



AL-AFKAR: Journal for Islamic Studies

Journal website: <https://al-afkar.com>

P-ISSN : 2614-4883; E-ISSN : 2614-4905
<https://doi.org/10.31943/afkarjournal.v7i2.1193>

Vol. 7 No. 2 (2024)
pp. 149-164

Research Article

Scholarship of Syekh Jamaluddin Al-Qasimi (1282 H-1332 H) In Education

Mhd Hrmidi Hrp¹, Tengku Sarina Aini Tengku Kasim², Ahmad Yussuf³

1. Academy of Islamic Studies University of Malaya, 54000 Kuala Lumpur, Malaysia;

E-mail: harmidiharahap@yahoo.com 

2. Academy of Islamic Studies University of Malaya, 54000 Kuala Lumpur, Malaysia;

E-mail: tgsarina@um.edu.my

3. Academy of Islamic Studies University of Malaya, 54000 Kuala Lumpur, Malaysia



Copyright © 2024 by Authors, Published by AL-AFKAR: Journal For Islamic Studies. This is an open access article under the CC BY License (<https://creativecommons.org/licenses/by/4.0>).

Received : January 16, 2024

Revised : February 09, 2024

Accepted : March 05, 2024

Available online : April 08, 2024

How to Cite: MHD Harmidi HRP, Tengku Sarina Aini Tengku Kasim and Ahmad Yussuf (2024) "Scholarship of Syekh Jamaluddin Al-Qasimi (1282 H-1332 H) In Education", *al-Afkar, Journal For Islamic Studies*, 7(2), pp. 149-164. doi: 10.31943/afkarjournal.v7i2.1193..

Abstract. Education is an important thing in Islam. Every Muslim is encouraged to seek various types of knowledge. The importance of this education is clearly stated in the Qur'an and Sunnah and explained by Islamic scholars in their great works. This paper reveals the involvement and commitment of Sheikh Jamaluddin al-Qasimi in the field of education. He was a great contemporary scholar in Syria who produced several works discussing educational ideas. This paper focuses on his involvement in the field of education which includes an analysis of his students and his students and his educational works. This debate further examines his contributions and works in the field of education. The results of the study found that al-Qasimi has contributed a lot in the field of moral education, morality to oneself, morality to Allah SWT and his massanger, morality in the home and social society.

Keywords: Islam education, Researcher, masterpiece of Education, Syekh Jamaluddin Al-Qasimi

Abstrak. Pendidikan merupakan perkara yang penting dalam Islam. Setiap Muslim digalakkan untuk menuntut pelbagai jenis ilmu. Kepentingan pendidikan ini secara jelas dinyatakan dalam al-Quran dan al-Sunnah serta dijelaskan oleh para sarjana Islam menerusi karya-karya agung mereka. Makalah ini menyingkap penglibatan dan komitmen Syekh Jamaluddin al-Qasimi dalam bidang pendidikan. Beliau merupakan ulama besar kontemporari di Syam yang menghasilkan beberapa karya yang membincangkan idea-idea pendidikan. Makalah ini menumpukan kepada penglibatan beliau dalam bidang pendidikan yang merangkumi analisis mengenai para murid dan karya-karya pendidikan beliau. Perbincangan ini seterusnya mengkaji sumbangan dan karya-karya beliau dalam bidang pendidikan. Hasil kajian mendapati bahawa al-Qasimi telah banyak memberikan sumbangan dalam bidang pendidikan akhlak, akhlak kepada diri sendiri, akhlak kepada Allah SWT dan RasulNya, akhlak di dalam rumah dan sosial kemasyarakatan

Kata Kunci: Pendidikan Islam, pemikir Pendidikan Islam, karya agung Pendidikan Islam, Syekh Jamaluddin al-Qasimi

INTRODUCTION

The field of education is very important in human life and is given emphasis in Islam through its main sources, namely al-Quran and al-Sunnah. The Quran is a complete and perfect source of reference and guidance in the delivery of teaching and education.¹ Islamic scholars including Sheikh Jamaluddin al-Qasimi played an important role in explaining the principles contained in both through their works and practices in the related fields. This paper discusses the prominence of Sheikh Jamaluddin al-Qasimi in the field of education. This study was conducted following his research writings in the education field which are still lacking conducted by other researchers. Thus, this study is seen as relevant to be presented to the community.

A Brief Introduction to Sheikh Jamaluddin al-Qasimi

Imam Jamaluddin al-Qasimi is one of the great scholars of Sham (Syria). Jamaluddin al-Qasimi's full name is Muhammad Jamaluddin Abul Paraj bin Muhammad Sa'id bin Qasim bin Sholeh bin Isma'il bin Abi Bakar and is better known as al-Qasimi. He is descended from his grandfather, al-Qasim, who was a scholar.² Al-Qasimi was also a descendant of two famous Sufi figures, namely Sheikh Abdul Qodir Jailani and the grandson of the leader of the al-Dasuqiyah al-Husainiyah tariqah.³ Al-Qasimi was born on 8 Jamadil Awwal 1283H corresponding to 17 September 1866M in Damascus, Syria. He passed away on 23rd Jamadil Awwal 1332H corresponding to 1914M in Damascus when he was 48 years old.⁴ He was born into a family known for

¹ Muhammed Hanafi. (1996). *Falsafah Pendidikan Menurut al-Quran* (Selangor: Pustaka Ilmi), 112.

