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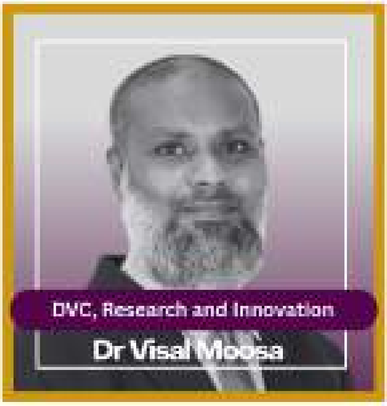

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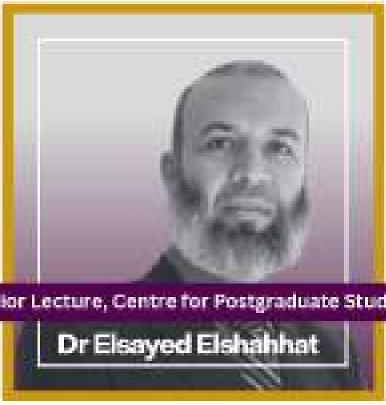

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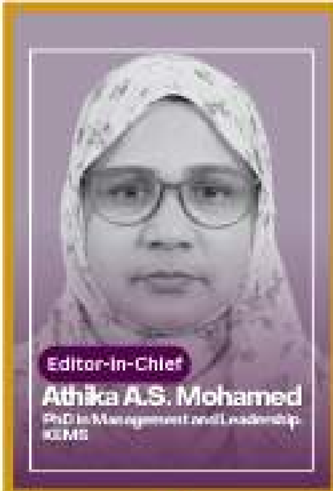

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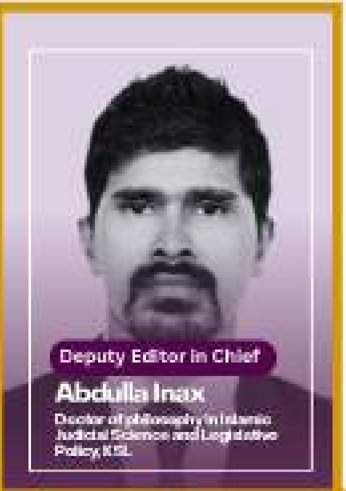

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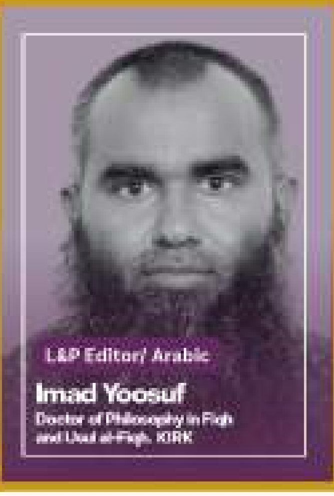

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Postgraduate Research Bulletin

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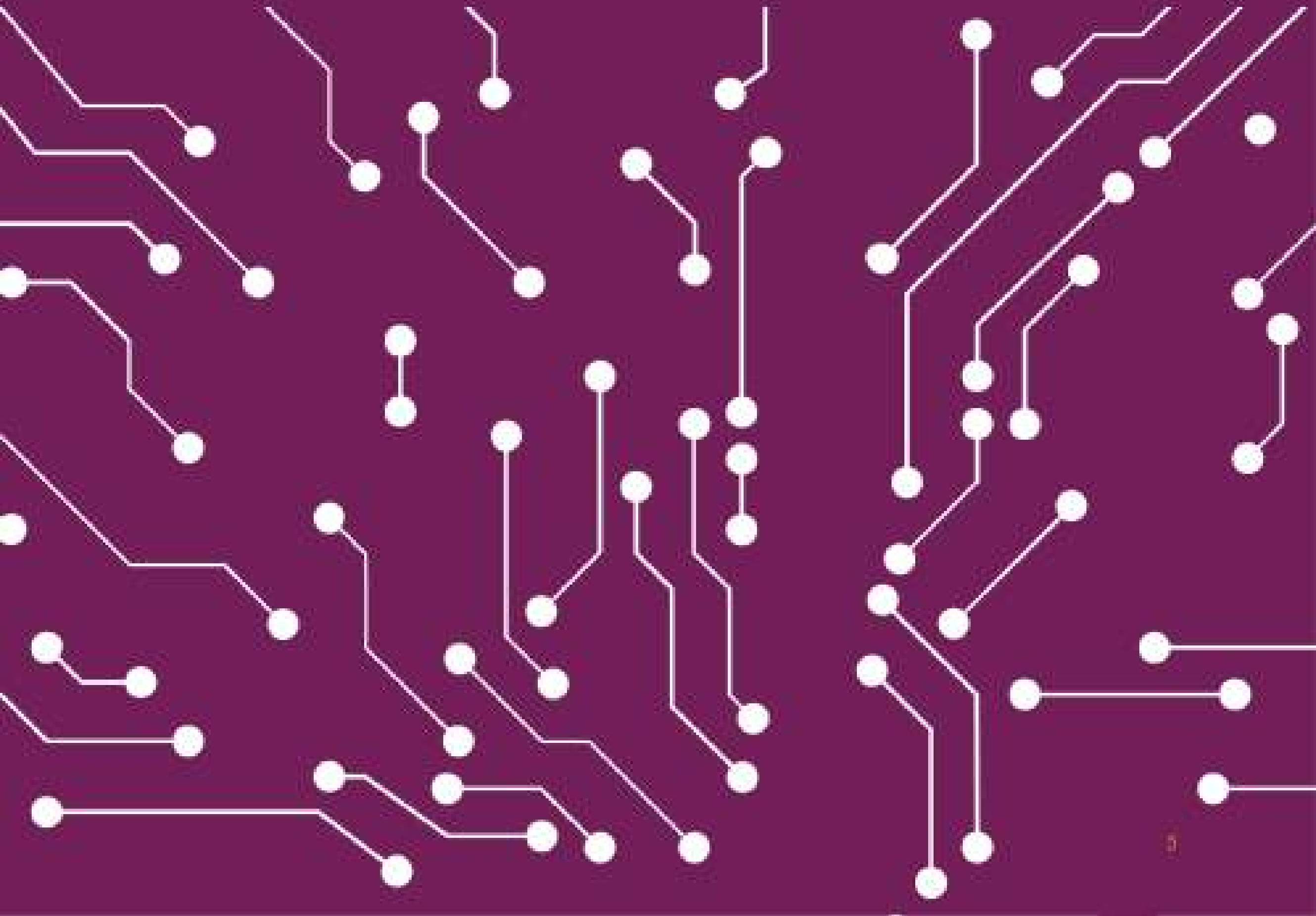

THE PHILOSOPHY OF SCIENCE FROM AN ISLAMIC PERSPECTIVE: TOWARDS COGNITIVE INTEGRATION AND KNOWLEDGE PRODUCTION WITHIN THE FRAMEWORK OF TAWHID

Athika Abdul Sattar Mohamed (IUM009212) & Aishath Rihula (IUM009205)
Kulliyyah of Economics and Management Sciences
PhD in Leadership and Management

1. Introduction

1.1 Background

This bulletin revisits the philosophy of science from an Islamic perspective by placing tawhid, the oneness of God at the centre of knowledge and practice. Classical schemes treated ʿilm as a unified path from observation to first principles (Bakar, 1998). Historical usage shows that inquiry joined rational, empirical, and devotional elements rather than separating facts from values (Rosenthal, 2007). Contemporary writing argues that restoring the sacred horizon can deepen scientific meaning without abandoning rigour (Nasr, 1990).

1.2 Problem Statement

Mainstream debates often bracket metaphysics and ethics, creating a fact-value split that narrows scientific purpose (El-Messiri, 2006). As a result, Islamic contributions and the organising role of tawhid are marginalized. This bulletin addresses that gap by presenting a concise, usable model for research, curricula, and policy (International Institute of Islamic Thought, 1995).

1.2 Problem Statement

Mainstream debates often bracket metaphysics and ethics, creating a fact-value split that narrows scientific purpose (El-Messiri, 2006). As a result, Islamic contributions and the organising role of tawhid are marginalized. This bulletin addresses that gap by presenting a concise, usable model for research, curricula, and policy (International Institute of Islamic Thought, 1995).

1.3 Research Questions

1. How does tawhid shape an Islamic philosophy of science?
2. How can it enrich current debates on method and ethics?
3. How can a practical model translate tawhid into procedures?

1.4 Purpose of the Study

The purpose is to distill nineteen core texts into a compact operational cycle that integrates revelation, reason, and observation in real settings (Kuipers, 2007). The revision also makes the pathway from sources to themes explicit so argument flow is clear (Gade, 2019).

2. Literature Review

2.1 Western philosophy of science

Debates about method and progress dominate the modern Western tradition. Karl Popper (1959) argues that falsifiability should be the criterion for science, making refutation rather than verification the engine of growth. Thomas Kuhn (1962) reframes progress as episodic, proposing that science advances through paradigm shifts that reorder facts and standards during revolutions. Paul Feyerabend (1975) contests the ideal of a single scientific method, defending methodological pluralism in the conduct of research. Across these positions, science is usually treated as a secular, value-bracketing practice aimed at solving empirical problems, leaving metaphysical and ethical questions outside its formal scope (Hoodbhoy, 1991).

2.2 Islamic philosophy of science

Islamic thought offers a different architecture in which empirical investigation is linked to metaphysics and ethics under tawḥid. Al-Fārābī combines Aristotelian logic with Islamic theology and presents science as a route to human excellence aligned with the divine order (Yuniendel & Azhari, 2024). Al-Ghazālī affirms reason while insisting that revelation has priority where speculative arguments cannot settle ultimate truth (Al-Ghazālī, c. 1095/2000). Contemporary voices call for resacralizing inquiry so that observation is reconnected to meaning and responsibility (Nasr, 1993). The classical conception of ʿilm binds rational, experiential, and devotional dimensions of knowing, rather than isolating technique from value (Rosenthal, 2007). Osman Bakar reconstructs medieval taxonomies to show mathematics, physics, and metaphysics arranged as a single ascent from particulars to first principles (Bakar, 1998). Syed Muhammad Naquib al-Attas links scientific work to adab, making right disposition and conduct integral to knowledge and its application (Al-Attas, 1993).

2.3 Comparative perspectives

Modern Muslim commentators explore points of contact and tension with Western frameworks. Pervez Hoodbhoy attributes weak scientific output in parts of the Muslim world to educational cultures that underuse critical inquiry. However, this thesis has been criticized for leaning too heavily on secular categories (Atmaja & Mustopa, 2020). Ziauddin Sardar (1989) argues that Eurocentric science exhibits epistemological bias and calls for knowledge practices that reflect Islamic values and lived contexts. Sir Muhammad Iqbal's philosophical modernism maintains that creativity in science should remain open to metaphysical horizons even as it employs rigorous methods (Bakar, 1998). Together, these perspectives suggest the possibility of an alternative epistemology that weaves reason, experience, and revelation while still engaging post-positivist critiques of method (Kuipers, 2007).

2.4 Gaps in the literature

Despite abundant sources, tawḥid remains underrepresented in mainstream philosophy-of-science discussions. Historical surveys highlight substantial Muslim contributions to optics, algebra, and medicine, yet the unifying metaphysical vision that motivated those achievements is often omitted in global narratives (Afridi, 2013). Analyses of bias warn that excluding metaphysics and ethics restricts inquiry to technique and weakens accountability (El-Messiri, 2012). Contemporary legal-theory work demonstrates how integrating reason and revelation can structure decision-making, a logic that can be extended to the scientific method and research ethics (Jumarni, Misbahuddin, & Kurniati, 2024). Calls to confront the spiritual crisis of modernity imply that education and research need an explicit moral and metaphysical frame to avoid reductionism (Nasr, 1990). Classical reconstructions of disciplinary order caution that fragmentation erodes intelligibility, whereas unity-oriented architectures keep empirical practice tethered to first principles (Bakar, 1998).

Overall, the literature points toward the need for a framework that acknowledges the strengths of Western methodological critique while restoring the Islamic commitment to unified, value-laden inquiry. The present bulletin responds by extracting, from the cited corpus, a compact operational approach that can be applied to research design, teaching, and policy evaluation (International Institute of Islamic Thought, 1995).

3. Research Methods

3.1 Design and Rationale

The study adopts a conceptual review supported by a systematic literature search because the questions are normative and meta-scientific (how tawḥid grounds epistemology, ontology, and ethics), not empirical measurement problems (Nasution, Asy'ari, Handayani, & Ali, 2023). Conceptual clarification is paired with a structured sweep of the field to ensure transparent coverage rather than selective citation (Iqbal, 2002).

3.2 Sources and Search Procedure

A structured search was conducted in Scopus, Web of Science, and specialist Islamic Studies databases to locate works that explicitly discuss Islamic metaphysics or philosophy of science, as stated in the research protocol (International Institute of Islamic Thought, 1995). This captures classical, modern, and contemporary discussions relevant to the philosophy-of-science focus (Gade, 2019).

3.3 Eligibility, Screening, and Sample

Inclusion required an explicit treatment of Islamic metaphysics or philosophy of science, or a comparative analysis positioning Islamic and Western views (Bakar, 1998). Exclusion removed purely devotional texts without meta-scientific argument and narrowly technical laboratory reports without methodological or axiological reflection (Nasr, 1990). Applying these criteria produced a sample of 19 core texts, which forms the analytic corpus for the review (Kuipers, 2007).

3.4 Analytic Strategy

Three linked procedures were used. First, conceptual analysis clarified tawḥid as an ontological claim and traced its epistemic and ethical implications for inquiry (Nasution et al., 2023). Second, philosophical inquiry employed classical dialectical reasoning associated with al-Fārābī and Ibn Sīnā to test coherence between tawḥid-centered premises and conclusions about realism, method, and axiology (Bakar, 1998). Third, a comparative matrix adapted from work on the scientific method juxtaposed Islamic and Western positions across metaphysics, epistemology, methodology, axiology, and teleology, surfacing convergences and divergences (Kuipers, 2007).

3.5 Theme Generation and Synthesis

Themes were generated by (1) coding statements on tawḥid and its implications in the Islamic corpus, (2) mapping those codes against Western positions on the five axes to identify alignments and tensions, and (3) consolidating recurring patterns into the reportable themes used in the Findings and Discussion (Atmaja & Mustopa, 2020).

3.6 Limitations

Because the inquiry is meta-scientific, quantitative meta-analysis does not apply; however, database breadth, explicit inclusion/exclusion, and matrix-based comparison mitigate selection bias and make the path from sources to themes auditable (Hoodbhoy, 1991).

4. Findings & Discussion

4.1 Findings

4.1.1 Influence of tawḥid

Across the reviewed corpus, tawḥid functions as the organizing axiom that binds observation, reason, and ethics into a single pathway of inquiry. Classical schemes associated with al-Fārābī and Ibn Sīnā arranged mathematics, physics, and metaphysics as a deliberate ascent from sensible particulars to first principles, a structure reconstructed in detail in the classification literature (Bakar, 1998). Historical semantics confirm that ʿilm carried rational, empirical, and devotional senses together, indicating that knowledge was never conceived as value-free (Rosenthal, 2007). Read through this lens, nature becomes an āyah that calls for empirical investigation guided by metaphysical first principles, aligning with calls to restore the sacred horizon of science (Nasr, 1993). Because creation is unified, knowing entails stewardship; when this anchoring is lost, inquiry drifts toward ecological and social excess (El-Messiri, 2006).

