الانزياح اللغوي الذي يتخذ من الألفاظ المحسوسة وسيلة للتعبير عن المعاني المجردة اللامفهومة أثره في الكشف عن ما هو خفي ومستتر من المشاعر و الرغبات لدى أنثى التدايعيات ، فقد صارت الأحاسيس هي البؤرة الحقيقيّة التي يتركز عليها الوصف، والخلفيّة الأساسيّة لكلّ المشاهد، إذ تمكنت الكاتبة بحرفية عالية من المزج بين الحسيّ والمجرّد عبر حاسة اللمس التي تعادل الكلمات ، وقد جسدت هذه الفوضى و هذا التخادم الوظيفي بين الحاستين حالة القلق والحيرة التي تعترى البطلة.

### 5.3.2 سيميائية المدرك الدوّقي

جاء تعريف الدوّق في المنجد بأنّه: "قوة تدرك بها الطعوم" ، والدوّق: الطعم، يقال "دوّقه طيب" أي طعمه، والدائقة: قوّة تُدرك بها الطعوم، والمذاق: طعم الشيء. يقال "مذاقه طيب" و"هو مُرّ المذاق ( معلوف ، 2005:241). وبذلك فإنّ أيّ انزياح لهذه الحاسة (الدوّق) يعدّ لعباً لغويّاً يرمي لمغايرة الوظيفة الحقيقيّة لهذه الحاسة الدوّقية لإكساب الجملة دلالة جديدة، نقف على هذه المغايرة في قول الكاتبة: "والملاح يتسرّب عبر خط الهاتف يجتاحنا بين استبداد الدّاكرة وحياء الوعود( مستغانمي، 2015:330) .

ففي جملة "والملاح يتسرّب عبر خط الهاتف" وجدنا الملاح يتسرّب عبر الكلام، فالأذن هنا حلّت محلّ الفم ، وأدت دوره في تدوّق الكلام عبر الهاتف ، أي حصل ما يسمى بفعل (التدوّق السّمعي). إذ صار الكلام بطعم الملاح، وذلك نتيجة للتدوّق الذي جرى من ملامسة الأذن للكلام، وقد أوحى هذا الانزياح اللغوي بين حاستي (اللمس، والدوّق) بـ(القوّة، السّيّطرة، التاريخ، السّلطة)، فالروائيّة (مستغانمي) تمتلك قدرة إبداعية متميزة ، حيث وظفت في عملها السرديّ البديع الذي يتداخل فيه الخيال بالواقع ولعل هذا الأمر يؤكده (زين الدين، 2003:35) حينما أشار إلى أن الروائيّة "تمتلك لغة شاعرية تشكّل جسد هذا النصّ البديع ، ولغة سردية تقيى ببناء عالمها وهندسته بين المنحنيّ الحلمي والمنحنيّ الواقعي".

بيد أنَّ البطلَة أحلام التي تقف بين كوكبة من الرّجال، فيهم زوجها العميد في الجيش الجزائري، وأخوها المقرب من الأصوليين، وخالد رسام الذّكري، وظيف الأب الشّهيد، ورجال الوهم الكتابي، لا تنتظر إليهم نظرة معادية أو عنيفة إلا بمقدار ما يلامس وجودهم الاجتماعي، أو السّياسي، رجولة الجبروت، التّسلط ، العنفوان الذّكوري أو التّعسف العسكري على حد تعبير ( زين الدين، 2003:35).

### 5.3.3 سيميائية المدرك الشّمي

مما هو معروف أن حاسة الشم عند البشر ترتبط بحاسة الذوق ، فالإحساس بالرائحة يساعد على التمييز بين النكهات المختلفة في الأطعمة، وللروائح علاقة بذاكرة الإنسان ومزاجه وسلوكه، كما تشير إلى ذلك سناء صالح (سمارة، 2019). كما أنّ ”الجهاز الجوفي للدماغ (System Limbic) هو المسؤول عن الوظائف الانفعالية للإنسان والذاكرة ، لذلك كثيرًا ما تستدعي الروائح فيضًا من الذكريات ، وتؤثر على الحالة المزاجية للناس ، وعلى أدائهم في العمل“ كما ورد عن (داودي ، 2019).