² Al-Qaṣīmī, Jamāl al-Dīn, *al-Fatwā fī al-Islām* (Lubnān: Dār al-Kutub al-‘Ilmiyyah, 1986), 12

³ Konsultasi Syariah Islam Alkhoirot. "Status Kesufian Jamaluddin al-Qasimi," <https://www.alkhoirot.net/2016/08/status-kesufian-jamaluddin-al-qasimi.html>, dicapai pada 19 Disember 2020.

⁴ Al-Zikrī, Khayr al-Dīn, *al-A‘lām Qāmūs Tarājim li Ashharī al-Rizāl wa al-Nisā’, Min al-‘Arab wa al-Musta‘ribīn wa al-Mustashriqīn* (Bayrūt: Dār al-‘Ilm li al-Malayīn, 2002), 2: 135; ‘Abd al-Razzāq al-Baytar, *Ḥilyah al-Bashār* (Dimashq: Matbū‘āt Majmā‘ al-Lughah al-‘Arabiyyah, 1961), 1: 435; Khalīl al-

its devotion and knowledge. His father was an expert in the field of fiqh and also a writer named Abu 'Abd Allah Muhammad Sa'id Abi al-Khayr.⁵

His father inherited a library containing a lot of scientific literature from his grandfather and father who passed on and transmitted various knowledge to al-Qasimi directly from the source, namely books. The personal library owned by al-Qasimi's father contains various reference materials on tafsir, hadith, fiqh, language, Sufism, literature, history, usul fiqh, social, sports, comparative law, philosophy, and comparative history of religions.⁶ These advantages made al-Qasimi a person who studied many works of the experts of hadith usul fiqh, tasawwuf, kalam science, classical and contemporary literature. It is not impossible for him to be a qualified scientist in all branches of knowledge. Al-Qasimi was endowed with extraordinary intelligence. By that, it is very natural if he is qualified in various fields of science. Although he learnt a lot by himself through books found in his father's library, he also gained knowledge and influence from other scientists, who were considered as his teachers. One of the scholars who influenced his intellectual development was Muhammad Abduh.

The Period of Al-Qasimi's life

Sheikh Jamaluddin Al-Qasimi lived during the reign of the Ottoman Empire, where at that time the Muslims were very worried because many people were illiterate as a result of most Islamic educational institutions being closed and swallowed by the times. At that time, injustice existed where human freedom was restricted and people's thoughts were bound. Attempts to escape from these problems are very difficult due to state laws that are colonialist in nature and bind the people. During this period, Muslims suffered a setback that left them behind the West. In addition, politics at that time was more concerned with worldly matters and the matter of the hereafter was less highlighted, so that in the end they fell under western rule.⁷

The Ottoman Turks were established after the fall of the Saljuk Dynasty. They ruled for six centuries during the period 1294-1924M with the reign of successive kings. One of the factors that led to the collapse of the Ottoman Turkish Empire was due to the country's declining economy, a life of splendour, as well as many defeats in war and by rooting taqlid in the soul and heart, or in other words the door to ijthihad seemed to be closed at that time. At the same time, the relationship between the scholars came to an end, with each of them taking the view that the pursuit of knowledge was no longer a virtue. The mind was getting narrower, and knowledge of Islamic law was getting weaker.⁸

'Azmi, *Qāmūs al-Sinā al-Shāmiyah* (Damsyiq: Dār Talas li al-Dirāsāt wa al-Tarjamah wa al-Nashar, 1998), 2:205.

⁵ Al-Hayyī 'Abd bin 'Abd al-Kabīr al-Kittānī, *Fahras al-Fahāris wa al-Ithbāt*, vol. 1 (t.t.p.: Dār al-Gharb al-Islāmī, 1982), 477.

⁶ Al-Muhtasib as-Salam al-Majid, *Visi dan Pradigma Tafsir al-Qur'an Kontemporer*, terj. Moh Magfur Wachid (Bangil: Al-Izzah, 1997), 35-36.

⁷ Musyrifah Sunanto, *Sejarah Islam Klasik* (Jakarta: Pernada Media, 2003), 247.

⁸ *Ibid.*, 245.