4.1.2 Contributions to contemporary debates

This unity directly informs current concerns. Environmental thought is reframed when desacralized views of nature are identified as part of a wider spiritual crisis, shifting ecology from resource management to covenantal care (Nasr, 1990). Curricular reform proposals translate the same intuition into practice through stages such as conceptual cleansing, integration, and creative synthesis so that disciplines regain metaphysical depth without abandoning empirical rigor (International Institute of Islamic Thought, 1995). In bioethics, the notion of adab obliges researchers to ask not only what is technically possible but also what ought to be pursued, linking method to moral responsibility (Al-Attas, 1993). Legal-educational casework shows that reasoning with revelation can protect dignity in distribution decisions, demonstrating that value-laden deliberation can be operationalized in contemporary settings (Nurfaizah, Kurniati, Misbahuddin, & Amin, 2023). Comparative dialogue suggests that a tawhid-centered cosmology can meet other civilizational frameworks on shared ground, expanding science's intercultural reach without surrendering its ethical core (Nielsen, 2006). Historical reflection on adaptive appropriation, such as earlier integrations of external methods and numeracy, confirms that engagement need not erode spiritual telos (Rahman, 2017).

4.1.3. Intellectual humility and ethics

An ethic of humility runs through the sources. Nasr portrays research as a movement from ignorance to gratitude, a posture that disciplines method rather than weakening it (Nasr, 1993). Historical examples reinforce the point, as when Ibn al-Haytham opens his optical investigations with invocation, signalling that even precise mathematics sits under acknowledged limits (Afridi, 2013). Contemporary epistemology clarifies the grammar of that stance by distinguishing ẓannī (probable) from qaṭʿī (certain) judgments, which keeps empirical conclusions open to review without collapsing into relativism (Nasution, Asy'ari, Handayani, & Ali, 2023). Educational reports show how this moral temperament can be cultivated in practice, for example when robotics projects are framed by Qur'ānic themes of balance and stewardship (Yuniendel & Azhari, 2024).

4.1.4. Operationalisation recovered from the corpus

he study's aim is to set out an operational model. That model is recovered by consolidating directives already present in the literature. The Islamization of Knowledge program offers sequencing for curriculum and research design cleansing, integration, and synthesis so that secular fragments are reread within unity (International Institute of Islamic Thought, 1995). The broader argument for re-sacralizing inquiry adds a requirement that outcomes be audited against stewardship and responsibility, not merely technical success (El-Messiri, 2006). The conclusion of the larger research calls for laboratory trials, curriculum reform, and policy evaluation, which together indicate how the model moves from principle to practice (Gade, 2019).

4.1.5 Synthesis

Taken together, the findings present tawhid as an ontological axiom, epistemic integrator, and ethical compass. The operational logic distilled from the corpus translates that triad into procedures that can guide design, teaching, and evaluation.

4.2. Discussion

4.2.1 Critical evaluation

The integrated pathway of revelation, reason, and observation is well supported, yet calls for "sacred science" can appear vague when confronted with bench protocols (El-Messiri, 2012). The recovered operational logic answers this by specifying where metaphysical work occurs, when hypotheses are generated, and how ethical audit closes the loop. Historical cases of theory-experiment harmony indicate feasibility, while contemporary legal-educational applications show that value-laden analysis can scale to institutional settings (Afridi, 2013). Persistent challenges remain where technological change outpaces jurisprudential tooling, particularly in biomedicine; in such domains, the ẓannī/qaṭʿī distinction provides a disciplined way to keep inquiry open without suspending moral judgment (Nasution et al., 2023).

4.2.2 Consensus and divergence

Convergence appears on three pillars: tawḥid as the first principle, ethics as inseparable from inquiry, and humility as methodological duty (Rosenthal, 2007). Divergence concerns implementation. Some emphasize purification and reintegration at the curriculum level (International Institute of Islamic Thought, 1995). Others call for retrieval of classical metaphysics within modern lab culture (Nasr, 1993). Further voices advocate dialogue with post-positivist critiques to sharpen comparative engagement (Atmaja & Mustopa, 2020). Read sequentially rather than competitively, these emphases can be aligned: purification clarifies terms, integration reconnects them to first principles, synthesis generates value-laden hypotheses, and ethical evaluation tests outcomes against stewardship.

4.2.3 Contribution and trajectory

By tying each phase of practice to named sources, the bulletin clarifies how themes were generated from the literature and how they drive implementation. The result is a framework that enables cross-civilizational dialogue, supports curricular and laboratory reform, and aligns evaluation with responsibility. Viewed historically, Islamic philosophy of science has moved from medieval synthesis through periods of disruption toward renewed integration; the present model advances that trajectory into praxis by specifying how to move from conceptual unity to experimental design and policy review without breaking the link between empirical rigor and moral purpose (Rahman, 2017).

5. Conclusions & Recommendations

5.1 Conclusions.

This bulletin demonstrates that tawḥid can organize scientific inquiry by uniting revelation, reason, and observation within a single ethical horizon. Three results follow. Unity dissolves the fact-value split by treating knowledge as a continuous path from empirical particulars to first principles. Metaphysical depth resists reductionism by restoring meaning to method. Intellectual humility disciplines practice by acknowledging cognitive limits and moral responsibility. Rather than promoting dogmatism, this stance supports rigorous investigation oriented to stewardship and accountability. By making the operational pathway explicit—purification, integration, synthesis, and ethical evaluation—the study moves from concept to practice and positions Islamic thought as a constructive partner in global philosophy-of-science debates.

5.2 Recommendations.

By tying each phase of practice to named sources, the bulletin clarifies how themes were generated from the literature and how they drive implementation. The result is a framework that enables cross-civilizational dialogue, supports curricular and laboratory reform, and aligns evaluation with responsibility. Viewed historically, Islamic philosophy of science has moved from medieval synthesis through periods of disruption toward renewed integration; the present model advances that trajectory into praxis by specifying how to move from conceptual unity to experimental design and policy review without breaking the link between empirical rigor and moral purpose (Rahman, 2017).

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EMPOWERING EDUCATORS AND COMMUNITIES IN ISLAMIC CURRICULUM INTEGRATION: A CONCEPTUAL STUDY FROM THE MALDIVES

Aishath Safoora (ium009233)
Kulliyyah of Economics and Management Studies
PhD in Leadership and Management

1. Introduction

The Maldives aims to build an education system rooted in Islamic identity while equipping learners with skills for global participation. National policy frameworks emphasize integrating Islamic values across teaching and learning (Rahath, 2022). However, curriculum implementation continues to reflect epistemic fragmentation, with Islamic Studies treated as a separate subject rather than an overarching educational foundation (Rahman & Hussin, 2023; Gilani & Islam, 2021). This dualism risks producing learners who achieve academically yet struggle to anchor knowledge and decision-making in Islamic ethics and worldview (Munir & Ahmad, 2023; Samsuri et al., 2024).

This challenge mirrors broader issues observed across Muslim-majority contexts, where Western-derived disciplinary models overshadow principles such as tawhid (unity of knowledge grounded in Islamic belief) and adab (ethical discipline and proper conduct) (Ghani et al., 2024; Gilani & Islam, 2021). As a result, rational-scientific knowledge becomes detached from spiritual-moral development (Rahman & Hussin, 2023). Without curriculum-wide reform, learners may internalize secular paradigms as the dominant authority in fields such as science and social studies (Munir & Ahmad, 2023; Rahath, 2022).

The Islamization of Knowledge movement provides a structured approach to realigning learning with Islamic values by integrating rational inquiry with revealed knowledge (Munir & Ahmad, 2023; Gilani & Islam, 2021). Genuine integration requires alignment of curriculum, pedagogy, and assessment, rather than symbolic inclusion of Islamic verses or labels (Rahman & Hussin, 2023; Ayob et al., 2024). Teacher empowerment is critical, as many educators lack training in integrative pedagogy and Islamic epistemology (Ayob et al., 2024; Triwidiyastuti & Siregar, 2019).

Equally important is shura-based community participation, which reinforces cultural relevance, strengthens ownership of reform, and aligns education with Maldivian social values (Hidayatullah, 2023; Rahath, 2022). Given the strong communal structures across Maldivian islands, collaborative curriculum development offers a practical pathway toward coherent and values-driven Islamic education (Ghani et al., 2024; Munir & Ahmad, 2023).

1.2 Objectives

Before moving forward, this study identifies the following objectives to guide the examination of Islamic curriculum integration in the Maldivian context:

1. Examine current challenges that limit the integration of Islamic values across the Maldivian curriculum, particularly structural dualism and reliance on secular pedagogical models.
2. Highlight the role of educators as key enablers of integrative Islamic pedagogy and identify professional development needs to support this role.
3. Propose practical strategies that empower teachers and communities to collaboratively advance Islamic

curriculum integration within the Maldivian context.

1.3 Research Questions

1. What key challenges hinder the meaningful integration of Islamic values across the Maldivian curriculum, particularly in relation to structural dualism and reliance on secular pedagogical models?
2. How can educators be empowered as key enablers of integrative Islamic pedagogy, and what professional development needs must be addressed to strengthen their capacity?
3. What practical, contextually grounded strategies can support teachers and communities in collaboratively advancing Islamic curriculum integration in the Maldives?

2. Literature Review

To frame this discussion, the literature highlights three key areas shaping Islamic curriculum integration: epistemological alignment, teacher preparedness, and community participation. These themes guide the analysis that follows.

2.1 Islamic Epistemology and Curriculum Integration

Recent Islamic education scholarship stresses that curriculum should reflect the unity of knowledge, integrating both rational inquiry and revealed guidance as part of a holistic educational philosophy (Munir & Ahmad, 2023; Samsuri et al., 2024). However, in many Muslim-majority contexts, secular subjects remain detached from Islamic worldview principles, resulting in epistemological fragmentation (Rahman & Hussin, 2023; Gilani & Islam, 2021). The persistence of this dualism means that learners may view Islam as relevant only in Islamic Studies lessons, rather than as a guiding framework for science, business, and civic learning (Ghani et al., 2024). Research suggests that meaningful Islamization requires deeper curricular restructuring that embeds values, ethical reasoning, and Islamic knowledge sources across all domains rather than relying on superficial textual additions (Rahman & Hussin, 2023).

2.1 Islamic Epistemology and Curriculum Integration

Teacher capability has emerged as a critical determinant of integration success. Studies reveal that many teachers lack exposure to Islamic epistemology, integrative pedagogy, and strategies to align subject content meaningfully with Islamic values (Ayob et al., 2024; Triwidiyastuti & Siregar, 2019). Without adequate training and reflective practice opportunities, Islamic curriculum integration risks remaining symbolic rather than transformative. Empowering teachers through professional development and collaborative learning is essential for cultivating the confidence and competence required to enact integration in daily classroom practice (Munir & Ahmad, 2023). Literature indicates that teachers must shift from passive curriculum delivery to becoming active builders of Islamic worldview-based learning experiences.

2.3 Community Participation and Local Context in Reform

Community involvement plays an important role in legitimizing Islamic curriculum integration efforts. Participatory reform aligns with the Islamic value of shura (collective consultation), that ensures curriculum reflects cultural identity, social relevance, and shared aspirations (Hidayatullah, 2023; Rahath, 2022). In Small Island Developing States such as the Maldives, where family and community ties are central to daily life, collaborative curriculum adaptation is necessary to ensure sustainability and ownership (Ghani et al., 2024). Effective reform therefore requires strengthening school-community partnerships, integrating local knowledge, and aligning Islamic values with lived experiences in Maldivian island communities (Munir & Ahmad, 2023).

2.4 Gaps in Current Knowledge and Practice

Although scholarship on Islamic curriculum integration is expanding, several gaps remain evident in both research and practice in the

Maldivian context:

1. Limited context-specific evidence for small-island education systems: Existing studies largely reflect the experiences of larger Muslim-majority countries, which may not translate effectively to the geographically dispersed and community-embedded education system of the Maldives (Rahath, 2022; Munir & Ahmad, 2023).
2. Insufficient attention to educator empowerment: Literature highlights teacher-related barriers but provides limited actionable strategies to enable educators to become epistemic agents capable of designing and delivering integrated learning experiences (Ayob et al., 2024; Triwidiyastuti & Siregar, 2019).
3. Under-representation of community-centered reform models: Despite Islamic principles advocating shura and community involvement, research offers limited frameworks that position parents, local scholars, and community leaders as partners in curriculum interpretation and adaptation (Hidayatullah, 2023; Rahath, 2022).
4. Superficial approaches to Islamic integration: Despite policy emphasis on Islamic values, many curricular reforms remain limited to token inclusion, such as adding Qur'anic verses or Islamic terminology without transforming the underlying worldview, pedagogy, or knowledge structure. Such symbolic practices fail to challenge secular assumptions embedded in core subjects and do little to promote critical engagement with Islamic epistemology, ultimately reinforcing rather than reducing the dualism they aim to address (Rahman & Hussin, 2023; Samsuri et al., 2024).

3. Methodology

This paper employs a conceptual research methodology, drawing on analytical synthesis rather than empirical data collection. The study systematically reviews and interprets existing scholarship on Islamic epistemology, curriculum integration, teacher capacity, and community engagement to construct a coherent understanding of the issues facing the Maldivian context. Through comparative reading, thematic categorization, and critical integration of ideas across key sources, the paper identifies patterns, gaps, and conceptual linkages relevant to Islamic curriculum reform. This conceptual approach allows for the development of theoretically grounded insights and context-sensitive recommendations that advance understanding of how Islamic values can be meaningfully integrated across the curriculum. The methodology emphasizes interpretation, integration, and critique of existing literature to propose a strengthened conceptual foundation for future research and policy development.

4. Findings and Discussion

4.1 Challenges in Integrating Islamic Values across the Curriculum

Findings reveal that curriculum integration remains constrained by structural dualism, where Islamic Studies is treated as a separate subject rather than an epistemic foundation for all learning areas. This separation contributes to fragmented knowledge and a limited Islamic worldview in core subjects such as science, business, and languages (Rahman & Hussin, 2023; Gilani & Islam, 2021). In the Maldivian context, the use of externally developed learning materials may inadvertently reinforce secular disciplinary frameworks that overlook local Islamic values and cultural identity (Rahath, 2022). Without curriculum-wide epistemological alignment, students may excel academically but struggle to apply Islamic ethical reasoning to real-world issues, reducing the transformative impact of education (Samsuri et al., 2024).

4.2 Empowering Educators as Key Agents of Integration

Teacher capacity emerges as a critical enabling factor for Islamic curriculum integration. Recent studies indicate that many teachers lack professional preparation in

Islamic epistemology and integrative pedagogical strategies, making it difficult to embed Islamic values meaningfully in everyday instruction (Ayob et al., 2024; Triwidiyastuti & Siregar, 2019). For long-term success, teachers benefit from opportunities to progress beyond surface-level integration toward purposeful curriculum design rooted in tawhid, ethics, and inquiry (Munir & Ahmad, 2023). Professional development initiatives that promote reflective practice, collaborative planning, and shared understanding of integrative pedagogy are therefore essential to strengthen teacher leadership in the Maldives (Ayob et al., 2024).

