

أولاً: القراءة والاستيعاب

أهمية العلم والتعليم في بناء المجتمعات

التعليم هو المحرك الأساسي في تطور أي أمة من الأمم فبدون التعليم يصبح المجتمع ضعيف وهش ولا يقف على أساس ففي التعليم خدمة للمجتمع والبلاد التي نعيش فيها. ففوة أي مجتمع تكمن في أفرادها المتعلمين والعلماء وتزيد قوة قدرات المجتمع كلما قلة نسبة الجهل فيها. فالمجتمع المسلح بسلاح العلم والتعليم يكون قوياً ويساعده في حل جميع مشكلاته مهما كانت درجة صعوباتها وتجاوزها بشكل سلسل وبطرق علمية. ويعمل التعليم أيضاً على محو نسبة الأمية في المجتمعات ويعطي للفرد والمجتمع معلومات كافية تمكنه من جعله مبتكراً وقادر على التخيل والإبداع في كثير من المجالات مما يساعد البلاد والمجتمع على النهوض والتقدم.

التعليم هو أحد أهم العناصر في الحياة والتي تعطي للمجتمعات والأمة درجة ومرتبة أعلى من بعض الأمم الأخرى لأنها بدون التعليم والعلم لم ولن تتميز عن غيرها من باقي الأمم. والتعليم يقوم ببناء اجيال وأفراد قادرة على التغيير والتقدم والنجاح والنهوض في شتى المجالات. و التعليم أيضاً يجعل المجتمع ذو قوة وصلابة في كامل أركانه ومن الصعب انهياره أو تفتيت المجتمع لأنه تم بنائه على أسس علمية.

ترتكز الأمم في تقدمها ونهضتها على أهم لبنة أساسية فيها وهي التعليم؛ كما يعد أيضاً بمثابة شريان الحياة للمجتمعات في مسيرتها نحو التقدم ، وبهذا فإن العلم بحر زاخر بالمعارف والأصول وكل ما يزيد من ثقافة الإنسان وما يؤكد هذه الأهمية العظيمة التي تحف بالتعليم تقدم الكثير من الدول بعد أن كانت قد انهارت اقتصادياً وعلمياً وانتشر فيها المرض والجهل مثل دولة فيتنام والتي تقدمت بشكل كبير بعد أن أعطت للتعليم والعلم أهمية كبرى ،ومن هنا انطلقت الأمم جاهدة وراء التعليم لتتخذ منه معبراً من زمن الجهل إلى المستقبل الزاهر.

بالتعليم يضع الأفراد أقدامهم على الدرجة الأولى من سلم الحضارة والنمو الاجتماعي والاقتصادي وعند البدء بأولى مراحل التعليم؛ ويتسلسل فيما بعد التوسع به مرحلة تلو الأخرى ليتحقق بالنهاية النمو الاقتصادي والاجتماعي في مختلف نواحي الحياة.

التعليم يمضي بالمجتمعات قدماً نحو التقدم ومواكبة كل ما يستجد من تطورات ويحقق الرفاهية والحياة الكريمة للأفراد والأسر والمجتمعات ويخلصها من براثن الفقر والجهل.

كما يساهم التعليم في غرس المبادئ والقيم في نفس الإنسان منذ نعومة أظافره ويجعل منه عنصراً متأهباً لمواجهة أخطاه وتحقق النجاح.

يُعرف التعليم الأفراد ما يترتب عليهم من واجبات وما لهم من حقوق.

كما يؤدي التعليم دوراً فعالاً في توثيق تاريخ الأمم وثقافات الشعوب ويحميها من الاندثار.