Al-Qasimi's Scientific Journey

Al-Qasimi was educated for four years in towns and villages around Syria. He also travelled to study outside the country such as Egypt and Medina.⁹ Al-Qasimi was a preacher to the people of Sham. He taught in various parts of the Levant with the permission of the government, before he decided to relocate and undertake a scientific retreat. He tended to travel (rihlah) and conduct scientific discussions, visiting and travelling to Mecca, Medina, Palestine, Egypt and delivering public lectures at al-Azhar University.¹⁰

An unexpected events happened to al-Qasimi when he was accused of establishing his own madhab known as al-Madhabal-Jamali due to his extraordinary influence in the community at that time.¹¹ He was arrested by the Syrian government in 1313 AH, corresponding to 1895 AD. The factor of his arrest was due to his activities with several other scholars, namely 'Abd al-Razzaq al-Baytar, Ahmad al-Husni al-Zajairi, Salim Samarah, Tawfiq al-Ayyubi Sa'id al-Farra, Mustafa al-Hallaq and others. The scholars earnestly encouraged the scientists to do ijihad and not merely act, they jointly created a collection of recitations of religious books. This group is known as Jama'iyyah al-Mujahidin, which means reformers among the mujtahids.¹²

Al-Qasimi visited Egypt in 1903M. At that time, he began to know Egyptian scholars who have expertise in various fields of science including the field of tafsir, namely Muhammad 'Abduh and Muhammad Rashid Rida. They were also known as reformers who were involved in the Islah movement in Egypt to fight for justice and the benefit of society at that time. In 1908, Rashid Rida delivered his lecture at al-Jami' al-Umawi, Damascus. Al-Qasimi's writing uses a lot of literary uslub. He was influenced by the writing style of his teacher, namely Muhammad 'Abduh who was famous for his prose writing style (al-tarasul).¹³

Sheikh Jamaluddin al-Qasimi's Works on Education

Apart from seeing Jamaluddin al-Qasimi's prominence in education and the number of his teachers and students, his prominence is also evidenced by the study of writing and the works produced. He has produced as many as 119 works.¹⁴ Sheikh Jamaluddin al-Qasimi's prominence in the field of education can be observed through discussions in his works.¹⁵ This article will discuss his character through some of his works in the field of education:

⁹ Khalil al-'Azmi, *Qāmūs al-Sinā al-Shāmiyah*, 2: 191.

¹⁰ Abdul Majid, *Visi dan Paradigma Tafsir Kontemporer* (Bangil: Al-Izzah, 1997), 35-36.

¹¹ 'Adil Nuwayhid, *Mu'jam al-Mufasssirin Min Šadr al-Islām Ḥatta al-Ašrī al-Ḥaḍīr* (Lubnan: Mu'assasah Nuwahid al-Thaqafiyah, 1988), 1: 127

¹² Hamizah Ruslan, "Sumbangan Jamal al-Din al-Qasimi dalam Bidang Astronomi: Kajian berdasarkan Kitab Tafsir Mahasin al-Ta'wil," (Tesis, Ijazah Sarjana Usuluddin, Jabatan Quran Sunnah, Akademi Pengajian Islam, Universiti Malaya, Kuala Lumpur, 2018), 74.

¹³ Khalil al-'Azmi, *Qāmūs al-Sinā al-Shāmiyah*, 2; 204.

¹⁴ Al-Qašimī, Jamāl al-Dīn, *Tafsīr al-Qašimī Maḥāsin al-Ta'wīl* (Qāhirah: Dār al-Ḥadīth, 2003), 12-16.

¹⁵ Al-Qašimī, Jamāl al-Dīn, *Jawāmi ' al-Adab fā Akhlāq al-Anjāb, Intipati Ihya' Ulumuddin Pengajaran Bagi Orang-Orang Mukmin Imam Al-Ghazali*, terj. Abu Hasan Din Al-Hafiz (Kuala Lumpur: Darul Fajr, t.t.), 12.

1. *Ādab al-Dāriswa al-Mudarris*, a short treatise on the manners of learning and education. In the muqaddimah of the book, Shaykh Muhammad Bin Nashir al-A'jmi briefly mentions it (Al-Qasimi 2010, 5-6). In this work, he quoted and summarised the work of Imam Muhyiddin al-Nawawi entitled *Muqaddimah Al-Majmu'*. Al-Qasimi had a high inclination towards the book, so al-Qasimi summarised it twice. The first was a long summary entitled "*Ādab Al-Alim wa Al-Muta'allim wa Al-Mufti Wa al-Mustafti*". Al-Qasimi completed the summary in the month of Sha'ban 1317H. Whereas the second summary was added to the original in the beginning of Sha'ban 1318H, and re-summarised to one third of the first summary into "*Ādab al-Alim wal Muta'allim*".¹⁶
2. *Tanbīḥal-Ṭālib ila Ma'rifah al-Farḍiwa al-Wājib*, intended to warn the seeker of knowledge to recognise the difference between what is obligatory and what is required. Printed by Dar Ibn Hjami.
3. *Jawāmi' al-Ādab fī Akhlāq al-Anjāb*, means a collection of manners in honourable behaviour.
4. *Lujūm al-Marātib fī al-Ādab and the Imam Ratib*, meaning the decree of the place of circumcision in adab and the Imam Ratib.
5. *Maw'izah al-Mukminīn min Iḥyā' 'Ulūm al-Dīn*, means guidance to reach the state of believers. This book was translated by H. Moh Abdai Rathomiy, Malaysian Edition, 2016.
6. *Al-Wa'zal-Maṭlūb min Qutl al-Qulūb*, meaning the teaching required from the food of the heart.