4.3 Engaging Communities to Co-Construct Islamic Curriculum Reform

Islamic education emphasizes the value of shura, urging community participation in shaping educational priorities. Evidence shows that reforms aligned with local identity are more sustainable and socially meaningful when educators collaborate with parents, scholars, and community leaders (Hidayatullah, 2023; Rahath, 2022). In the Maldives, where island communities play an active role in social development, community involvement can enhance relevance and ownership of curriculum innovation (Ghani et al., 2024). Strengthening school-community partnerships ensures that Islamic curriculum integration reflects real-life ethical norms and the aspirations of Maldivian society (Munir & Ahmad, 2023).

4.4. Practical Future Recommendations

Islamic education emphasizes the value of shura, urging community participation in shaping educational priorities. Evidence shows that reforms aligned with local identity are more sustainable and socially meaningful when educators collaborate with parents, scholars, and community leaders (Hidayatullah, 2023; Rahath, 2022). In the Maldives, where island communities play an active role in social development, community involvement can enhance relevance and ownership of curriculum innovation (Ghani et al., 2024). Strengthening school-community partnerships ensures that Islamic curriculum integration reflects real-life ethical norms and the aspirations of Maldivian society (Munir & Ahmad, 2023).

5. Practical Future Recommendations

To translate these insights into actionable steps within Maldivian schools, several targeted strategies can be considered:

- Strengthen teacher professional development focused on Islamic epistemology and integrative pedagogy, supporting educators to embed Islamic values confidently in classroom practice.
- Develop localized learning resources that reflect Maldivian culture and Islamic worldview, complementing externally developed content to improve contextual alignment.
- Establish school-community collaboration platforms that enable shura-based collaboration and participation of parents, local scholars, and other stakeholders in curriculum decision-making.
- Encourage reflective and collaborative teaching practices such as peer mentoring, shared lesson planning, and continuous learning communities.
- Pilot integrated curriculum units across subjects like science and business studies to model effective implementation and support gradual system-wide reform.

Together, these strategies can help build momentum for deeper Islamic curriculum integration while ensuring reform efforts remain practical, culturally grounded, and sustainable.

6. Conclusion

Islamic curriculum integration has strong potential to enhance the Maldivian education system by nurturing learners who are intellectually capable and spiritually grounded. However, this review shows that structural dualism, limited teacher capacity, and weak community involvement remain key barriers to implementation (Rahman & Hussin, 2023; Ayob et al., 2024). Progress requires more than symbolic inclusion of Islamic elements; it demands deep epistemological alignment across subjects based on tawhid and ethical values (Munir & Ahmad, 2023).

Empowering educators through professional development and reflective pedagogical practice is essential, as teachers are central agents of meaningful integration (Triwidiyastuti & Siregar, 2019). Likewise, shura-based collaboration with parents and communities can ensure reform efforts remain relevant to Maldivian identity and island contexts (Hidayatullah, 2023; Rahath, 2022).

By reinforcing both teacher leadership and shura-based collaboration community partnerships, the Maldives can continue to advance a curriculum that supports Islamic identity and global readiness, shaping future generations with wisdom, resilience, and integrity.

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TESTIMONIAL

Meefau Mohamed Naseem
Master of Comparative Laws
Kulliyya of Sharia and Law

If I were to describe my journey in pursuing Masters of Comaparative Laws (Coursework and Research), I would say it was nothing but challenging. I began the research component of the course with classmates, but due to challenges, I ended up completing it on my own. Despite the prolonged course and never-ending hurdles tempting me to give up, I persisted because I did not want to give up on my dream of conducting and publishing my own research. During tough moments, I held on to my lecturer's words reminding me that my effort in creating new knowledge is valuable in the eyes of Allah SWT. Regardless of the hardship, I would not have had it any other way. I have gained new skills that has contributed to my academic and personal growth, which is beyond measurable. This journey would not have been possible without the support of my loved ones.

AI AND DIGITAL ECONOMIES: THE FUTURE OF GLOBAL COMPETITIVENESS

Mirfath Ismail Shafeeq (IUM009176)
PhD in Management and Leadership
Kulliyyah of Economics and Management Studies

1.Introduction

The rise of Artificial Intelligence (AI) marks a profound technological transformation with economic and societal implications comparable to the industrial revolutions of the 18th and 19th centuries (Brynjolfsson & McAfee, 2017). This emerging 'age of algorithms' is characterized by intelligent automation, data-driven decision-making, advanced digital infrastructure, and interconnected talent ecosystems, all of which require strategic governance to ensure responsible and equitable technological integration (Schwab, 2019; World Economic Forum [WEF], 2023). Nations that effectively harness AI are accelerating in global competitiveness, while those lagging risk deepening economic disparities and reinforcing existing global inequalities (Agrawal et al., 2018).

AI's transformative potential extends beyond technological innovation it reshapes economic structures, firm capabilities, and patterns of national competitiveness. As a general-purpose technology, AI generates cross-sectoral value, spurs innovation, and catalyzes new business models, reflecting principles from Schumpeterian creative destruction, endogenous growth theory, and the Resource-Based View (Bresnahan & Trajtenberg, 1995; Romer, 1990; Teece, 2023). At the same time, AI's diffusion raises critical questions about inclusion, ethical governance, and the equitable distribution of benefits.

This review addresses three central research questions: (1) How does AI function as a source of national and corporate competitive advantage? (2) What opportunities and risks emerge from the diffusion of AI technologies? (3) Which governance approaches and policy strategies can foster sustainable, inclusive, and equitable growth in an AI-driven world? By systematically synthesizing empirical and policy-focused studies published between 2015 and 2024, this study provides a structured understanding of how AI shapes digital economies and global competitiveness, while highlighting the governance mechanisms necessary to balance innovation with inclusivity and resilience.

2.Methodology

This study employed a Systematic Literature Review (SLR) to synthesize empirical and policy-focused scholarship on the relationship between Artificial Intelligence (AI) and global economic competitiveness. The SLR approach was chosen due to its capacity to provide a transparent, replicable, and rigorous framework for reviewing a rapidly evolving field (Tranfield et al., 2003).

2.1. Inclusion and Exclusion Criteria

To ensure the relevance and quality of selected studies, explicit inclusion and exclusion criteria were applied.

2.2. Data Sources and Search Strategy

Relevant literature was retrieved from three major academic databases: Scopus, Web of Science, and IEEE Xplore. The search included publications from 2015 to 2024 to capture recent developments in AI and its economic implications. A combination of keywords and Boolean operators was used to ensure comprehensive coverage, including: "Artificial Intelligence" AND "competitiveness", "AI adoption" AND "economic growth", "digital economy" AND "policy", and "AI governance" AND "inclusive growth". Search results were limited to peer-reviewed journal articles, conference papers, and policy reports in English.

2.3. Screening and Selection Process

The initial database search yielded 542 articles. After removing duplicates (n = 102), the titles and abstracts of 440 articles were screened against the inclusion and exclusion criteria. Full texts of 198 articles were then assessed for eligibility, resulting in 156 articles included in the final review. The study selection process followed the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines, ensuring transparency and reproducibility (Moher et al., 2009).

Data Extraction and Coding

Relevant data were extracted using a structured coding framework, capturing:

- Study characteristics (author, year, country, sector focus).
- AI-related variables (adoption, capabilities, technological scope).
- Outcomes related to competitiveness, productivity, innovation, and governance.
- Policy or regulatory mechanisms discussed.

Data were synthesized using thematic analysis, organizing findings into three domains: economic impact, innovation capacity, and governance models. This approach enabled the identification of patterns, gaps, and policy implications across the selected studies.

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3.1.Rationale

By combining systematic search, explicit criteria, PRISMA-based selection, and structured coding, this methodology ensures a comprehensive, replicable, and evidence-based synthesis of the literature on AI-driven competitiveness, addressing both technological and socio-economic dimensions.

3.2. Theoretical Foundations

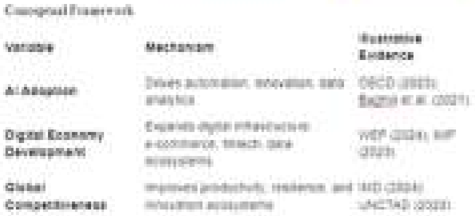
The economic foundations of Artificial Intelligence (AI) can be understood through an integrated theoretical framework combining General Purpose Technology (GPT) theory, Endogenous Growth theory, Schumpeterian creative destruction, network effects, and the Resource-Based View (RBV) of competitiveness. Together, these theories explain how AI transforms economic structures, innovation dynamics, and sources of national and corporate advantage.

From the GPT perspective, AI functions as a pervasive technology with wide-ranging applicability and the capacity to spur complementary innovation across sectors (Bresnahan & Trajtenberg, 1995; Trajtenberg, 2022). As a GPT, AI enhances productivity through diffusion and cumulative learning, echoing the mechanisms that underpinned previous industrial revolutions (Brynjolfsson & McAfee, 2017). Endogenous growth theory extends this idea by emphasizing how technological advancement, knowledge spillovers, and human capital accumulation drive long-term growth (Romer, 1990; Aghion et al., 2022). In the AI context, competitiveness is no longer determined solely by physical capital but by digital readiness, data assets, and innovation capacity (Lund & Manyika, 2020; Pisano, 2021).

Schumpeter's (1942) notion of creative destruction captures AI's disruptive potential creating new industries while rendering traditional ones obsolete (Acemoglu & Restrepo, 2021). This cyclical transformation fuels innovation-led competitiveness but also exacerbates inequalities and market concentration. The theory of network effects and data capitalism (Srnicek, 2019; Zuboff, 2019) deepens this analysis: AI systems accumulate value through feedback loops where data quantity and quality reinforce dominance, consolidating "AI superpowers" that enjoy increasing returns to scale (Bughin et al., 2021; UNESCO, 2023).

At the firm level, the Resource-Based View (RBV) provides a microeconomic lens for understanding competitive advantage. Intangible assets proprietary data, advanced algorithms, and AI-skilled talent represent strategic resources that are valuable, rare, inimitable, and non-substitutable (Mikalef, Pappas, & Krogstie, 2022). Firms and nations able to integrate these capabilities effectively achieve dynamic capabilities that sustain long-term competitiveness (Teece, 2023).

Integrating these perspectives suggests that AI-driven competitiveness arises from the interaction of technological diffusion (GPT), innovation dynamics (Endogenous Growth), market restructuring (Creative Destruction), and data-based accumulation (Network Effects), moderated by governance and human capital development (RBV). This theoretical synthesis underpins the present review's analytical approach, linking AI adoption to macroeconomic transformation, firm-level advantage, and policy implications for inclusive digital economies.



Conceptual Framework

Variable	Mechanism	Illustrative Evidence
AI Adoption	Drives automation, innovation, data analytics	OECD (2023); Bughin et al. (2021)
Digital Economy Development	Expands digital infrastructure, e-commerce, fintech, data ecosystems	WEF (2024); IMF (2023)
Global Competitiveness	Improves productivity, resilience, and innovation ecosystems	IMD (2024); UNCTAD (2023)

3.4. Inclusion Criteria:

- Empirical or theoretical studies addressing AI and competitiveness at national or firm levels.
- Studies examining AI adoption, digital economy transformation, innovation, or governance mechanisms.
- Policy-focused analyses of AI integration for economic and social outcomes.

3.5. Exclusion Criteria:

- Articles not directly related to AI and economic or corporate competitiveness.
- Non-peer-reviewed sources, opinion pieces, or non-English publications.
- Studies focusing solely on technical AI development without economic or policy context.

4. Key Findings from the Literature

The synthesis of 156 studies reveals a strong triadic relationship between Artificial Intelligence (AI), digital economy transformation, and global competitiveness. AI functions as both a technological catalyst and an institutional enabler of digital economies, while digitalization serves as the operational environment in which competitiveness is increasingly defined.

4.1. AI as the Engine of Digital Economies

AI acts as the primary driver of digital transformation, enabling real-time analytics, predictive modeling, and intelligent automation that expand the scope of digital services and products. Evidence from the OECD Digital Economy Outlook (2023) and World Bank (2024) indicates that economies integrating AI into core digital infrastructure experience higher levels of innovation intensity and data productivity. For example, the AI Readiness Index (Oxford Insights, 2023) ranks Singapore, the United States, and Finland among the global leaders countries also positioned at the top of the IMD World Digital Competitiveness Index (2024). This overlap underscores AI's role as a structural pillar of digital economies.

AI's diffusion drives the evolution from traditional ICT-based economies toward intelligent digital ecosystems characterized by real-time data processing, platform scalability, and adaptive governance (Brynjolfsson & McAfee, 2017; Trajtenberg, 2022). These ecosystems enable faster innovation cycles and personalized services, forming the operational base of the digital economy.

4.2. Digital Economy as the Transmission Mechanism of Competitiveness

The digital economy serves as the intermediary channel through which AI influences competitiveness. Digital infrastructures such as cloud computing, 5G networks, and data marketplaces amplify the efficiency and global reach of AI applications (IMF, 2023; WEF, 2024). Nations that align AI integration with digital infrastructure investment outperform others on productivity, innovation output, and export diversity. Digital economies, strengthened by AI, reshape competitiveness through four mechanisms: productivity acceleration, innovation diffusion, market integration, and governance agility. The IMF Digital Economy Metrics (2023) show that nations with strong digital ecosystems demonstrate 25–30% higher productivity growth than those with limited AI integration. At the firm level, AI-enabled digital platforms such as Amazon, Tencent, and Siemens illustrate how algorithmic efficiency, data-driven logistics, and customer personalization redefine competitive advantage. This evidence supports a dynamic interaction: AI fosters digital economies, and digital economies, in turn, amplify competitiveness through scale and scope effects.

For example, OECD (2023) reports that economies with robust digital ecosystems exhibit 25–35% higher innovation efficiency than those relying on traditional industrial models. The EU's Digital Economy and Society Index (DESI, 2024) shows that member states with stronger AI research ecosystems (e.g., Germany, Sweden, the Netherlands) also record higher competitiveness scores in innovation-led exports. Conversely, low-income economies lag due to limited digital infrastructure and human capital, perpetuating an "AI competitiveness divide" (UNCTAD, 2023).

This evidence underscores that digital economies are not merely outcomes of AI but active mediators that convert technological potential into measurable competitive advantage.

4.3. AI–Competitiveness Nexus: Empirical and Comparative Evidence

Comparative evidence confirms that AI readiness correlates strongly with competitiveness rankings. For instance, the IMD World Competitiveness Report (2024) shows that countries investing over 2% of GDP in digital R&D outperform others by up to 40% in innovation output and 25% in total factor productivity. Similarly, UNCTAD (2023) identifies an "AI competitiveness divide," where digitally advanced economies capture the majority of AI-driven value creation, while developing nations risk structural dependency. The evidence demonstrates that competitiveness is increasingly determined by the ability to integrate AI within inclusive and secure digital ecosystems.

At the firm level, AI-driven digitalization enhances strategic agility, innovation capability, and resilience. Multinationals such as Siemens, Amazon, and Alibaba leverage AI in logistics optimization and predictive analytics, demonstrating how data-driven operations sustain competitive advantage (Davenport & Mittal, 2022; Mikalef et al., 2022). Meanwhile, small economies adopting inclusive digital strategies such as Estonia's e-governance model or the UAE's AI Strategy 2031 illustrate how governance innovation translates AI capability into sustained national competitiveness (UAE

Government, 2023).

5. Conceptual Model

The reviewed literature supports a causal model in which AI adoption drives digital economic transformation, which in turn enhances national and corporate competitiveness. This relationship is moderated by policy, governance, and human capital readiness.