إن العلم هو النور الذي يضيء حياة الفرد فهو أساس سعادة الفرد ورفاهية المجتمع وتقدمه، فبالعلم نشأت الحضارات وتقدمت الحياة في جميع المجالات. والتعليم ضرورة من ضروريات الحياة التي لا غنى عنها فهو الدواء لداء الجهل والأمية فلا سبيل لتقدم المجتمع ورقيه إلا بالعلم. إن التعليم هو الوسيلة الوحيدة التي تقود الفرد لتحقيق أهدافه فالتعليم يجعل الفرد قادراً على الإبداع والابتكار فلا تعود ثماره على الفرد فقط بل يمتد أثره ليشمل المجتمع بأكمله. فالتعليم هو الأساس الجوهري للتقدم الحضاري فالفارق الوحيد بين المجتمعات المتقدمة والمجتمعات المتأخرة هي نسبة التعليم وبعدها يأتي التقدم الاقتصادي والاجتماعي والتطوير في جميع المجالات. فيؤثر التعليم على جميع نواحي الحياة بما فيها الظروف الاقتصادية فالشخص المؤهل يكون من السهل عليه تطوير مهاراته وقدراته بما يتوافق مع متطلبات سوق العمل فيحصل على وظيفة تحسن من ظروفه المعيشية. إن العلم هو كاشف الظلام وسلاح الفرد في المجتمع فهو أساس السعادة والرفاهية لجميع البشر فهو عمود بناء الحضارة والتقدم في كل الأزمنة فهو السبيل الوحيد للقضاء على الجهل والتخلف والفقر فأهميته لا تقل أهمية عن الماء والهواء في أي مجتمع .

ثانياً : القواعد اللغوية

مكملات الجملة الفعلية

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ISLAMIC STUDIES

How the Qur'an was compiled

The Quran, according to Muslim belief, is a book of revelations from Allah. Today, it exists in the form of a book, but all the 114 chapters of the Quran were not revealed at one time. They were sent bit by bit, according to circumstances, over a period of 23 years.

The Quran is pivotal to all Muslim activities. Muslims recite the Quran daily, and read from it in their prayers five times a day. Over and above this, they read it out to others for missionary purposes. In this way, the Quran has remained at the center of Muslims' activities since the beginning.

In ancient times information used to be preserved in human memory. The oral tradition in those days functioned as libraries do today. This system made it possible for the revelations of the Quran to be preserved in the memory of a large number of devotees. And to this day, and despite printing presses, the institution of memorizing the Quran is still alive all over the Muslim world.

But the message of the Qur'an was not transmitted purely by oral tradition even during the lifetime of the Prophet. Among his companions were a select group of about half a dozen katib-e-wahy — transcribers of the revelations. A few of these scribes were always present and whenever any part of the Quran was revealed, the Prophet would recite it to them. Thereupon, at the exact moment of revelation, they would not only commit it to memory, but would write it down on any available material, such as paper, bones, leather or skin. In former times, when the accepted way of disseminating the subject matter of a book was to memorize it and then recite it, it was quite exceptional that the Qur'an should have been both memorized and preserved in writing.

The second exceptional point concerns the arrangement of the verses and chapters of the Quran. When the Quran was revealed in parts, at different

times according to the demand of circumstances, how did it come to be arranged in its present form? We find the answer in books of hadith. It has been proved from authentic traditions that the angel Gabriel, who conveyed the revelations of Allah to the Prophet, himself arranged these verses. Each year during the month of Ramzan, angel Gabriel would come to the Prophet and recited before him all the Quranic verses revealed up till that time. And after listening to the angel, the Prophet would repeat the verses in the order in which he had heard them. This dual process has been termed al-Irza, ‘mutual presentation’ in the books of hadith.

In the last year of the Prophet’s life, when the revelations were complete, Gabriel came to the Prophet and recited the entire Qur'an in the existing order twice, and the Prophet also recited to Gabriel the entire Qur'an twice. This final presentation is called al-Arz al-Akhirah in the hadith. And in this way the Qur'an came to be in the form we are familiar with today, preserved in memories of tens of thousands of the Prophet’s companions even during his lifetime.

When the Prophet died in 632 AD, at the age of 63, the Quran existed in two forms: in the memory of these companions, who had learned it by rote in what is now its present order; two, in writing — on pieces of paper and other materials, preserved by the companions. What must be noted here is that the order existed in memory, not in writing, though all the parts existed at that time in written form.