The book of *Maw'izah al-Mukminīn min Iḥyā' 'Ulūm al-Dīn* has also been translated in various languages such as Malay¹⁷ and Indonesian¹⁸.

Al-Qasimi's Concept of Education

According to al-Qasimi, the concept of *tarbiyah* or education as in surah al-Fatihah, namely the word *rabb* is an infinitive form (*maṣdar*) with the meaning of *tarbiyah*, namely the process of gradual refinement. The word *rabb* written using *al-rabb* = *الرب* is only used for Allah SWT. In the singular, the word is linked (*idahafah*) to another word that serves as an amplifier, such as the word *rabba ad-dar* (*الرب الدار*), *irji'ila rabbika* (*ارجع الى ربك*).¹⁹

¹⁶ Percikan Kehidupan Kumpulan Lintasan Ide yang Terserak, "Sekilas tentang Buku *Ādab Ad-Daris wal Mudarris* Karya Syaikh Al-Qasimi," <https://percikankehidupan.wordpress.com/2019/10/21/sekilas-tentang-buku-adab-ad-daris-wal-mudarris-karya-syaikh-al-qasimi/>, dicapai pada 21 Oktober 2019.

¹⁷ Translated by H. Moh. Abdai Rathomy, edited by Abu Ezzat Al-Mubarak. 2016. Syarikat Percetakan Ihsan, No 82 & 84, Jalan Taming 7. Lihat Muhammad Jamaluddin al-Qasimi, *Maw'izah al-Mukminīn min Iḥyā' 'Ulūm al-Dīn, Bimbingan Mencapai Darjat Mukmin* (Selangor: Pustaka Jiwa & Viktory Agencie, 2016), ii.

¹⁸ Translated by Syed Ahmad Semait. Pustaka Nasional. 1978. T.p., "Maw'izhah al-Mu'minin," AbuSyahmin blogspot, <http://abusyahmin.blogspot.com/2015/01/mawizhah-al-muminin.html>, reached in 2020.

¹⁹ Al-Qaṣīmī, Jamāl al-Dīn. (1957). *Maḥāsin al-Ta'wīl* (Miṣr: Dār Iḥyā' al-Kutub al-'Arabiyah, 7-8

Al-Qasimi wrote about the issue of education in the book *Guidance to Reach the Darajat Mukmin*. The writing begins with a description of the virtues of knowledge and education, and the virtues of learning, the virtues of teaching, then gives a high title to the scientist with the corroboration of the words of Allah SWT and the recognition of the Prophet SAW. In the Qur'an, there are verses that explain the evidence about the virtue of knowledge. Among them are as Allah SWT says in the Qur'an:

شهد الله أنه لا اله الا هو والملائكة وأولو العلم قائما بالقسط لا اله الا هو العزيز الحكيم (18)

"Allah explains (to all His creatures with proofs and evidences) that there is no god but Him, who always decides with justice, and the angels and the people of knowledge, there is no god but Him, the All-Powerful, the All-Wise." (Ali Imran 03:18).

The above verse explains that the testimony begins with himself. Followed by angels and people of knowledge. This proves their honour and superiority. One of the wills delivered by Luqman al-Hakim to his son is as follows: "O my son, reach out to the scholars and hold them close to your knees, for verily Allah SWT enlivens the heart with the light of wisdom as he enlivens the earth with the rain from the sky"²⁰.

There are seven chapters in *Jawāmi' al-Ādab fī Akhlāq al-Anjāb* on moral education, including²¹: The first chapter is about the manners of one's self; the second chapter is about the manners of the knowledgeable, the manners of the teacher, and the manners of the student towards his teacher: Manners in the Home, such as Manners towards parents, Manners towards relatives, Manners towards wives, the importance of educating children in the home; The fourth chapter is Manners of Socialising, including: Adab to Friends, Adab to Friends, Adab to Walking; The fifth chapter of health laws and what follows, including: there is maintaining health, the right to drink, the right to dress; The sixth chapter includes: Manners of Travelling including: The manners of travelling; The seventh chapter: The manners of spending and its differences, including: The Manners of Providing for the Home, the Manners of Providing for Knowledge and Education.

Many people think that *ladunni* knowledge is very difficult to obtain. They argue that it is beyond human ability. Al-Qasimi agreed on the *ladunni* science proposed by Imam al-Ghazali. The model of *ladunni* knowledge can be achieved by three educational models, namely²²: first, by studying all the sciences and taking the most important parts; second, by doing the right spiritual exercise (*riyadah*) and approach to Allah SWT (*muraqabah*), based on the Prophet's hadith which hints at the nature of this knowledge, namely:

من عمل بما علم أورثه الله العلم ما لم يعلم (رواه أبو نعيم من أنس بسند ضعيف)

²⁰ Muhammad Jamaluddin al-Qasimi, *Maw'izah al-Mukminin min Ihyā' 'Ulūm al-Dīn*, *Bimbingan Mencapai Darjat Mukmin*, 3-6.