AI Capability → Digital Economy Maturity → Global Competitiveness, moderated by by governance quality, human capital, and ethical policy frameworks.

In summary, the findings show that AI is not merely a technological force but the structural infrastructure of 21st-century competitiveness. Economies that strategically integrate AI into their digital foundations while ensuring ethical governance and equitable access are positioned to achieve sustainable competitive advantage.

6. Discussion

The findings of this systematic literature review provide strong evidence that Artificial Intelligence (AI) functions as a transformative force in shaping global economic competitiveness. Across the 156 studies analyzed, a clear pattern emerges. AI acts both as a general-purpose technology (GPT) and as a catalyst for digital economic development, offering nations and firms significant avenues for productivity gains, innovation, and value creation. This aligns with GPT theory, which emphasizes the cross-sectoral applicability of foundational technologies (Bresnahan & Trajtenberg, 1995), and with endogenous growth theory, highlighting the role of knowledge accumulation and innovation in sustaining long-term economic growth (Romer, 1990; Aghion et al., 2022).

The synthesis reveals that AI-driven competitiveness operates through a dual mechanism. First, AI adoption directly enhances firm-level capabilities, including predictive analytics, automation, and supply chain optimization, which correspond to the resource-based view (RBV) of strategic advantage (Teece, 2023; Mikalef et al., 2022). Second, AI underpins broader digital economy infrastructure, facilitating platform scalability, real-time data processing, and market integration, which amplifies national competitiveness. These findings confirm that AI's contribution to economic performance is mediated by the maturity of digital ecosystems, consistent with evidence from OECD (2023), IMF (2023), and WEF (2024).

However, the literature also underscores the uneven distribution of AI benefits. High-income economies with robust digital infrastructure, skilled human capital, and supportive policy frameworks consistently outperform lower-income nations, reflecting a growing "AI competitiveness divide" (UNCTAD, 2023). This highlights the risk of AI reinforcing pre-existing inequalities, both within and between nations, consistent with the Schumpeterian notion of creative destruction (Acemoglu & Restrepo, 2021) and network effects in data-driven markets (Srnicek, 2019; Zuboff, 2019). Consequently, technological diffusion alone does not guarantee inclusive growth; governance, regulation, and ethical frameworks are critical moderators that determine whether AI-generated value is equitably shared.

The review further emphasizes the importance of policy interventions in translating AI capability into sustainable competitive advantage. Nations prioritizing workforce reskilling, ethical AI standards, and open digital ecosystems such as Singapore, Estonia, and the UAE demonstrate that strategic governance can mitigate risks of inequality while enhancing innovation and resilience. This confirms the conceptual model proposed, where governance quality, human capital readiness, and ethical policy frameworks moderate the AI–competitiveness nexus.

Finally, the evidence suggests that AI adoption should not be considered solely a technological challenge but also a socio-economic and strategic one. Competitiveness in the AI era requires integrating technology with policy foresight, human capital development, and international collaboration, thus reinforcing the need for holistic strategies that combine innovation, inclusion, and regulation.

7. Conclusion

This study systematically synthesizes evidence from 156 empirical and policy-focused studies to clarify the role of AI in shaping global economic competitiveness. The key conclusions are:

1. AI as a Driver of Competitiveness: AI functions as a general-purpose technology that accelerates innovation, productivity, and cross-sectoral value creation at both firm and national levels. Its adoption enhances digital economic capabilities, which serve as the operational channel translating technological potential into measurable competitive advantage.
2. Digital Economy as Mediator: The effectiveness of AI in improving competitiveness is heavily mediated by the maturity of digital ecosystems. Nations with robust infrastructure, data governance frameworks, and digital platforms achieve superior productivity, innovation output, and market integration.
3. Governance and Policy Moderation: Sustainable and inclusive competitiveness depends on governance quality, ethical standards, and human capital readiness. Policies promoting reskilling, open digital markets, and AI ethics not only mitigate inequality but also strengthen resilience and innovation capacity.
4. Inequality and Geopolitical Risks: AI diffusion exacerbates disparities between advanced and developing economies, raising concerns about a widening global competitiveness gap. Without intentional governance, AI adoption risks reinforcing structural inequities.
5. Strategic Implications: To maximize AI-drive competitiveness, nations and firms must adopt an integrated approach that aligns technological adoption with regulatory frameworks, ethical considerations, and inclusive workforce development. The AI–competitiveness nexus is therefore both technological and socio-political.

Overall, this review contributes to the literature by offering a structured synthesis of how AI drives global competitiveness and by highlighting the critical role of governance in ensuring that AI benefits are widely shared. Future research should explore longitudinal empirical studies on AI adoption across diverse economies and examine the interplay between emerging AI regulations, innovation ecosystems, and equitable economic growth.

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MASTERING COMMUNICATION: A SYNTHESIS OF FOUNDATIONAL PRINCIPLES FOR ACADEMIC AND PROFESSIONAL SUCCESS

Mohamed Nasheed (IUM009181)
PhD in Management and Leadership
Kulliyyah of Economics and Management Studies

1. Introduction

Within academia and industry, the skill of effective communication has been associated with both employability and performance time and again. Empirical evidence indicates that communication skills, both verbal and nonverbal aspects of it, predict student/graduate outcomes and employer's appraisals (Wu et al., 2023). Additionally, contemporary information environments impose a cognitive load, reinforcing the necessity of clear and strategically designed messages (Wang et al., 2021). However, skills are often learned in isolation, and not as the art of communication as an integrated system. This review brings recent evidence together to propose a workable integrated model.

2. Theoretical Underpinnings

The semantics of communicative competence, in recent years, has been developed mainly from the triad of knowledge, motivation, and skills (Spitzberg & Cupach, 1984) to include interactional, narrative, and trust-based dimensions reflecting current communication context. Recent research on trust as an interactionally achieved phenomenon shows that trust is built up via sequences of verbal and non-verbal affordances, thus relating competence to the relational and situational aspects of talk (Muntigl & Horvath, 2024).

Likewise, narrative persuasion studies go beyond traditional linguistic-cognitive models by showing the way story-consistent framing affects belief and attitude change above and beyond argument-based communications (Barron & Fries, 2024). From a metatheoretical perspective, the convergence appears to be that communication competence includes:

(a) intentionality in framing messages, much as we insist that being cognizant of communication involves verbal precision,

(b) adaptive coordination of dialogue mechanics on-the-fly,

(c) relational scaffolding of trust and credibility,

(d) narrative/cognitive structuring of meaning and

(e) nonverbal/contextual tuning of signals.

These dimensions build on earlier theory but reflect the dynamic, interactive, and often digital-mediated landscape of 21st-century professional and academic communication.

3. Methodology

A structured evidence review was conducted following best practices for transparent literature synthesis (identification, screening, eligibility, inclusion), guided by Snyder's methodological recommendations for literature reviews (Snyder, 2019). Searches prioritized 2021–2025 peer-reviewed work in communication, psychology, organizational behavior, and interaction studies. Inclusion emphasized empirical or integrative articles that: (a) isolate mechanisms within one of the six dimensions, and (b) tie those mechanisms to outcomes relevant to academic/professional success. Themes were iteratively compared and mapped to yield the integrated framework below.

1) Tactical Verbal Precision

Tactical verbal precision, as defined here as as the deliberate management of language and construction (e.g., call-outs, framings, question type) to influence cognition, universalize reactance, and foster alignment. Current framing work explains how gain/loss framing, negation, and goal frames alter the nature of emotion and behaviour in different contexts and for different audiences (Carfora et al., 2021, Gier et al., 2023). Real-world language analyses also demonstrate which linguistic options are correlated with persuasive success (Ta et al., 2022), again highlighting that the selections one makes in verbal form matter. Culturally, transforming questions into directives or goal-formulae into frames relies on well-established processing paths to heighten acceptance and minimize resistance.

2) Relational Foundations of Influence (Credibility & Trust)

Lasting influence is based on credibility and trust built in interaction, not merely formal authority. Studies that have reviewed practices of relations-building and interaction documented how trust is (dis)constructed as a result of discursive practices, expectations from the side of a trusted source in benevolence or competence, and making good on promises made (Dirks & de Jong, 2022). Trust reflects expectations for cooperation, task involvement, and openness to ideas, hence tactical moves are effective when they derive from trustworthy prosocial patterns of relating.

3) Dialogue Mechanics as Social Infrastructure

Dialogue mechanics are more of a kind of social infrastructure that help shape how interaction occurs and how relationships are preserved. The micro-engineering of conversations turn-taking, responsivity, repair, and closure is the structural framework in which meaning can be co-constructed in real time. Studies on multimodal communication also indicate that interactional structures such as coordination and responsivity are closely related to the success of collaboration (Vogel et al., 2023). These higher-order mechanisms are built from more granular behaviors such as open invitations, the uptake of "free information," and graceful exits, which operationalize the interaction and help sustain positive one-off encounters that support future coordination.

4) Nonverbal Communication and Behavioral Interpretation

Non-verbal cues involving facial, postural and vocalic signals communicate relational (powerful others are doing the telling) and calibrate meaning beyond spoken claims. There is no good reason to persist with the popular myths that a single cue spells deception and claim that the reverse is obviously true: deception may be detected only using clusters of cues (Burgoon et al., 2021, Patterson, 2023). In applied settings (teams, healthcare, classrooms), certain nonverbal configurations correlate with engagement and empathy judgments, enabling practitioners to sense the unspoken and act on it if necessary (Paneth et al., 2024). Our results across affective contexts support this view.

5) Narrative Persuasion in an Age of Abundance

When attention is limited, stories are more persuasive by facilitating processing fluency and decreasing counter-arguing. Experimental research demonstrates greater comprehension of stories than non-narratives, with fluency as a mediator (Bullock et al., 2021). In prosocial and consumer domains, influence is also further predicted by the interaction of framing with narrative design (Carfora et al., 2021).

6) Conversational Agility as Adaptive Mastery

Agility is the ultimate meta-skill to ensure alignment across these dimensions such as message form, relational stance, turn-taking, nonverbal congruence, and framing elements adjust on-the-fly to changing situational cues and constraints. Cross-cultural and professional education bodies endorse .

competence measures which represent flexible, transferable skill sets that can be applied across discrete contexts (Beltrán-Véliz et al., 2024; Sancho-Cantus et al., 2024).

4. Conclusion

This model presented here consolidates six interdependent facets of competence in communication: tactical verbal acumen, relational credibility, dialogue mechanics, nonverbal decoding, narrative impact and conversational nimbleness. These dimensions together indicate a holistic model - one that goes beyond isolated skill areas and one that centers on systemic communicative competence.

Practically, this model invites educators to embed experiential, reflective and dialogue-rich modules such as simulations, peer feedback, narrative-based tasks and cross-cultural group work thus enabling learners to internalize not only how to craft messages, but also how to orchestrate trust, adapt in real time, decode nonverbal cues and tell persuasive stories. Organizations, likewise, can adopt this model for leadership training, cross-cultural transition programs and communication benchmarking across roles.

In doing so, both academic practitioners and corporate trainers move away from isolated competencies toward an integrated, adaptive, and contextually grounded communication architecture, one that is increasingly indispensable in the era of hybrid work, digital interaction and heightened stakeholder complexity.

5. Future Research and Limitations

Although this conceptual construction points out six connected dimensions of communication competence, empirical research still needs to confirm the interactions among relationships inherent in these competencies and how they change according to specific settings, especially virtual, cross-cultural, and AI-mediated contexts. Mixed-method approaches which integrate linguistic, behavioral and psychometric data would lead to a finer grained understanding of the dynamic interplay between conversational agility and trust in this process.

In addition, longitudinal studies need to consider the development of such competencies across professional pathways or under cultural conditions of learning. This review is limited to the latest empirical literature (through 2021–2025) as well as English language sources that may not capture regional or multilingual nuances. Further development that includes non-Western traditions of dialogue, emotional expression, and collective communication ethics would enhance the global nature of this framework.

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Vision of IUM

The ultimate aim of IUM is to set a new horizon for Islamic higher education to serve the people of the Maldives and the Ummah. The University intends to transform into a centre of higher education excellence by upholding the Article 10 of the Constitution of the Republic of Maldives which states that:

- The religion of the state of the Maldives is Islam. Islam shall be the basis of all the laws of the Maldives.
- No law contrary to any tenet of Islam shall be enacted in the Maldives.

FAITH-BASED MENTAL HEALTH EDUCATION, ISLAMIC PSYCHOLOGICAL PRINCIPLES, AND ADOLESCENT WELL-BEING IN MALDIVIAN SCHOOLS

Aishath Villinee (IUM009211),
PhD in Management and Leadership
Kulliyyah of Economics and Management Studies

1. Introduction

The increasing incidence of adolescent mental health crises worldwide has led to greater demands placed on the school systems of providing successful psychological education. Adolescents in the Maldives face the challenge of learning and academic pressure as well as cyberbullying, changing perceptions in family structures and culture, including new, shifting family expectations and cultural norms. WHO (2021) considers youth in small island states as being particularly at risk because of socio-economic insecurity and limited access to mental health services.

Despite this immediacy, Maldivian schools are mostly dependent upon Western psychological frameworks that are often separated from the country's Islamic identity. Such disconnection does not only decrease engagement and increases resistance but also fuels perceptions that psychological support has a conflict with spiritual beliefs and values. Islamic psychology, on the other hand, provides a culturally appropriate model with roots in Qur'anic anthropology, prophetic behaviour, and moral psychology. It is suggested that when psychological concepts are brought to Muslim adolescents with their traditional Islamic perspective they understand, internalise and use them more effectively (Haque et al., 2016).

This paper argues that the introduction of Islamic psychological principles in school-based mental health education is culturally appropriate, spiritually grounded and developmentally sensitive as a basis for further improving teenager's well-being in theMaldives.

1.1. Problem Background

The Maldives faces many challenges regarding mental health, including high academic demands on adolescents (school and career), social media pressures, bullying in school, family transitions, and economic uncertainties. Many young people experience difficulty in emotional regulation, anxiety, and forming identity, but mental illness is still highly stigmatized. Much like the patterns seen around other Muslim communities, emotional struggles are often seen from a religious perspective, as a manifestation of being weak in faith or spiritually failing (Sargeant & Yoxall, 2023).

As a result, many teenagers put their feelings on hold or wait to reach out for help. Even parents, averse to adopting secular psychological material, don't want them lest the materials conflict with religious teachings. Islamic Studies curricula, meanwhile, tend to emphasize learning about symbolism and the ritual aspects of the faith but do not cover emotional literacy, self-regulation, or adolescent development. This gap results in a lack of pedagogical opportunities in which adolescents can develop culturally relevant explanations for psychological experiences.

Interventions based on the Qur'an have been shown to improve coping, emotional stability, and hope among Islamic youth (Owens et al., 2023). If embedded in the school programs such frameworks could offer the cultural and spiritual coherence required to improve mental health outcomes.

1.2. Research objectives

The purpose of this study is to create a culturally-informed conceptual framework to harmonize Islamic psychological approach to mental health education for Maldivian adolescents in schools. Specifically, the study seeks to:

1. Examine how faith-based educational content supports adolescents' emotional, cognitive, and spiritual development.
2. Analyze the mediating roles of key Islamic virtues—sabr, tawakkul, and shukr—in shaping positive psychological outcomes.
3. Explore how culturally aligned instructional practices can enhance emotional literacy, resilience, coping capacity, and identity coherence among Maldivian youth.