ولقد لعبت العطور في رواية (فوضى الحواس) دورًا واضحًا في إثارة المشاعر والذكريات بين البطلَة والبطل الكتابي الوهمي، إذ كانت دليلًا على نداء الحبّ بينهما. ”فعلى الصعيد الاجتماعي أدت العطور دورًا بارزًا في تجمل المرأة، وتزيّنها قياسًا بغيرها من مواد التّجميل؛ لتكون محبّبة إلى الآخرين مرغوبًا فيها“ (كشاش، 2001:137).

إذ نجد ثقافة العطور متجددة في الثقافة العربية الإسلامية، فقد وردت لنا العديد من التعريفات في مفهوم العطر نذكر منها على سبيل المثال لا الحصر تعريف (الفرهيدي، 2002:8) على أنه ”اسم جامع لأشياء الطيب ، وحرقة العطار: عطارة ، ورجل عطر، وامرأة عطرة إذا تعاهد نفسه بالطيب“ وقد دعا الإسلام إلى وجوب التطيب والتعطر باعتباره جزء من النظافة. وبالتالي فقد عرفت الحضارة العربية الإسلامية ثقافة الطيب والعطور والبخور، وقد جاء ذكرها في القرآن كما في السنة بذكر بعض أنواعها، حيث يقول تعالى : ”وختامه مسك<sup>2</sup>، وفي ذلك فليتنافس المتنافسون..“ (سورة المطففين، : 26)، ويقول سبحانه وتعالى أيضا ”والحبّ ذو العصف والريحان<sup>3</sup> .“ (سورة الرحمن:12)، كما يقول سبحانه وتعالى في نفس السياق: ”إن الأبرار يشرّبون من كأس كان مزاجها كافورا<sup>4</sup>“ (سورة الإنسان:5).

2 المسك :”ختامه مسك“ : أي بقيته وأخره مسك : أي طيب الريح

3 الريحان : ورد ذكره مرتين في القرآن الكريم ، فحسب بعض المفسرين ”الريحان : هو نبات طيب الرائحة من المشموم

4 الكافور: ورد ذكره في القرآن يقال هو من الطيب / أو هو اسم لسائل طيب الرائحة.

أما بخصوص الطيب والتزين بالروائح الطيبة في السنة النبوية الشريفة فقد أكدت جميع الأحاديث التي صحت عن النبي (ص) أنه ينبغي للمسلم أن تكون رائحته طيبة زكية عند ولوجه المسجد من أجل صلاة الجماعة أو في المناسبات المختلفة التي يلتقي فيها المسلمون جماعة ، كما دعا كل من الزوجين أن يتعطرا ويتزينا لبعضهما البعض، الشيء الذي يخلق نوعا من السعادة والإقبال والأريحية ، ومن ثم استقرار الحياة الزوجية. فقد كان رسول الله (ص) يوصي أمته بالطيب والتعطر ، وكان يتطيب بأطيب ما يجد من الطيب ، فقد ورد عن عائشة (ض) أنه قالت : "كنت أطيب رسول الله صلى الله عليه وسلم لإحرامه حين يحرم ولحله قبل أن يطوف بالبيت"<sup>5</sup> من هذا المنطلق يمكننا القول: إن التطيب والتعطر مظهر من مظاهر الثقافة العربية الإسلامية. بناء على ما سبقت الإشارة إليه من ثقافة الطيب والعطور فقد أفردت الروائية مستغانمي مجالاً للعطور ، وجعلتها تحظى بدور فعال في روايتها ( فوضى الحواس ) لإثارة مشاعر الحب بين بطل وبطلة الرواية.

هكذا نجد أن "العطر" يفصح المتن السردي عن جوّ فاضح ، ويكشف عن صدق النفس ورغبة الذات عن طريق حاسة الشم ، ينكشف ذلك في قولها : "رشت بعطرها غرفته لما يكفي لإبقائه خمسة عشر يوماً محاصراً بها رغم وجوده مع أخرى قبلها، كانت كليوباترا ترش أشرعة باخرتها بعطرها حتى تترك خلفها خيطاً من العطر حيث حلت" مستغانمي (193:1998). وفي قولها: "تذكرت أيضاً أن قصتي مع هذا الرجل ولدت بسبب كلمة وعطر وربّما بسبب هذا العطر وحده" (مستغانمي، 193:1998).