²¹ Al-Qaṣīmī, Jamāl al-Dīn. (2013). *Jawāmi' al-Ādab fā Akhlāq al-Anjāb* (Miṣr: Dār Ibn al-Zawj, 51-213

²² Al-Qaṣīmī, Jamāl al-Dīn, *Tafsīr al-Qaṣīmī Maḥāsin al-Ta'wīl* 7: 67.

"Whoever practices the knowledge he already knows, Allah will bequeath (teach) him the knowledge he does not yet know."

Third, through the contemplation approach (tafkīr). When the soul has been educated and loves knowledge and charity, the process of contemplation (tafkīr) will automatically take place. At that time, the result of the thought will be determined by the method taken, then the process of the door of the unseen will be opened, just like the person who sells and buys who dives into his property with certain conditions, then the door opens the door to the profit of his trade. If the approach taken is wrong, then he will fall into the valley of harmful humiliation. If the thinker takes the right approach, then he becomes a true scholar (dzawiyal-al-bab). At that time, the scales (mizan) of truth will open for him in his heart, so that he becomes a perfect scientist, a solid intellectual, as the Prophet's hadith:

قال رسول الله صلى الله عليه وسلم: تفكر ساعة خير من عبادة سبعين سنة

"The Messenger of Allah (SAW) said: thinking for a moment is better than doing good deeds for 70 years."

The Greatness of Morals in Al-Qasimi's View

Al-Qasimi in his writing states²³:

لو كانت الأخلاق لا تقبل التغيير لبطلت الوصايا والمواظ والتأديبات ولما قال رسول الله حسنوا أخلاقكم

"If morals were not amenable to change, the will, advice, and education would be nullified, and the Prophet's hadith that states "improve your morals" would not work.

It is further explained that implementing noble morals is a sign of a healthy soul. Whereas the contradiction thereof is a sign of the existence of a disease lodged in the soul. Similarly, the normal state of mixing the ingredients for the body is a sign that the body is healthy, while deviating from that normality is a sign of a disease lodged in the body.

Morals are inseparable from the world of education. This is based on several thoughts²⁴:

- The basic instinct of human beings, both individually and socially, is to live a life that is orderly, trustworthy, peaceful and comfortable, so that they can realise all their potential optimally in the form of culture and civilisation.
- Morals have been the concern and mission of the Prophets and Messengers and the ideals that philosophers want to realise.
- Because of the difficulty of improving the morals of society, morals have become philosophers, poets, and educators.

²³ Al-Qaṣīmī, Jamāl al-Dīn. (2005). *Maw'izah al-Mukminin min Iḥyā'Ulūm al-Dīn* (Jakarta: Dār al-Kutub al-Islāmiyah), 2: 4.

- d. The main dogma brought by the Prophets and Messengers and the advice brought by the Prophets contain examples of noble morals, teachings about creed and worship in religion are shown not only to be customary and give birth to individual devotion, but a commitment to create noble morals and social compliance.
- e. Planting noble morals and cleaning up disgraceful morals from a person is one of the main tasks of education. This can be seen from various formulations about the purpose of education which in essence wants to realise a moral human figure.

Rasulullah SAW is the main human being and the initial goal that is given teaching and education from Allah SWT, then from His Majesty SAW radiates the light of the majesty of character to all mankind. Therefore, the Prophet SAW said:

بعثت لأتمم مكارم الأخلاق .

“ I was sent to perfect moral excellence²⁵.

All these ethical teachings are summarised in a verse such as the following²⁶:

ان الله يأمر بالعدل والأحسن وايتاى ذي القربى وينهى عن الفحشاء والمنكر والبغى يعظكم
لعلكم تذكرون (90)

“ Indeed, Allah commands to do justice, and to do good, and to help one's neighbour, and He forbids from doing evil and unlawful deeds and injustice. He teaches you (by His commands and prohibitions) that you may take warning and obey. (An-Nahal 16: 90).

Al-Qasimi in writing *Jawāmi' al-Ādab fī Akhlāq al-Anjāb* elaborated seven chapters on moral education, namely: The first chapter is manners for oneself; the second chapter is about the man of knowledge, the manners of a teacher, and the manners of a student towards his teacher; the third chapter is about manners in the home, such as manners towards parents, manners towards relatives, and manners towards wives; the fourth chapter is about social manners, such as manners towards friends, manners towards companions, and manners towards walking; the fifth chapter is about the laws of health and what follows, such as maintaining health, manners of drinking, and manners of dressing; the sixth chapter is about manners of travel, such as: The manners of travelling; The seventh chapter is the manners of spending and its differences, including: the manners of spending in the home, the manners of spending on knowledge and education²⁷.