1.3. Problem Background

Research questions

The central question of this study is:

1. In the Maldivian school context, how does the introduction of faith-based mental health education influence adolescents' understanding of key psychological concepts?
2. What mediating roles do Islamic psychological principles—sabr, tawakkul, shukr, ihsan, and tazkiyah—play in transforming faith-based instruction into emotional and behavioural competencies?
3. In what ways can culturally relevant Islamic mental health orientations promote improved psychological wellbeing, emotion regulation, and identity development among Maldivian adolescents?

2. Literature Review

Faith-based mental health education combines psychological concepts with religious values to increase cultural resonance and internalisation. Such an approach is particularly effective in Muslim-majority contexts where identity, morality, and the expression of emotions are deeply influenced by Islamic teachings. Haque et al. (2016) insist that psychological instruction framed within Islamic epistemology reinforces understanding, reduces resistance, and fosters meaningful engagement among Muslim youth. It is particularly pertinent in the Maldives where Western-derived mental health content may appear culturally disconnected. Qur'anic teachings emphasising compassion, balance, patience, and trust in God naturally complement psychological themes such as emotional regulation, resilience, and cognitive reframing.

The arrival of Islamic psychology as an academic discipline lends itself to a comprehensive treatment of mental health from an Islamic perspective. Islamic psychology considers the human being in the interrelated dimensions of self, heart, and spirit and provides a holistic view of human action, as well as the emotional and spiritual development (Rothman & Coyle, 2018). This framework resonates with contemporary holistic models of mental health which take into consideration identity, purpose and meaning-making. Terblanche and Abrahams (2024) also highlight how Maqāṣid al-Sharī'ah the higher objectives of Islamic law align with psychological well-being by prioritising the protection of intellect, self, and faith.

Islamic psychological principles patience, trust in God, gratitude, moral excellence, and self-purification are central to this study. These virtues work as cognitive, emotional, and behavioral regulators. Cucchi (2022) indicates the adaptation of Islamic constructs, such as surrender, gratitude, and acceptance to counseling improves emotional resilience and promotes adaptive coping. In the same way, gratitude practices have been shown in an experimental context related to heightened emotional stability and mental well-being (Graça & Brandão, 2024). These principles are, in other words, the internal mechanisms for the integration of faith-bound learning into positive psychological outcomes.

Intensive mental health interventions are based on the Qur'an and provide more empirical endorsement for the psychological worth of Islamic doctrine. Owens et al. (2023) found that Qur'an-focused therapies decrease anxiety and enhance emotional coping and provide optimism for Muslims. These types of interventions draw on spiritual narratives to normalize emotional struggles and facilitate meaning-making, integral skills for adolescents negotiating identity development. Spiritual coping generally related to life satisfaction, emotion regulation and resilience from a number of ethnic backgrounds (Graça & Brandão, 2024) is evidence of the universalness of faith-based psychological constructs.

In the Maldives, the infusing of these beliefs and constructs within school textbooks fills the void dividing religious doctrine and psychological science and has the potential to diminish stigma and provide adolescents with culturally relevant tools. However, Islamic mental health education for adolescents is still largely conceptual, with limited practical integration into school settings (Rosmalina et al., 2023). Therefore, these gaps justify the need for a structurally-based, culturally aligned model.

2.1. Existing Research and Identified Gaps

Islamic psychology research provides strong conceptual foundations for understanding emotional, cognitive, and spiritual development within an Islamic worldview. Models of the nafs, qalb, and ruh offer a multidimensional understanding of human behaviour (Rothman & Coyle, 2018). Yet several gaps remain.

1. Theory–practice gap

Most of the Islamic psychology literature is still conceptual with limited use in an educational setting (Terblanche & Abrahams, 2024).

2. Fragmented educational domains

Islamic Studies and mental health education are often delivered in separate tracks, leaving adolescents without an integrated, faith-aligned psychological learning framework (Rosmalina et al., 2023).

3. Mediating role under-researched

Very few studies analyze how Islamic virtues convert faith-based learning into psychological outcomes.

4. Lack of Maldives-specific research

The studies about Islamic psychology in Maldivian schools are extremely limited.

5. Stigma remains prevalent

Common misperceptions about emotional distress remain throughout Muslim societies (Sargeant & Yoxall, 2023).

These gaps justify the need for a new conceptual model tailored to the Maldivian context.

3. Research Methodology

This study adopts a qualitative conceptual design, consistent with recent Islamic psychology scholarship that emphasises theory-building within culturally specific contexts (Sargeant & Yoxall, 2023). The methodology for this study unfolds in three parts. First, it involves an integrative review of peer-reviewed scholarship that discusses Islamic mental health education, adolescent well-being, and interventions grounded in Qur'anic teachings. Second, the study brings together and interprets key Islamic psychological concepts including sabr (patience), tawakkul (trust in Allah), and shukr (gratitude) to show how they relate to students' emotional and spiritual development. Third, based on these insights, it proposes a conceptual model designed specifically for the realities and needs of Maldivian schools. This non-empirical design enables the systematic organisation of evidence to propose mechanisms linking faith-based education with adolescent well-being (Graça & Brandão, 2024).

3.1. Proposed Conceptual Framework

The suggested conceptual model considers faith-based mental health education as the predominant input for shaping adolescents' perspective about psychological ideas. In a culture such as that of the Maldives, where Islam serves as the basis for personal and communal identity, mental health content that reflects Islamic teachings naturally resonates with students. Faith-based education draws on Qur'anic guidance, prophetic behavioural models, and Islamic ethical principles to help youth navigate emotional experiences that may seem alienated from their faith.

At the heart of the model is the role of Islamic psychological principles as mediators. These principles sabr, tawakkul, shukr, ihsan, and tazkiyah act as psychological mechanisms that translate faith-based learning into concrete emotional and behavioural outcomes. For example, sabr supports distress tolerance and resilience, while tawakkul reframes uncertainty in a way that alleviates anxiety (Cucchi, 2022). Shukr strengthens positive cognition and emotional stability (Graça & Brandão, 2024), and tazkiyah promotes reflective self-regulation and behavioural discipline. These virtues serve as internal filters through which adolescents interpret challenges, regulate emotions, and make ethical decisions.

The last component of the model is adolescent well-being, in this case multidimensional outcome that includes emotional stability, social functioning, moral development and spiritual fulfilment. Effective youth well-being frameworks, according to WHO (2021), must incorporate coping, identity, and meaning-making. When adolescents exercise Islamic virtues in daily life, coping mechanisms become more effective; emotionally integrated and coherent identities emerge in adolescents, which will allow for better emotional balance and a more stable sense of who they are. Therefore, the model offers a culturally embedded causal pathway:

Faith-Based Education → Islamic Psychological Principles → Adolescent Well-Being

This framework provides a structured foundation for designing culturally aligned mental health interventions in Maldivian schools.

4. Discussion

Incorporating Islamic psychology into school-based mental health education in the Maldives has several advantages. It helps for two main reasons. First, it is more culturally acceptable. Psychological concepts are more likely to be more appealing to adolescents when content is consistent with culturally well-developed values and beliefs. When you have faith-aligned instruction, you will likely not face resistance and this is going to promote real emotional skill uptake (Haque et al., 2016).

The second reason for this approach is its explicit focus on stigma reduction. For many Maldivians, emotional hardship is seen as a sign of insufficient faith or moral failure. Educators can normalize emotional distress through telling the stories in the Qur'ān of prophets who endured fear, grief and hardship. Such Qur'an-centred interventions have been shown to mitigate anxiety and fortify coping among Muslims (Owens et al., 2023), making it useful for school-based programs.

Thirdly, the inclusion of Islamic virtues enhances emotional literacy. Things like patience, contentment, and trust in God provide adolescents with ways to express their inner experiences in terms that they'll be more familiar with. This helps them recognize, express, and regulate feelings essential building blocks of mental health.

Fourth, this approach strengthens students' emotional resilience in ways that feel both authentic and practical. Many Islamic psychological concepts closely resemble techniques used in modern therapeutic practice sabr encourages distress tolerance, tawakkul supports a healthier form of cognitive reframing, and shukr mirrors gratitude-based interventions that have been shown to enhance emotional well-being (Graça & Brandão, 2024). When these virtues are integrated into everyday learning and support systems, they help students cope more effectively with the pressures of academic life and the social challenges they face.

Fifth, faith-based mental health education increases identity coherence. The integration of school psychological curriculum with their religious values is at times difficult for adolescents. By integrating mental health education with Islamic worldviews, we facilitate holistic identity development, as well as diminish inner conflict.

Finally, integrating Islamic psychology helps build genuine community trust by narrowing the gap between home and school environments. When mental health initiatives are framed within familiar Islamic ethical principles, parents are far more willing to engage and support them. This shared moral grounding not only strengthens social cohesion but also increases the long-term sustainability of school-based mental health programmes.

5. Conclusion

This article describes a culturally based conceptual model that connects faith-informed youth mental health education, Islamic psychological theory, and adolescent well-being in the Maldivian school system. In a culture where Islamic norms are at the core of identity, meaning, and moral orientations, mental health models should be based upon the realities of the teenager's daily life. Western psychological models, though valuable, cannot fully address the spiritual and cultural dimensions of Maldivian youth development.

The proposed framework demonstrates how faith-based instruction provides the foundational knowledge through which adolescents understand psychological concepts. Islamic psychological principles then function as mediators that transform this knowledge into emotional competencies, behaviour regulation, and resilience. Empirical research supports the psychological value of these virtues—gratitude (shukr), patience (sabr), trust in God (tawakkul), and self-purification (tazkiyah)—all of which contribute to emotional stability and cognitive well-being (Cucchi, 2022, Graça & Brandão, 2024).

In addition, this framework can help reduce stigma and promote trust between family members as well as help-seeking behaviour as emotional difficulties are portrayed through a compassionate Islamic lens. It also promotes coherence of identity that will facilitate integration of spiritual and psychological development in the adolescent. However, this model needs empirical research to test in Maldivian schools. Future research, nonetheless, might investigate student success, teacher readiness, curriculum integration, and any consequences for long-term well-being. Pilot projects in school settings, qualitative studies with adolescents, and mixed-methods evaluations can help us understand the situation.

The Maldives has a unique chance to be a leader in culturally centered mental health education. Through combining Islamic psychological principles with contemporary psychological insights, the nation can contribute toward a good overall human development pattern among the teens and can respond to mental health issues in the way that resonates culturally and spiritually.

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TESTIMONIAL

Shirmeena Faheem
Masters of Arts in TESOL (Teaching English to Speakers of Other Languages)
Faculty of Education

My journey through the Master's program in TESOL at the Islamic University of Maldives has been truly rewarding. The lecturers provided valuable lectures that enriched my learning experience and supported my growth as an educator.

I am thankful to the Dean for her helpful assistance and guidance whenever needed. Her approachable nature and timely support gave me confidence throughout the program. The university's facilities and resources, including access to a well-stocked library and digital platforms, created a supportive environment for study and research, making academic tasks easier and more enjoyable.

Completing my Master's at IUM has strengthened my professional skills and confidence. I would gladly encourage anyone seeking quality education and a welcoming academic community to consider IUM, as it offers both academic excellence and a nurturing space for personal and professional development

HIGHLIGHTS OF BULLETIN

Proofreading the Articles

Proofreading the Articles

Bulletin Team Meeting

Assisting Article Writers

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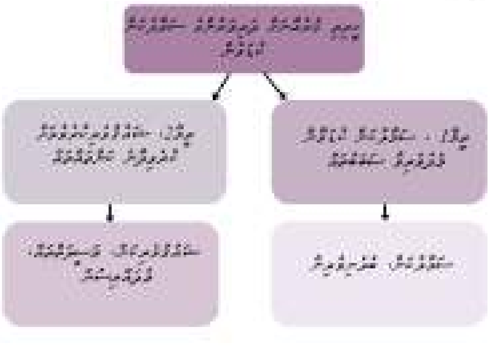

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الآخر ، وهو أفقههما : أجل ، يا رسول الله ! فاقض بيننا بكتاب الله وأذن لي أن أتكلم قال : " تكلم " فقال : إن ابني كان عسيفا على هذا ، فزنى بامرأته ، فأخبروني أن على ابني الرجم ، فافتديت منه بمائة شاة وبجارية لي ، ثم إني سألت أهل العلم فأخبروني : أن ما على ابني جلد مائة وتغريب عام ، وأخبروني أنما الرجم على امرأته ، فقال رسول الله : " أما والذي نفسي بيده لأقضين بينكما بكتاب الله ، أما غنمك وجاريتك فرد عليك " ، وجلد ابنه مائة ، وغربه عاما ، وأمر أنيسا الأسلمي أن يأتي امرأة الآخر ، فإن اعترفت ، رجمها ، فاعترفت ، فرجمها (رواه البخاري، رقم 6827) (ومسلم، رقم 1697). [illegible]

[illegible] لأقضين بينكما بكتاب الله [illegible]

[illegible] "أن بني إسرائيل كانوا إذا سرق فيهم الشريف تركوه وإذا سرق الوضيع قطعوه، والذي نفسي بيده لو أن فاطمة بنت محمد سرقت لقطعتها" (صحيح البخاري، رقم 3475) [illegible]

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[illegible] عن أبي هريرة وزيد بن خالد الجهني ؛ أنهما أخبراه أن رجلين اختصما إلى رسول الله صلى الله عليه وسلم فقال أحدهما : يا رسول الله ! اقض بيننا بكتاب الله . وقال

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الخاتمة

بعد استعراض تاريخ السجن، وحكمه الشرعي، وتطوره عبر الحضارات والأنظمة القانونية المختلفة، يتبيّن أن السجن في الشريعة الإسلامية ليس عقوبة أصلية محددة بذاتها، بل وسيلة تُستخدم عند الحاجة لحماية المجتمع وضبط الأمن، وتحقيق العدل، وأن الأصل في الشريعة هو الردع السريع والعقوبات المحددة. كما يظهر أن التطور التاريخي للسجون أثّر في تشكيل السجن الحديث، وأن النموذج الإسلامي يملك رؤية إنسانية إصلاحية متميزة قادرة على الإسهام في إصلاح الأنظمة العقابية المعاصرة.

النتائج: يمكن تلخيص أهم النتائج فيما يأتي:

1. السجن لم يكن في بداياته عقوبة مستقلة في الحضارات القديمة، بل تحول تدريجيًا إلى عقوبة أساسية في العصر الحديث.
2. الشريعة الإسلامية لا تجعل السجن عقوبة أصلية إلا في مواضع محدودة، وإنما تجعله إجراء تحفظيًا يحقق مصلحة المجتمع.
3. أن مفهوم السجن في الإسلام يقوم على الإصلاح والتهذيب لا على الإذلال أو الانتقام.
4. أن السجون في التاريخ الإسلامي شهدت تطورًا ملحوظًا، وارتبطت دائمًا بالنظام القضائي وحقوق الإنسان في الإسلام.
5. أن النموذج الغربي الحديث للسجون أصبح يعاني من مشكلات كبيرة (التكدس – العنف – غياب التأهيل).
6. أن المقاصد الشرعية توفر إطارًا متوازنًا يجعل السجن وسيلة للإصلاح وليس أداة للعقاب الشديد.
7. وجود حاجة ملحة لإعادة النظر في تشريعات السجون في الدول الإسلامية لتكون أقرب إلى النموذج الإسلامي الذي يوازن بين الأمن والرحمة.