هكذا يوقظ العطر بحاسة الشم جميع الحواس الأخرى؛ لتصبح على أهبة الاستعداد لتلقي الرسالة العطرية والتي تثير (الذكرى ، الماضي ، اللقاء ، الموعد ) ... الخ . فمن المعروف أنّ للعطور أصنافاً عديدة ، ورسائل متعدّدة تؤدّيها، فهي كثيراً ما تثير فينا من الذكريات والأمل والألام والماضي الكثير الكثير... الخ ، إذ هي قادرة على أن تثير فينا ما تثيره اللّغة ، وتخلق تواصلاً ربّما أكبر من التّواصل الذي تحقّقه اللّغة ذاتها

#### 5.3.4 سيميائية المدرك السمعي

يعرف (الجاحظ (159هـ-255هـ) 1424هـ: 353) مفهوم ( الصوت ) بصورته العامة في الطبيعة وفي اللّغة ، وما يتركه من أثر في النفس بقوله : "أما وأن أمر الصوت عجيب وتصرفه في الوجوه عجب ، فمن ذلك أن منه ما يقتل كصوت الساعة ، ومنها ما يسر النفوس حتى يفطر عليها السورور . إن الأصوات مادتها الألفاظ، وخاماتها "

5 رواه البخاري ، فتح الباري في صحيح البخاري كتاب المناقب ٧٥٦.

ويعرف (كشاش) الأصوات من النَّاحِيَةِ الفيزيائية بأنها "أمواج (waves) تحتوي على تضاعط وتخلخل، فالصَّوت مادة تحتاج إلى وسيط ينقلها؛ لأنها لا تنتقل في الفراغ، وإنما عبر الأجسام التي هي وسائط نقل الصوت قد تكون صلبة أو سائلة أو غازية ، ويحدث الصَّوت بعد وصول الأمواج الصَّوتية عبر الهواء إلى الأذن" (كشاش، 2001:41).

جاء على لسان الساردة قولها: "وأنا نفسي لم أجد معه شيئاً يمكن أن يقال، وقد انطفأ معه الكلام لتشتغل به ساحات الصمت". ( مستغانمي، 2015:55). فالسَّمع هنا يعمل في حياء وسط صمت متداخل بين البطلة والبطل الكتابي الوهمي ، صمت لا يتوقَّف عن بثِّ ذبذبات حديث يقال حتمًا في عتمة الحواس.

فقد يكون الصَّمت حالة نفسية يكتسب المرء من خلالها معرفة ، كما "قد يكون تعبيرًا عن لون من ألوان الجهل، وانعدام الثقة، في حين يقوم الصَّمت في حالة الحبِّ والصداقة بوظيفة الارتباط ودعم العلاقة، كما يكون علامة على الكراهية، وتفكك العلاقة، وانحلالها" ( عبد الفتاح ، 2004).

### 5.3.5 سيميائية المدرك البصري

البصرُ حاسةٌ ألَّها العين، والعين تعمل على رؤية الأجسام، ويتم ذلك أليًا بعد وقوع الصَّوِّء عليها. ورد في المنجد أنَّ البَصْرَ هو: "حاسة النظر، العين، والبصر جمعه: أبصار: العلم» علم البصريات: جزء من علم الفيزياء يبحث في قوانين النور والرؤية» ( معلوف ، 2005:40).

وتبدو قوة تأثير هذه الحاسة، وما يمكن أن تفعله بالأخر في قول الكاتبة: "هو الذي بنظرة يخلع عنها عقلها، ويلبسها شفثيه، كم كان يلزمها من الإيمان لكي تقاوم نظرتة" ( مستغانمي ، 2015:330).

فألَّغة المتبادلة بينهما كانت (لغة العيون) وهي: "لغة متبادلة بين طرفين متساويين تبدأ بالعين بوصفها أداة إرسال واستقبال ممَّا يؤدي إلى استجابة القلب بأن يفهم لغة العيون وإشاراتها، فحدث الأشتهاء نفسه يصبح لغة للتواصل والترابط لتعزيز رغبة الجسد بالجسد الآخر". فقد امتلكت هذه اللغة البصرية من قوة الجذب والتأثير ما جعلها تطغى على العقل وتفقدته اتزانها، وتوقع الطرف الآخر في شراكها بعد أن سلبته القدرة على المقاومة والخلاص .