The Key to Happiness is Personal Education based on Science and Practice²⁸

²⁵ Diriwayatkan oleh Ahmad, Hakim dan Baihaqi. Lihat Muhammad Jamaluddin al-Qasimi, *Maw'izah al-Mukminin min Iḥyā' 'Ulūm al-Dīn, Bimbingan Mencapai Darjat Mukmin*, 369.

²⁶ Al-Qaṣīmī, Jamāl al-Dīn, *Maw'izah al-Mukminin min Iḥyā' 'Ulūm al-Dīn, Bimbingan Mencapai Darjat Mukmin* h. 370.

²⁷ Al-Qaṣīmī, Jamāl al-Dīn, *Jawāmi' al-Ādab fī Akhlāq al-Anjāb*, 287-291

²⁸ Al-Qaṣīmī, Jamāl al-Dīn, *Jawāmi' al-Ādab fī Akhlāq al-Anjāb*, 29.

قال حكيم : لما كان شرف الانسان بالقوة المدركة, لزم تهذيبها لتكف صاحبها عن المساوى , وتدفع الى المحاسن فتمهد أمامه مسالك الحياة وتوفّر له اسباب السعادة فيعيس في الرغد والهناء, والا تسلطت عليه المساوى وانغمس في الشهوات وضل عن سبيل الألفة والتحاب وأنس بالجهل واستطاب الخمول.

ومن الثابت أن المرء اذا حسنت تربيته وتم تهذيبه كانت اعماله قويمه, واخلافه مستقيمة , واذا فسدت تربيته انعكست أعماله وساء خلقه. وسعادة مجموع الأمة متوقفة على تربية الأفراد فإذا تهذب الأفراد وتربوا على الفضائل وأخذوا بأصول الدين تهذب المجموع وصاروا أعضاء جسم واحد.

Hakim said: It states that when man's glory is in the power he achieves, then he needs to improve it to help others who are deprived and guide them towards goodness. Before him is the path of life and will obtain the causes of happiness so that life is calm and happy. If he is not guided, he will drown in desires, stray from the path of peace and love, and will be haunted by misery.

If a person's education is good and perfect, then his actions and morals will be straight. However, if his education is corrupt, the opposite will apply. The happiness of the community is based on the education of the individual; if the individual is educated, and educates others, taking the principle of religion, then they will be members of one body.

In Surah Ali Imran verse 80:

ولا يأمركم أن تتخذوا الملائكة والنبيين أربابا أيا مكرم بالكفر بعد اذ أنتم مسلمون (80)

Meaning: And he should not command you to take angels and prophets as gods. Should he tell you to disbelieve after you have become Muslims?

Al-Qasimi states as follows²⁹:

في هذه الآية أعظم باعث لمن علم على أن يعمل , وان من أعظم العمل والتعليم والدراسة مذاكرة العلم والفقہ. فدلّت الآية أن العلم والتعليم والدراسة توجب كون الإنسان ربانيا , فمن استغل بها , لا لهذا المقصود فقد ضاعا سعيه وخاب عمله, وكان مثل مثل من غرس شجرة حسناء مونقة بمنظرها , ولا منفعة بثمرها , ولهذا " قال رسول الله صلى الله عليه وسلم: نعوذ بالله من علم لا ينفع وقلب لا يخشع " _ كذا في فتح البيان والرازي.

²⁹ Al-Qasimī, Jamāl al-Dīn, *Tafsir Mahasin al-Ta'wil* 2: 388.

Meaning: In this verse is greater generation for the one who knows than the one who practices, indeed the one who magnifies charity with knowledge and learning and studying by discussing knowledge and understanding. This verse shows that knowledge and teaching and learning are obligatory for the state of man as a worshipper of Allah, and whoever does not follow this path, then his efforts are lost and his deeds are lost, he is like planting a tree that is good in view, but does not bear fruit. That is why the Prophet (SAW) said: We seek refuge with Allah from knowledge that is not useful and hearts that are not devoted. This is what is written in Fath Al-bayan and Al-razhi.

In Surah Az-Zumar Verse 9:

قل هل يستوى الذين يعلمون والذين لا يعلمون انما يتذكر أولوا الألب (9)

Meaning: Are those who know equal to those who do not know? Indeed, those who can learn and be warned are only those who are of sound mind.

وقد يستدل به على ان الجاهل لا يكافئ العاملة كما انه لا يكافئ بنت العالم أفاده في (الاكليل)
وفي الآية ايضا اشعار بان الذين يعلمون هم العاملون بعلمهم , اذ عبر عنهم أولاب (القانت
(ثم نفى المساواة بينه وبين غيره ليكون تأكيدا له , وتصريحا بأن غير العامل كأن ليس بعالم.

Al-Qasimi quotes in the book "Ikhlil" in fact this shows that the ignorant (ignorant) is not equal to the one who knows, just as the one who knows is not equal to the son of knowledge. With the same verse shows those who know they are people who practice their knowledge, because it is likened to those who are first as people who obey Allah, then do not deny the similarities between them, to motivate and clarify that people who do not practice are not equal to people who know.