التوصيات

1. إعادة صياغة التشريعات العقابية في الدول الإسلامية بما ينسجم مع مقاصد الشريعة.
2. إعادة تأهيل السجون لتصبح مؤسسات إصلاحية تعليمية وبرامجية.
3. تعزيز برامج التربية الدينية، والتعليم المهني، والدعم النفسي للنزلاء.
4. مراجعة «عقوبة السجن» وتقليل الاعتماد عليها في الجرائم البسيطة واستبدالها ببدائل عقابية (العمل للصالح العام، الغرامة، برامج الإصلاح).
5. الاهتمام بتطوير حقوق السجين وفق مبادئ الشريعة والاتفاقيات الإنسانية.
6. إنشاء مراكز بحثية متخصصة في القضاء الجنائي الإسلامي وتطوير العقوبات البديلة.
7. ربط السجون بالجامعات ومؤسسات التدريب لتأهيل السجناء قبل الإفراج.

المقترحات (للبحوث المستقبلية)

1. دراسة مقارنة بين عقوبة السجن والعقوبات البديلة في الشريعة والنظم الحديثة.
2. بحث تطور حقوق السجناء في الفقه الإسلامي ومقارنتها بالاتفاقيات الدولية.
3. تحليل سياسات السجون في دولة إسلامية محددة (كحالة دراسية).
4. دراسة نقدية لموقف الفكر الغربي من السجن في ضوء مقاصد الشريعة.
5. بحث أثر التكنولوجيا الحديثة في تطوير السجون وبدائل العقوبات.
6. إعداد مشروع تشريعي نموذجي لقانون السجون الإسلامي المعاصر.

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المنهج المستخدم

يعتمد البحث على ثلاثة مناهج متكاملة:

1. المنهج التاريخي:

يُستخدم لتتبع نشأة السجن وتطوره عبر الحضارات وصولاً إلى التاريخ الإسلامي.

أسباب اختياره: ضرورة فهم جذور السجن وتحولاته عبر الزمن.

تطبيقه: بجمع وتحليل المصادر التاريخية المتعلقة بالسجون في العصور المختلفة وربطها بالواقع المعاصر.

2. المنهج الفقهي التحليلي:

يهدف إلى بيان الحكم الشرعي للسجن، والحبس من خلال الأدلة، وأقوال الفقهاء.

أسباب اختياره: لأن السجن مسألة اجتهادية تحتاج إلى تحليل النصوص، وترجيح الراجح وفق مقاصد الشريعة.

تطبيقه: بجمع الأدلة الشرعية، وعرض الأقوال، ومناقشتها، وتحليل علل الأحكام، وضوابطها.

3. المنهج الوصفي التحليلي المقارن:

يُستخدم لدراسة واقع السجون، وتشريعاتها الحديثة، ومقارنتها بالنموذج الإسلامي.

أسباب اختياره: لأن البحث يتناول تطور السجن، ووظائفه في العصر الحديث، ويتطلب مقارنة بين الرؤية الشرعية، والقانونية.

تطبيقه: بوصف الأنظمة المعاصرة، وتحليلها، ثم مقارنتها بالمنظور الإسلامي؛ لإبراز أوجه الاتفاق، والاختلاف.

الدراسات السابقة

هناك العديد من الدراسات والكتابات حول السجن وعقوبته ، من أهمها :-

1. أحكام السجن والحبس في الفقه الإسلامي والتشريعات القانونية . المؤلف جاسم كاظم عبدالله جاسم – مجلة كلية الدراسات الإسلامية - قسم أصول الفقه، الهيئة العامة للتعليم التطبيقي والتدريب، الكويت، إصدار يوليو 2021م، العدد:4.
2. السجن في الإسلام تهذيب وإصلاح وحفظ لكرامة الإنسان – مجلة الفرقان - مجلة إسلامية أسبوعية تصدر عن جمعية إحياء التراث الإسلامي-الكويت – وائل رمضان، العدد: 1264.
3. الانضباط والعقاب: ولادة السجن - المؤلف: ميشيل فوكو الناشر : باريس، فرنسا= الطبعة الأولى 1975م) ويعتبر الكتاب من أهم الدراسات حول تاريخ العقاب وتحول السجون إلى أداة للرقابة، والانضباط.

- السجون: دراسة اجتماعية - المؤلف: محمود شريف بسيوني ، الناشر القاهرة، ط. امصر، 1993م ويقدم الكتاب تحليلاً معمقًا عن السجون من منظور اجتماعي وقانوني، مع التركيز على السجون في العالم العربي.
- السجن وموجباته في الشريعة الإسلامية تأليف الدكتور محمد بن عبد الله الجريوي . الناشر: وزارة التعليم العالي بالمملكة العربية السعودية بسلسلة نشر الرسائل الجامعية (4) 1/3 . وهذا الكتاب من أوسع ما كتب في الموضوع فيما أعلم.

الفجوة البحثية: على الرغم من وجود دراسات عديدة حول السجن من جوانب فقهية أو اجتماعية أو تاريخية، فإنها لم تقدم معالجة شاملة ومتكاملة تجمع بين تاريخه، وحكمه الشرعي، وتطوره في إطار واحد. فالكتابات الفقهية ركزت على الحكم الشرعي دون التتبع التاريخي أو التطور القانوني، بينما ركزت الدراسات الاجتماعية (مثل بسيوني) على الواقع المعاصر دون التأصيل الشرعي. أما الدراسات الفلسفية التاريخية (مثل فوكو) فقد تناولت تطور السجن في الغرب فقط، دون ربطه بالشريعة أو المقاصد. كما لم تُعالج أي دراسة تطور السجن داخل الحضارة الإسلامية عبر العصور، ولا المقارنة بين تصور الإسلام للسجن وبين التحولات الحديثة في العقوبات.

وبذلك تظهر فجوة واضحة تتمثل في غياب دراسة تجمع بين المحاور الثلاثة: (التاريخ – الحكم – التطور)، وتربط بين الرؤية الشرعية والمنظور التاريخي والاجتماعي والفلسفي للسجن، وهو ما يسعى إليه عنوان البحث المقترح

خطة البحث

تقسم هذا البحث إلى مقدمة، وستة مباحث، وخاتمة، وقائمة مراجع، والفهرس.

المقدمة: واشتملت على العنوان، والإشكالية، والأهمية، والأهداف، والمنهج، والدراسات السابقة، وخطة الدراسة.

المبحث الأول: بعنوان: تعريف السجن.

المبحث الثاني: بعنوان: تاريخ السجن

المبحث الثالث: بعنوان: السجن في الحضارات القديمة

المبحث الرابع: بعنوان: الحبس في العصر الجاهلي

المبحث الخامس: بعنوان: الحبس في الإسلام

المبحث السادس: بعنوان: أهم السجون المشهورة في دول أوربا وأمريكا

الخاتمة: واشتملت على أهم النتائج والتوصيات والمقترحات.

قائمة المراجع.

الفهرس.

السَّجْنُ
تَارِيخُهُ – حُكْمُهُ – تَطَوُّرُهُ

عبد الله بن محمد إبراهيم (IUM009237)
طالب دكتوراة في الفقه وأصوله
كلية معارف الوحي والعلوم الإنسانية

الحمد لله الذي أنزل لتطبيق شريعته الحديد والميزان، والصلاة والسلام على محمد المبعوث بالحكمة والقرآن، وعلى آله وصحبه والتابعين بنهجهم شريعة الرحمن. أما بعد:

يعدّ السجن من أقدم الوسائل التي استخدمتها المجتمعات لفرض النظام وتحقيق الردع، وقد تباينت وظائفه عبر العصور بين التأديب والحماية والانتقام السياسي. فمنذ الحضارات القديمة، عُرف السجن بوصفه أداة تُوظَّف لردع المخالفين وحماية السلطة القائمة، ثم تطورت صورته في الأنظمة الحديثة ليصبح عقوبة رئيسية تُطبَّق على طيف واسع من الجرائم، في الوقت الذي تحوّل فيه في بعض الدول إلى وسيلة للضغط السياسي أو إسكات المعارضين. ومع بروز المنظّمات الحقوقية المعاصرة، تعالت الدعوات إلى إعادة النظر في فلسفة السجن ووظيفته، وإلى جعله مؤسسة إصلاحية تحترم كرامة الإنسان وتحافظ على حقه في إعادة الاندماج.

ومع هذا التباين الكبير في الأهداف، والصور والممارسات، يبرز السؤال الجوهري الذي يوجّه هذا البحث: كيف تطوّر مفهوم السجن بين جذوره التاريخية، والرؤية الشرعية الإسلامية، والأنظمة الحديثة؟ وهل ما يزال السجن يحقق الغاية التي وُضع من أجلها؟

ومن هنا تتأكد أهمية هذا العنوان؛ لأنه يجمع بين ثلاثة محاور غالبًا ما درست منفصلة: تاريخ السجن، حكمه الشرعي، وتطوره المعاصر. فجمْع هذه المحاور في إطار واحد يسمح برؤية شاملة تمكّن من فهم الظاهرة في أبعادها المتكاملة، وتُسهم في تقييم موقع السجن بين العقوبات المعاصرة، ومدى توافقه مع مقاصد الشريعة ومتطلبات العدالة الحديثة.

مشكلة البحث: تنحصر مشكلة هذا البحث في التساؤل الرئيس الآتي
:

- ما طبيعة تطوّر مفهوم السجن من وسيلة عقابية وانتقامية إلى مؤسسة إصلاحية وتربوية في ضوء الرؤية الإسلامية والواقع المعاصر؟

ويتفرع من هذا السؤال عدد من الأسئلة الفرعية، منها:

- ما الأسس التاريخية لنشأة السجن وتطوره عبر العصور؟
- كيف نظر الإسلام إلى السجن بوصفه وسيلة للتأديب والإصلاح؟
- ما الفروق الجوهرية بين مفهوم السجن في الشريعة الإسلامية ومفهومه في النظم الوضعية الحديثة؟
- كيف يمكن تحويل السجون المعاصرة إلى مؤسسات تربوية وتعليمية تحقق مقاصد العدالة والإصلاح في ضوء الشريعة؟

أهمية البحث:

تنبع أهمية هذا البحث من كونه يتناول موضوعًا دقيقًا يجمع بين البُعد الشرعي، والإنساني، والاجتماعي، ويتصل بمفهوم العدالة في الإسلام، وممارساتها المعاصرة، وتتجلى هذه الأهمية في الجوانب الآتية:

1. الكشف عن تطوّر مفهوم السجن ونشأته التاريخية باعتباره وسيلة تأديبية عالمية، مع تبيين خصوصية الرؤية الإسلامية في ضبطه، وتوجيهه.
2. بيان الحكم الشرعي لمبدأ السجن في الإسلام، والتمييز بين ما هو مشروع تأديبيًا وما هو مُحدث دخيل على النظام الإسلامي.
3. إبراز الأبعاد الإنسانية، والاجتماعية المرتبطة بالسجن، من حيث المعاناة، والآثار النفسية، والمجتمعية التي تمس كرامة الإنسان.
4. تقويم واقع السجون في ضوء مقاصد الشريعة، واقتراح بدائل إصلاحية تحقق الردع، والعدالة دون إخلال بالكرامة الإنسانية.

أهداف البحث:

- بيان مفهوم السجن في الإسلام، وتطوره التاريخي، ومقارنته بالنظم الوضعية.
- إبراز عناية الشريعة الإسلامية بكرامة الإنسان حتى في حال العقوبة.
- تحليل مبدأ الحبس في الإسلام، وبيان تميّزه عن فكرة السجن الحديثة الدخيلة.

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(لَيسَ العِلمُ مَا حُفِظ، إنَّما العِلمُ مَا نَفَعَ)
الشافعيُ رحمهُ الله

[illegible]

[illegible]

الحمد لله- والصلاة والسلام على رسول الله -

[illegible]

2. القانون تضمّن مسائل تحتاج:

- تخصيصًا: نفقة المعتدّة، نفقة الأبوين.
- تفصيلاً: حالات انتقال الولاية والفسخ.
- تقييدًا: عدة الرجعية.

3. لم يتناول القانون أبوابًا مهمة: المواريث، الرضاع، الخطبة، حقوق الزوجين، والحقوق غير المالية للأولاد.

4. لا توجد إضافات فقهية جديدة بعد صدوره، والتعديلات كانت إجرائية فقط.

ثانيًا: التوصيات

أ) توصيات للجهات التشريعية:

- تعديل المواد المخالفة للشريعة مثل اشتراط موافقة المرأة على الطلاق.
- مراجعة المواد المُعمّمة كنفقة المعتدة، والتفريق بين الرجعية والبائن.
- توضيح المواد المُجملة مثل حالات الفسخ غير المبيّنة.
- تقييد المواد المطلقة كتحديد عدة المطلقة رجعيًا.
- إضافة ما يلزم لقانون العائلة مثل المواريث وحقوق الطفل.
- إدراج الرضاعة والخطبة بنصوص واضحة.
- بيان الأركان والشروط والواجبات منعًا للإطلاق والعموم المؤديين لاختلاف التطبيق.

ب) توصيات للباحثين:

- دراسة القوانين دراسة فقهية مقارنة لضبط موافقتها للشريعة وفق الدستور.
- بحث أثر القوانين الوضعية على التشريعات المالديفية.

ثالثًا: المقترحات

- مراجعة المواد المخالفة للفقه الإسلامي لتصحيحها بما يوافق أحكام الشريعة.
- إضافة الأبواب الناقصة في قانون العائلة: المواريث، الرضاع، الخطبة، حقوق الزوجين، والحقوق غير المالية للأولاد.
- تحديد المرجعية الفقهية للقانون أو بيان مصادره الفقهية في هامش المواد.
- تقييد المواد المطلقة وتفصيل المجملة، خصوصًا: عدة الرجعية، حالات انتقال الولاية، وحالات الفسخ.
- تخصيص المواد العامة مثل نفقة المعتدة ونفقة الأبوين بما يوافق التفصيل الفقهي.
- تطوير لائحة تنفيذية توضح آليات التطبيق ومسؤوليات المحاكم.
- إعداد دليل قضائي يعين القضاة على تطبيق المواد بما يوافق الفقه الإسلامي.
- إجراء مراجعة دورية للقانون كل خمس سنوات لضبط المستجدات الاجتماعية والفقهية.
- توسيع التدريب الشرعي والقانوني للقضاة والمأذونين لتعزيز توحيد التطبيق.
- تعزيز التعاون بين وزارة العدل والمجلس الإسلامي لضمان توافق القوانين مع الشريعة.

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3. إبراز العلاقة بين القانون المالديفي والفقه الإسلامي، وبيان المصدر الذي استُمدّ منه القانون.

4. أن تكون هذه الدراسة مُعينة لارتقاء مواد القانون، ومُعينة كذلك لطلاب الشريعة والقانون، والمحامين، والقضاة، وغيرهم من المهتمّين بقانون العائلة المالديفي.

الدراسات السابقة:

بعد مراجعة الرسائل، والدراسات المتعلقة بقانون العائلة، لم تُسجّل أي دراسة فقهية تناولت قانون العائلة في المالديف بشكل مباشر. ومن بين الدراسات الموجودة، تم العثور على دراسة تناولت حقوق الطفل في القانون المالديفي، بعنوان:

حقوق الطفل في القانون المالديفي: دراسة تقويمية في ضوء الفقه الإسلامي، علي رشيد بن محمد علي، بحث تكميلي لنيل درجة الماجستير في علوم الوحي والتراث (قسم الفقه وأصول الفقه)، كلية معارف الوحي والعلوم الإنسانية، الجامعة الإسلامية العالمية – ماليزيا، 2006م.