After the death of the Prophet, Abu Bakr Siddiq was appointed the first Caliph, and it was during his caliphate that the compilation of Quran was carried out. Zaid ibn Thabit, the Prophet’s foremost scribe and an authority on the Qur'an, was entrusted with this task. His work was more

of collection than of compilation — the scattered bits and pieces of the Qur'an put together, not that they could be bound in one volume, but that they could be used to crosscheck countless memories in oral tradition. Once this correspondence between the oral and written forms had been established beyond any reasonable doubt, Zaid proceeded to put the verses of the Qur'an down on paper in their correct order. The volume he produced was then handed over to the Caliph, and this remained in the custody of the Prophet's wife, Hafsa.

The third Caliph, Osman, arranged for several copies of this text to be sent to all the states and placed in central mosques where the people could prepare further copies. In this way the message of the Qur'an spread further and further, both through oral tradition and hand-written copies, until the age of the press dawned. Many printing presses were established in the Muslim world, where the beautiful calligraphy of the scriptures was reproduced after its content had been certified by memorizers of the Qur'an. Once again with the help of memorized versions and written texts, correct, authentic copies were prepared; and with the publication of these copies on a large scale, the Qur'an spread all over the world. Any copy of the Qur'an found in any part of the world at any time will be exactly the same as that handed down to the Muslims by the Prophet in his last days, arranged in the form still extant today.

The meaning of the title "seal of the prophets"

"The Seal of Prophethood" is a title to indicate that prophethood came to an end with Prophet Muhammad and that no other prophet is to follow. In Arabic, this phrase means "to complete a task, to put a seal at the end of something and to seal a writing or document". The term "prophets," within this phrase, denotes "the conveyance by means of revelation of

divine wills and messages to some superior and skilled individuals so that these individuals may communicate these messages to their societies". In this context, the "Seal of Prophets" signifies that the intermediation between Allah and His worshippers had come to an end.

"The Seal of Prophets" in the Qur'an

There is a single verse in the Quran that clearly states that prophethood ended with Prophet Muhammad (Al-Ahzab, 33/40). On the other hand, the number of verses indirectly pointing to the issue of the seal of prophets ranges from forty to one hundred according to differences in the interpretation. While commenting on these related verses, all of the interpreters emphasize that Prophet Muhammad had conveyed the last revelation, and that it was impossible for another revelation to be conveyed after him.

"Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets" (Al-Ahzab, 33/40). The mentioned phrase "seal of prophets" hereby clearly address the fact that Prophet Muhammad was the last link in the chain. The term "*khatem* (Seal)" as found in the original Arabic of the above verse is read in two ways by the scholars of Quranic recitation due to stress differences. In both of the reading forms, it is underlined that "Muhammad is the last prophet who ended and crowned the establishment of prophethood", which means he possessed a "divine seal" status also approving and confirming all of the previous prophets. Interpreters also note another point being expressed in this verse. As it is known, the succession of prophets among the Jews, though there are some exceptions, passed down from father to son and continued with lineage. The verse in question constitutes a mental preparation for the reality of the "seal of prophethood." First, the information as to the Prophet having no son to become his prophetic heir is emphasized with

the phrase: "Muhammad is not the father of any man among you." This prevented people from going after an expectation that contains the idea of prophetic responsibility being passed down from father to son, and the "seal of prophethood" phrase eventually expressed that he was the "last prophet".

As it is pointed out above, beside this particular verse many other verses indirectly refer to the sealing of the prophetic line. As a matter of fact, the Quran with the verse: "This day have I perfected your religion for you and completed My favor unto you, and have chosen for you Islam as a religion" (Quran 5:3) indicates that society in relation to religion reached the zenith of improvement during Muhammad's time as prophet, that no other prophet is expected to arrive after him and that only the wisdom of Muhammad needed to be followed.