In Surah Abasa Verse 11

كلا انها تذكرة (11)

Meaning: Do not do such things again! In fact, the verses of the Quran are teaching and warning.

ان المعاتبه المذكورة موعظة يجب الاتعظ بها والعمل بموجبها.³¹

“ Indeed, the exhortations mentioned are teachings that must be taught and practised.

Jamaluddin Al-Qasimi's Educational Objectives

In Arabic, there are a number of terms related to the purpose of education, including al-niyyat, al-irādah, al-ghardu, al-qaşdu, al-hadf, and al-ghayah³². While in

³⁰ Al-Qaşimī, Jamāl al-Dīn, *Tafsir Mahasin al-Ta'wil*, 8: 167-168.

³¹ Al-Qaşimī, Jamāl al-Dīn, *Tafsir Mahasin al-Ta,wil* 9: 329.

³² Nata Abuddin. (2010). *Ilmu Pendidikan Islam* (Jakarta: Kencana), 57.

English it is termed goal, purpose, objective, or aim. In terminology, a goal is something that is expected to be achieved after an effort or activity is completed³³.

Among the educational goals of al-Qasimi are; a) Forming perfect human beings who ultimately draw closer to Allah SWT, as in Surah al-Baqarah verse 21, and 201, Surah Adz-Dzariyat verse 56 and Surah Al-Mulk verse 2. Everything in the form of Allah SWT's commandments, prohibitions of Allah SWT, education or teaching is in essence so that humans draw closer to Allah SWT³⁴; b) Forming perfect human beings who ultimately gain happiness in the world and the hereafter. As in Surah Yaasin verse 11, the warnings and warnings given by Allah SWT which are memorable and beneficial only for people who practice the Qur'an and do good deeds, the aim is to get forgiveness in the world and rewards in the hereafter³⁵, and Surah Al-Hadid verse 25.

The goal emphasised by al-Qasimi coincides with the goal of education, where among the formulations of the goal of education is to produce pious people in terms of physical, spiritual, emotional and intellectual. Education also aims to complete the purpose of human existence on this earth as a servant and khalifah of Allah SWT to prosper this nature, in line with the will of its creator, namely Allah SWT³⁶.

The verses that explain the purpose of education in tafsir al-Qasimi are such as: Surah al-Baqarah verse 201 which relates to the good of the world and the hereafter; Surah Ali 'Imran verse 102 relates to devotion; Surah al-Dharyat verse 56 relates to worship; Surah al-Baqarah verse 30 relates to the role of man as a caliph on earth. This coincides with the purpose of education which includes three aspects, namely: Cognitive aspects which include the development of the mind, such as intelligence, intelligence and thinking power. Affective aspects which include the development of the heart, such as the development of taste, heart, and spirit, and psychomotor aspects, which are physical development, such as body health skills.

Scholars' Greatness and Praise of Sheikh Jamaluddin Al-Qasimi in Education

He once stated in the introduction of al-Fadhlu al-Mubin (p. 53):

"Alhamdulillah, I was blessed to finish reading³⁷; Sahih Muslim with its perfection in 40 days; Sunan Ibn Majah in 21 days; Muwatta' Imam Malik in 19 days; and Taqrib al-Tahzib along with its tashih in 10 days".

³³ Arief Armai. (2002). *Pengantar Umum dan Metodologi Pendidikan* (Jakarta: Ciputat Press), 15.

³⁴ Al-Qaṣīmī, Jamāl al-Dīn, *Tafsīr al-Qaṣīmī Maḥāsin al-Ta'wīl*, 293-294.

³⁵ Jamaluddin al-Qasimi, *Tafsīr al-Qaṣīmī Maḥāsin al-Ta'wīl*, juz 8, h. 55.

³⁶ Ahmad Yusuf Mohad. (2014). *Pengajian Islam* (Kuala Lumpur: Penerbit Universiti Malaya), 98.

³⁷ Pejabat Mufti Wilayah Persekutuan, "Irsyad Al-Hadith Siri Ke-312: Kehebatan Syekh Jamaluddin Al-Qasimi," <https://muftiwp.gov.my/en/artikel/irsyad-al-hadith/2845-irsyad-al-hadith-siri-ke-312-kehebatan-syekh-jamaluddin-al-qasimi>, dicapai pada 8 Disember 2018.

David Commins in his writing entitled *Social Criticism and Reformist Ulama of Damascus* concluded that al-Qasimi believed that science and virtues would continue to decline as the number of ulama decreased³⁸.

أقوال العلماء فيه: مدح أمير البيان شكيب ارسلان: في هذه الحفة الأخيرة جمال دمشق " وجمال القطر الشامي بأسره في غزارة يقول الأمير في سمحة الخلق ورجاحة العقل ونبالة القصد وغزارة العلم والجمع بين العقل والنقل والرواية والفهم لم يكن في وقتها أعلى منهما فكراً وأبعد نظراً وأثقب ذهنًا في فهم المتون والنصوص والتمييز بين العموم والخصوص فضله وسعة علمه.