الفجوة البحثية:

تشير هذه المراجعة إلى غياب الدراسات التي تتناول قانون العائلة في دولة المالديف من منظور فقهي وتحليلي مقارنة بأحكام الفقه الإسلامي، مما يبرز الحاجة إلى إجراء دراسة مقارنة شاملة توضح مدى توافق أو اختلاف مواد القانون مع المبادئ الفقهية الإسلامية.

المنهج المستخدم

في هذا البحث تم اعتماد المنهج الاستقرائي التحليلي المقارن، وهو منهج يقوم على جمع البيانات، والنصوص القانونية، والفقهية، وتحليلها للوصول إلى استنتاجات واضحة حول الموضوع محل الدراسة.

أسباب اختيار المنهج:

- القدرة على استقراء نصوص المواد القانونية ومقارنة محتواها مع أحكام الفقه الإسلامي.
- ملاءمته لدراسة تطور الأحكام القانونية ومطابقتها للمذاهب الفقهية.
- تمكين الباحث من التوصل إلى استنتاجات موضوعية ومدعومة بالتحليل والمقارنة.

طريقة التطبيق:

1. استقراء نصوص المواد القانونية وتحليل صياغتها؛ لاستخلاص المسائل الفقهية المتعلقة بها.
2. دراسة المسائل المستخلصة بالرجوع إلى كتب الفقهاء، مع ذكر المذهب الذي توافقه المادة دون التطرق لسرد الأدلة التفصيلية.
3. استخلاص النتائج بمقارنة نص المادة مع أحكام الفقه الإسلامي، مع بيان وجه الموافقة أو المخالفة وسبب الترجيح في المسائل محل الدراسة، مع الالتزام بالموضوعية والتوازن في المقارنة.

خطة الدراسة:

قُسمت هذه الدراسة إلى: مقدمة، وتمهيد، وأربعة فصول، وخاتمة، وقائمة مصادر ومراجع، والفهرس.

المقدمة: اشتملت على مدخل للموضوع، ومشكلة البحث، وأهدافه، وبيان أهميته، وحدوده، والمنهج المستخدم فيه، وخطة البحث.

التمهيد: اشتمل على نبذة تعريفية بجزر المالديف، ودستورها وقانون العائلة.

والفصول الأربعة هي: أحكام النكاح، وأحكام الفرقة وما يتعلق بها، وأحكام النفقة والحضانة، وأحكام المسائل المتفرقة في قانون العائلة والفقه الإسلامي. وكل فصل قسّمته إلى مباحث، وقسمت المباحث إلى مطالب، ثم ذكرت المواد التي يشملها عنوان كل مطلب، واستقرأت نص المادة، وحللته لبيان تطور المادة، واستخراج المسائل الفقهية، ثم درست المسائل دراسة تأصيلية، ذكرت فيها المذهب أو المذاهب الفقهية التي توافقها المادة، ثم قارنت ما وصلت إليه في المسألة المدروسة بالمادة، وذكرت موافقة المادة أو مخالفتها لها.

الخاتمة: اشتملت على أهم النتائج، والتوصيات، والمقترحات، ثم قائمة المصادر، والمراجع، الفهارس.

الخاتمة

وتشتمل على أهم النتائج، والتوصيات، والمقترحات.

أولًا: النتائج:

1. صدر أول قانون للعائلة في المالديف عام 2000م، ولم يُعدّل إلا في ثلاث مواد تعديلًا إجرائيًا.

القانون إسلامي الهوية ويضم 118 مسألة فقهية توزيعها كالآتي:

- موافقة للإجماع.
- موافقة للمذاهب الأربعة.
- موافقة للجمهور.
- موافقة لأقوال فقهية معتبرة.
- موافقة لغير المذاهب الأربعة.
- مخالفة للفقه الإسلامي.
- من أبرز المسائل الموافقة: رضا الزوجين، عدة الوفاة، نفقة الأولاد، حد الزوجات الأربع.
- من أبرز المخالفات: تزويج أقل من 18 سنة، اشتراط إذن الحاكم للطلاق، تعليق الطلاق على موافقة الزوجة.

قانون العائلة لدولة المالديف
دراسة مقارنة مع أحكام الفقه الإسلامي
(رسالة مقدمة لنيل درجة الماجستير في الفقه)

عائشة ريما (IUM009214)
طالبة دكتوراة في الفقه وأصوله
كلية معارف الوحي والعلوم الإنسانية

الحمد لله، والصلاة والسلام على رسول الله، وعلى آله وصحبه ومن والاه، أما بعد،

لكل مجتمع قوانينه وحدوده التي تحكم سلوك أفراده، لضمان الأمن والاستقرار ومنع الظلم والتجاوز. وتختلف هذه القوانين باختلاف البيئة والتقاليد والأعراف، فمنها ما يتوافق مع الشريعة الإسلامية، ومنها ما قد يخالفها. وفي المجتمعات المسلمة، وُضعت القوانين أساسًا وفق أحكام الشريعة الإسلامية.

تُعد جزر المالديف مثالًا حيًا على ذلك؛ فقد دخلها الإسلام في منتصف القرن السادس الهجري عن طريق الرحالة العرب، فغيّر حياة أفرادها ومسارات تنظيمها الاجتماعي والقانوني. وبدأت مسيرتها بالفقه المالكي، ثم انتقل إلى الفقه الشافعي في القرن العاشر بعد فترة من الاحتلال البرتغالي، حيث كانت محاكمه تطبق الفقه الشافعي كما أشار "أحمد جيدي المحلبيري" في خطبة الطبعة الأولى لكتاب "إبرة الكمالات في أحكام العبادات" للخطيب علي بن محمد المحلي. ومع مرور الزمن، تلاشت سمات الفقه المذهبي في التشريع، وأصبحت الإشارة إلى المذهب مجرد كتابة على الورق، فيما واجهت الدولة تحديات داخلية وخارجية أثرت على هويتها القانونية، لكن الله سبحانه وتعالى حفظ هويتها الإسلامية حتى اليوم.

من أبرز القوانين التي استهدفها الاستهداف الخارجي هي قوانين الأحوال الشخصية، لما لها من أثر مباشر على تماسك المجتمع الإسلامي ووحدته واستقراره. ومن هنا تنبع أهمية دراسة قانون العائلة لدولة المالديف، لا سيما في ضوء التوافق أو الاختلاف مع أحكام الفقه الإسلامي، وهو ما يطرح التساؤل الرئيس للبحث:

إلى أي مدى يتوافق قانون العائلة في المالديف مع أحكام الفقه الإسلامي، وما مصادر استنباط مواده، وكيف تطورت منذ بداية تشريعه، وما المسائل التي أضيفت لاحقًا وما المميزات الفقهية والقانونية لهذا القانون؟

مشكلة البحث:

تتمثل مشكلة البحث في سؤال رئيس هو:

إلى أي مدى يتوافق قانون العائلة في دولة المالديف مع أحكام الفقه الإسلامي، وما هو مصدر استنباط مواده، وكيف تطورت هذه المواد منذ بداية تشريعه، وما المسائل التي أضيفت لاحقًا وما المميزات الفقهية والقانونية لهذا القانون؟

وتتفرع عنه عدة أسئلة فرعية منها:

- متى بدأ تطبيق قانون العائلة في المالديف؟
- ما المسائل التي بدأ بها القانون؟
- على أي مصادر فقهية أو قانونية استندت مواده؟
- هل توجد مواد مخالفة للفقه الإسلامي، أو مأخوذة من مدارس فقهية غير المذاهب الأربعة المشهورة؟
- ما المسائل التي أضيفت لاحقًا؟
- ما أبرز مميزات هذا القانون من الناحية الفقهية والقانونية؟

أهمية البحث:

تتجلى أهمية البحث فيما يلي:

1. عدم وجود دراسة فقهية عن قانون العائلة المالديفي.
2. حاجة البلد الماسة إلى البحوث العلمية التي تقارن بين الشريعة الإسلامية، وقوانين البلد؛ لأن الدستور المالديفي يشترط ألَّا تخالف قوانين البلد الشريعة الإسلامية، وأن يكون كل مالديفي مسلمًا سُنّيًا.
3. تُعدُّ مثل هذه الدراسات دليلًا على سعة الشريعة الإسلامية، ودليلًا على تجدد الفقه الإسلامي باستخراجاته، واستنباطاته، مما يُلبي حاجيات الناس في الحاضر والمستقبل.
4. إظهار معالجة الفقه الإسلامي لقضايا المجتمع، وكيفية الاستفادة منه في صياغة نظام قانوني محكم في صياغته، ومقوماته، وأحكامه.

أهداف البحث:

تبرز أهداف البحث في عدة نقاط؛ هي كالتالي:

1. دراسة المسائل الفقهية الواردة في قانون العائلة المالديفي، والتأصيل لها من كتب الفقهاء.
2. كشف العلاقة بين الشريعة، والقانون وبيان حقيقة وحجم تأثر القوانين الوضعية بالتراث الفقهي.

خَيْرُكُمْ مَن تَعلَّمَ القُرآن وَعَلَّمَهُ - رواه البخاري

"ތިޔަބޭފުޅުންގެ ތެރެއިން އެންމެ [illegible]"

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4. أنّ أغلب الصيغ الواردة في الأحاديث المدروسة مخصصة سواء بالمخصصات المتصلة أم المنفصلة.
5. أنّ بعض الأحاديث خُصّصت جميع صيغها، وهي 14 حديثا، وورد حديث لم يخصص من صيغه شيء.
6. أنّ لبعض العلماء تطبيقات على الصيغ في كتب شروحات الأحاديث، كـ"ابن رجب"، و"ابن سيد الناس"، و"الملا علي القاري"، واستثمارها في التطبيق تُنمّي الملكة الأصولية لدى الباحث.
7. وأنّ صيغ العموم الواردة في الأحاديث المدروسة ثلاث وأربعون وثلاثمائة صيغة، وأنّ المخصص منها خمس عشرة ومائتان صيغة، وأنّ بعضها عام من جهة، وخاص من جهة أخرى.

التوصيات:

تطبيق القواعد الأصولية على الآيات القرآنية، والأحاديث النبوية يُنمّي لدى طالب العلم ملكة أصولية فقهية تعينه على استنباط الأحكام من الأدلة، لذلك يُوصي الباحث بالتركيز على دراسات تطبيق القواعد الأصولية، خاصة في باب دلالة الألفاظ. ولعل من المواضيع المفيدة في ذلك:

1. دراسة التطبيقات الأصولية للعلماء على ألفاظ الحديث، كـ"ابن رجب"، و"ابن سيد الناس"، و"الملا علي القاري"، بجمعها من أرجاء كتبهم مع تحليلها ودراستها.
2. تطبيق القواعد الأصولية الأخرى على "السنن الكبير" خاصة القواعد الأصولية في باب دلالة الألفاظ غير صيغ العموم، ومخصصاتها، كالمطلق والمقيد، والظاهر والمجمل.

المقترحات:

1. توسيع الدراسة لتشمل بقية أبواب السنن الكبير ومقارنة صيغ العموم بين البيهقي وأئمة المحدثين.
2. إجراء دراسة مقارنة بين صيغ العموم في كتب الحديث وكتب الفقه والأصول لتوضيح الفروق الدلالية والاستنباطية.
3. إعداد فهرس أو قاعدة بيانات لصيغ العموم الواردة في السنن الكبير مع بيان مواضعها ودلالاتها.
4. دراسة البعد اللغوي والبلاغي لصيغ العموم وتحليل بنية الكلمات العامة وتأثيرها على الدلالة.
5. ربط الدراسة بالفقه المعاصر لتوضيح أثر فهم صيغ العموم عند البيهقي على الاجتهاد الفقهي الحديث.

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2. التحقق من صحة الأحاديث من حيث الإسناد والدلالة.
3. تحليل صيغ العموم، ودلالاتها الأصولية وفق منهج دقيق.
4. الكشف عن منهج الإمام البيهقي في التعامل مع العمومات في هذا الجزء من الكتاب.
5. بيان أثر هذه العمومات على المسائل الفقهية المرتبطة بها.
6. تقديم دراسة علمية تُسهم في إثراء البحث الأصولي الحديثي، وتوفير مادة علمية تُفيد الباحثين في السنن والأصول والفقه المقارن.

الدراسات السابقة

القواعد الأصولية في منهج البيهقي في السُّنن الكبرى- الباحث: محمد خليل البخاري– مجلة جامعة الأزهر، 2018م تناول منهج البيهقي الأصولي بصورة عامة، دون تخصيص لصيغ العموم، لكنه يفيد في دراسة طريقة البيهقي في الاستدلال.

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الإمام البيهقي ومكانته في المذهب الشافعي– الباحث: عبد الله الزهراني– مجلة البحوث الفقهية، 2002م، يبرز مكانة البيهقي في خدمة المذهب الشافعي وتوظيف القواعد الأصولية.

الفجوة البحثية: يتبين من خلال هذه الدراسات أن البحث في صيغ العموم داخل كتب السنة موجود، لكنه لم يتوجه إلى السُّنن الكبير للبيهقي، رغم غزارة مادته وكثرة أحاديثه، ومن ثم جاءت هذه الدراسة لسد هذا الفراغ العلمي من خلال:

- استقراء صيغ العموم في جزء محدد من السنن الكبير.
- تحليل دلالاتها الأصولية والحديثية.
- بيان منهج البيهقي في توظيفها داخل الاستدلال الفقهي.

وهو ما يجعل هذا البحث جديداً في موضوعه، ومكمّلاً للدراسات السابقة، وفي الوقت نفسه مختلفاً عنها في مادته ومجاله.

منهج البحث:

اعتمد هذا البحث مجموعة من المناهج العلمية المتكاملة، بما ينسجم مع طبيعة الموضوع وطريقة بنائه، وذلك على النحو الآتي:

المنهج التاريخي: وهو المنهج الذي يدرس الوقائع في سياقها الزمني لكشف تطورها وأبعادها. وقد اختير لكون البحث يحتاج إلى بيان الخلفية التاريخية لمؤلف السُّنن الكبير، وسياق تأليفه، ومكانته بين كتب الحديث. وتم تطبيقه من خلال تتبع تراجم البيهقي، وظروف تأليف الكتاب، ومصادره الحديثية والفقهية.

المنهج الوصفي: وهو منهج يقوم على عرض الظواهر العلمية كما هي، مع بيان خصائصها وأبعادها. وقد استخدم لوصف المفاهيم الأصولية المرتبطة بالعموم والخصوص ودلالة الألفاظ، وتم تطبيقه عبر جمع تلك التعريفات من مصادرها، وصياغتها صياغة علمية واضحة.

المنهج الاستقرائي: وهو منهج يعتمد تتبع الجزئيات للوصول إلى نتائج كلية. وقد تم استخدامه لاستقراء نصوص الأحاديث في الجزء المخصص من السُّنن الكبير، واستخراج صيغ العموم منها بدقة.