لقد نسجت الكاتبة أحلام مستغانمي نصّها السردّي (فوضى الحواس) ، وأبرزت دلالاته عبر عدة لغات هي: (لغة الأصوات، لغة الإشارات ، لغة العيون)، وموظفة في سبيل ذلك كلّ ما يمتُّ إلى الحواس بصلة. بل وجدناها تبادل بين الحواس في مواطن عديدة ، مما جعل المتلقي يبحر في عوالم غاية في العمق و الغموض، في محاولة منها لاكتشاف ذاتها من الدّاخل عبر فعل الكتابة الذي يرتبط بالعالم الواقعي الخارجي.

فقد نجح نسيج الحواس في الكشف عن إنسانية الإنسان. فلم تكن كتلة المعاني الظاهرة و الخفية في هذه الرواية إلا نتاجاً لعمل الحواس في جسد الكاتبة و عقلها قبل عملها في قلمها وفكرها. كما شكّلت تلك الحواس في اجتماعها وفوضويّتها العتبة الأولى المنتجة للمعنى السيميائي و العلاماتي في هذه الرواية.

أما محتوى النص الروائي ( فوضى الحواس )، يعتبر انعكاساً لرؤية فنية متميزة لأحلام مستغانمي، استطاعت من خلالها تصوير الواقع الجزائري بكل حبيباته وتفصيله إبان الأزمة السياسية التي عصفت بالجزائر وعاني خلالها الشعب الجزائري ويلات الفوضى .

لقد تميزت الروائية (أحلام مستغانمي ) من خلال نصها الروائي (فوضى الحواس) عن غيرها من الروائيين العرب، كونها تفردت باستخراج تجربتها الروائية إلى عالم الحداثة والتجديد، فسلطت من خلالها الضوء على عدة مواضيع حساسة مثل الدين، والسياسة ، والاجتماع ، وقضايا المرأة (الحب – الزواج -الطلاق – الأمومة )، والاستعمار ، والجسد معتمدة في ذلك على طريقة لغتها الشعرية الإيحائية ، ولعل ما يميز تفرد تجربتها الروائية هي طريقة توظيفها للجسد وما يحتويه من حواس.

إجمالاً يمكننا القول إنّ هذا العمل الروائي قد طغى عليه الجانب الجمالي الفني ، إذ نجده مبنياً على لغة شعرية إيحائية تعتمد التوظيف المكثف للتشبيه والاستعارة والمجاز والرمز، في نسق لغوي أسلوبى مشفر، ومشحون بالتضاد والمفارقة والرؤى العاطفية المتناقضة ، الذي تختلط فيه لغة الشعر بلغة النثر في مزيج متناغم . فقد برعت مستغانمي في توظيفها لشعرية اللغة إلى درجة أصبحت فيها (الأنتى) تتداخل وتتوحد مع اللغة بل وتلتبس بها، فتخلع عنها كل الحواس، لتصبح هي لغة العواطف. يوصي البحث بإجراء المزيد من التحليلات السيميائية للحواس في النصوص الأدبية الأخرى، خاصة في الأدب العربي المعاصر، وذلك لما يوفره هذا المنهج من قدرة على الكشف عن مستويات جديدة من الدلالة. كما تدعو إلى إدماج الحواس كعنصر أساسي في التحليل الأدبي، لكونها تمثّل جسراً هاماً بين النص والقارئ، وتفتح المجال لتفسيرات أكثر عمقاً وتنوعاً.

يوصي البحث بالاستفادة من التحليل السيميائي للحواس في دراسات أدبية أخرى، خاصة في الأدب العربي المعاصر، حيث يوفر هذا المنهج قدرة استثنائية على إظهار أبعاد جديدة من الرمزية والدلالة. كما يُقترح أن يتم إدماج الحواس كعنصر أساسي في التحليل الأدبي لتطوير فهم أعمق للنصوص وتعزيز التواصل بين النص والقارئ. هذه المقاربة تفتح مجالاً لتفسيرات أدبية أكثر تنوعاً وثراءً، وتساعد في ربط الأدب بالواقع الحسي والإنساني، مما يساهم في توسيع فهمنا لجوهر الأدب ودوره في معالجة التجارب الإنسانية المعقدة.

موض و الإبهام، الأمر الذي يجعل المتلقي يصاب بالدهشة للتشبيه والاستعارة والمجاز قائمة المراجع العربية.

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