المنهج التحليلي: وهو منهج يقوم على تفكيك النصوص ودراسة مكوناتها لاستنباط الدلالات. وقد اختير لطبيعة البحث التي تتطلب تحليل صيغ العموم في الأحاديث، وبيان دلالاتها الأصولية والفقهية. وقد طُبِّق بتحليل الألفاظ، وربطها بسياقاتها الحديثية واللُّغوية.

المنهج المقارن: وهو منهج يُبرز الفروق بين الآراء والمذاهب والنصوص. وتقتضي موضوعية الدراسة الاستعانة به للمقارنة بين استعمال البيهقي لصيغ العموم وبين ما ذكره الأصوليون، وكذلك المقارنة بين أقوال العلماء في المسائل المستنبطة من الأحاديث.

وباجتماع هذه المناهج تحقق التوازن العلمي المطلوب لبحث يجمع بين الحديث والأصول، ويستوعب الجوانب النظرية والتطبيقية للعموم ودلالاته.

هيكل البحث: والبحث مكوّن من: مقدمة اشتملت على مدخل للموضوع، وبيان أهميته، وأسباب اختياره، وخطتي فيه. والقسمين: الأول: دراسة نظرية في التعريف بالإمام "البيهقي"، وكتابه السُّنن الكبير، وبيان معنى العام وصيغه، والخاص وأنواعه. والثاني: دراسة تطبيقية على صيغ العموم ومخصصاتها الواردة في الأحاديث من "باب السُّنَّة في تسمية الصلاة الصُّبح بالفجر والصُّبح" إلى نهاية باب "الاستهام على الأذان"، وخاتمة اشتملت على أهم النتائج والتوصيات، وفهارس تشمل الآيات القرآنية، والأحاديث النبوية، والآثار، والأعلام، والأبيات الشِّعرية، والأماكن، والبلدان.

الخاتمة

أهم النتائج:

1. أن الإمام البيهقي لم يتأثر بسوء الحالة السياسية، ولا الاقتصادية، ولا الاجتماعية في عصره، بل كان تأثره بالنهضة العلمية فيه.
2. أن الإمام له مكانة عالية عند الأمة عامة، وعند الشافعية خاصة، بل قال بعضهم أن له منة على الإمام الشافعي.
3. أن كتاب "السُّنن" مصنف جليل القدر عند الأمة كلها، ويُعدُّ من مصادر السُّنَّة، بل يُعدُّ أوسع كتاب في أحاديث الأحكام.

صيَغ العموم في السُّنن الكبير للإمام البيهقي (ت: 458هـ) من أول باب "السُّنَّة في تسمية الصلاة الصبح بالفجر والصبح إلى نهاية باب "الاستهام على الأذان جمعًا ودراسة

عماد يوسف [IUM009238]
طالب دكتوراة في الفقه وأصوله
كلية معارف الوحي والعلوم الإنسانية

الحمد لله الذي منّ الله علينا بكوننا أفضل الأمم، وشرفنا باصطفائنا لنكون من أتباع أفضل الرسل محمد ﷺ، وأنعم علينا بجعلنا ممن تمسك بهديه ﷺ وهدي أصحابه رضي الله عنهم، ومن تبعهم، فالصلاة والسلام عليه وعلى آله وأصحابه وسلم تسليمًا كثيرًا، وبعد،

فمن تفضّل الله تعالى علينا أن جعلنا من دارسي أفضل العلوم، وأشرفها قدرًا، وأرفعها مكانة، وأعظمها أجرًا، ميراث الأنبياء والمرسلين، وعطية الأولين للآخرين، ألا وهي علوم الكتاب والسُّنَّة، وخصّنا بدراسة علم أصول الفقه، الذي هو علم من أهم العلوم لفهم مراد الله ﷻ ومراد رسوله ﷺ، ومن أقسام أصول الفقه الكبرى دلالة الألفاظ، الذي منه العام والخاص، وهو جزء لابد من إتقانه لمن أراد تفقهًا أو زادًا من هذا العلم الجليل خاصة، ومن العلوم الشرعية عامة؛ لأن تطبيقه على أقوال النبي ﷺ يزودنا بالإتقان والتثبت في فهم مراد رسول الله ﷺ.

والسِّفر الذي بين أيدينا والذي أتممنا دراسة جزء منه، كتاب السُّنن الكبير، يُعدُّ من أهم مؤلفات الإسلام، ويكفينا في فضله، وأهميته أنه كتاب من كتب السُّنَّة المشرَّفة، المصدر الثاني للتشريع، وأحد أوسع الكتب التي أُلّفت في جمع أحاديث المصطفى ﷺ وأقوال أصحابه رضي الله عنهم أجمعين، وأحد أهم، وأعظم كتب أحاديث الأحكام وأوسعها، فاقت عدد أحاديثه إحدى وعشرين ألفًا، حتى عدّه بعض العلماء رابع أهم كتاب أُلّف في الإسلام، بانفراده بنوعه، وجمعه، وحسن ترتيبه.

وزاد أيضًا قدر هذا المؤلَّف إمامة مؤلِّفه وهو الإمام "البيهقي"، المحدِّث الفقيه الحافظ، أحد كبار أئمة الشافعية، وأحد الأعلام المتقنين علومًا كثيرة، تدلل على أصالته في علمَي الفقه والحديث وغيرهما، بل فاق شيخه الإمام المحدِّث المشهور إمام عصره "الحاكم النيسابوري"، صاحب المستدرك على الصحيحين، حتى قيل إنه كان قادرًا على أن يعمل لنفسه مذهبًا يجتهد فيه لسعة علومه، وتحقيقه، ومعرفته بالاختلاف، بدأ رحلته العلمية في قريته، ثم أخذ من علماء مدينته "بيهق"، ثم "خراسان"، ثم طاف جلّ المراكز العلمية في عصره، وقطع البلاد سفرًا وترحالاً، ومما يدل على سعة اطلاعه، ورسوخ علمه عدد المشايخ الذين أخذ عنهم العلم وعدد مؤلفاته، فإن علماء التراجم ذكروا أنه أخذ عن أكثر من مائة شيخ، وأن مؤلفاته بلغت أكثر من ألف جزء.

مشكلة البحث:

تتمحور إشكالية البحث حول سؤال رئيس:

كيف عرض الإمام البيهقي صيغ العموم في هذا الجزء من السنن الكبير، وكيف نفهم دلالاتها في ضوء قواعد العموم عند الأصوليين؟ وما مدى ثبوت هذه العمومات، وكيف أثرت في بناء الأحكام الفقهية؟

وتتفرع منه عدة أسئلة منها:

- ما صيغ العموم الواردة في هذا الجزء من السنن الكبير؟
- ما مدى ثبوت هذه النصوص من حيث الإسناد؟
- ما الدلالات الأصولية لصيغ العموم التي وردت في هذه الأحاديث؟
- كيف تعامل الإمام البيهقي مع العمومات من حيث الاستدلال، والاحتجاج، والتخصيص؟
- وما أبرز الآثار الفقهية المترتبة على فهم هذه العمومات؟

أهمية البحث:

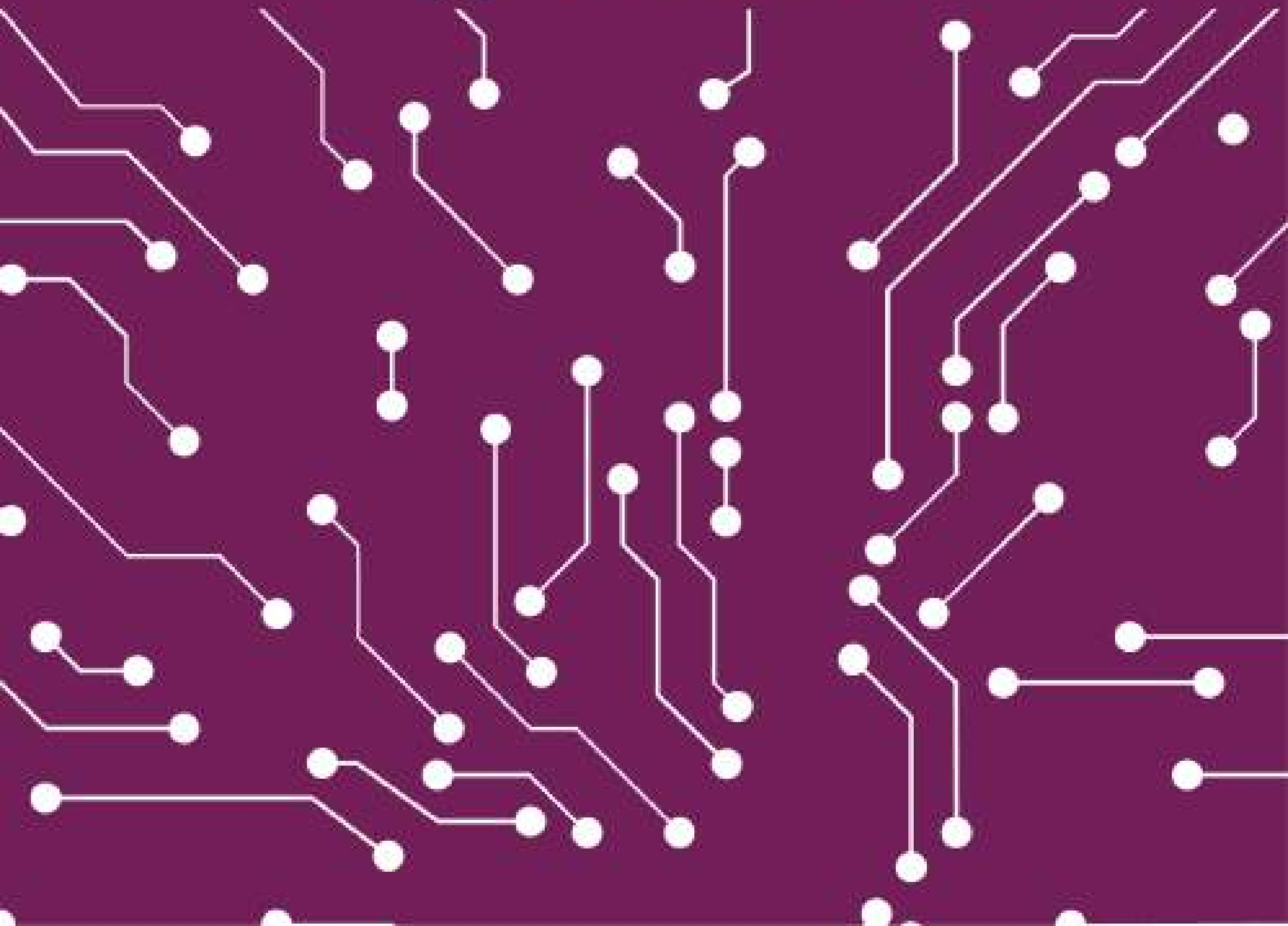
1. تطبيق دقيق لقواعد دلالة الألفاظ على نصوص السُّنَّة النبوية، مما يعين على فهم مراد النبي ﷺ فهمًا منضبطًا.
2. إبراز الجانب الأصولي في السُّنن الكبير الذي لم يُدرس بصورة وافية، رغم أنه من أوسع كتب أحاديث الأحكام.
3. خدمة علم العموم والخصوص من خلال تحليل تطبيقي لنماذج من الأحاديث، والآثار التي جمعها البيهقي.
4. الإسهام في الدراسات البيهقية عبر الكشف عن منهج البيهقي في عرض النصوص واستعمال صيغ العموم.
5. تقوية الصلة بين علوم الحديث والأصول عبر جمع الرواية والدراية، مما يثري ملكة الباحث الأصولية والحديثية معًا.

أهداف البحث:

يهدف البحث إلى تحقيق ما يأتي:

1. جمع صيغ العموم الواردة في الأبواب المحددة من السنن الكبير.

المقالات العربية



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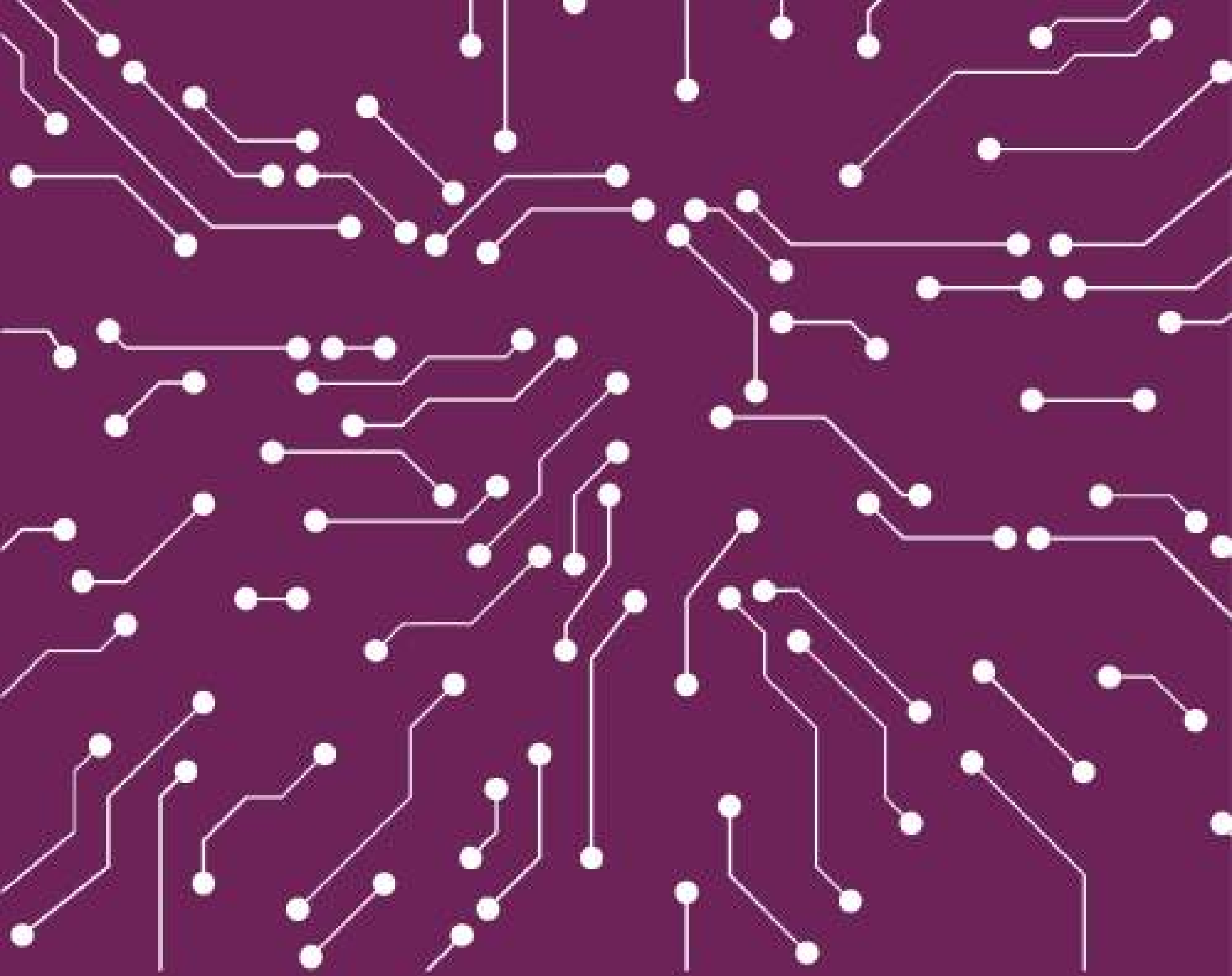

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