Opinions of scholars about al-Qasimi³⁹: Amir Shakib Araslan's praise to al-Qasimi, in this last period Jamal Damascus and Jamal of the Levant in abundance, in the tolerance of mankind, the health of the mind the abundance of intentions, the abundance between reason, the transmission of narratives and understanding, and in his time there was no higher thought in understanding texts and passages and the distinction between general and specific benefits and breadth of knowledge.

قال عنه الشيخ رضا: هو علامة الشام ونادرة الأيام والمجدد لعلوم الاسلام محيي السنة بالعلم والعمل والتعليم والتهذيب والتأليف واحد حلقات الاتصال بين هدى السلف والارتقاء الذي يقتضيه الزمن الفقيه الاصولي المفسر المحدث الأديب المتفتن اللقي الاواب الحلیم الأواه.

"Shaykh Rashid Ridha said: Al-Qasimi is a scholar of the Levant and a rare figure at this time. He is a pioneer to the Islamic sciences, a generator of the sunnah with science and charity, and a generator of education, and learning as well as an author, a collection that connects between the guidance of the predecessors or salaf and the necessary repairs of the times who is a fiqh expert, a modern hadith expert, an artist who meets honest and pleasant compilations."

يقول جميل العظيم: انفراد جمال الدين بفضائل أثيرة ومناقب كثيرة, وصبر لصد مات المهاجمين من المتفقهة والقصاص والمخرفين وله معهم مواقف حافظ فيها علي سكينته ووقارة ولم يتجاوزهما حد المدافعة, فلم يسمع له فيها قعقة مرأء ولا صليل جدل, فكان جمال الدين

³⁸ David Commins, *Social Criticism and Reformist Ulama of Damacus dalam Studia Islamica* (USA: Maisonneuve dan Larose, 1993), 78.

³⁹ Ma'had Afaqtaseer li al-Talim. *Sirah al-Mufasssir Jamaluddin al-Qasmi*, google.com. 19\Dese\2020.

خلقة كجمال الدين في فارس , وكصديق حسن خان في الهند , والأستاذ الأمام في مصر , ولم
أر من أستقام علي الطريقة بعد أولئك الثلاثة مثل الجمال القاسمي الا صاحب المنار .

"Jamil al-Azm said: Jamaluddin was a person who had his own main characteristics and many good deeds he did, al-Qasimi patiently faced the accusations of people who hurled unkind reproaches from the side of those who claimed to be smart scholars and people who told stories and people who lied, al-Qasimi faced these people patiently and calmly and did not retaliate or take revenge or argue, Jamaluddin al-Qasimi has high morals like Jamaluddin in Paris, and Hasan Khan in India, and al-Ustadz Imam in Egypt, I have never seen anyone who adheres to the right path after those three like Jamal Al-Qasimi, except for the author of Al-Manar namely: Rashid Ridha."

وقال الشيخ ظاهر الجزائري: " انه وليد القرون , وقد فهم الشريعة كما فهمها الصحابة والتابعين"
"Shaykh Zahir Al-Jazaery said: Al-Qasimi is the beginning of the century, he understands the knowledge of Shari'ah, as the Companions and Taabi'een understood it."

وقال الأستاذ أنور الجندي: ولو ذهبنا نستقصي كل ماكتبه العلماء في الاشادة بفضل القاسمي
لطال بنا المقام , ولكن نكتفي بما ذكر ونحيل علي الباقي خشية الاطالة.

"Said Ustadz Anwar Al-Jundi: if owe go to investigate all that scholars have written about the merits of al-Qasimi we will have a long position, but it is adequate to what is mentioned and the bounty on those who stay for a long time."

Teachers of Sheikh Jamaluddin Al-Qasimi in Education⁴⁰

Among the teachers to Jamaluddin Al-Qasimi were Shaykh Abdur Rahman Al-Misra, Shaykh Mamhmud al-Qusi, Shaykh Rashid or Ibn Sinan, Shaykh Ahmad al-Halwani, Shaykh Salim Al-Atthar, Shaykh Bakri al-Attar, Shaykh Muhammad Khan, and Shaykh Hasan. The teachers of al-Qasimi in the "Sanad" of his book entitled "At-Thali'ussa'id fi Muhamati Asanid" as listed in his biography and certificates are⁴¹ Shaykh Muhammad Sa'id bin Qasim, Shaykh Mahmud al-Hamzawi, Shaykh Salim al-Athar, Shaykh Muhammad ath-Thantawi, Shaykh Abdrrazaq bin Hasan al-Baithar, Shaykh Abd Qadir al-Hasani al-Jazairi, Shaykh Nu'man bin Mahmud al-Alusi, Shaykh Abu Mahasin Muhammad al-Qawuji.

⁴⁰ Al-Qaṣīmī, Jamāl al-Dīn (2012). *Jawāmi' al-Ādab fā Akhlāq al-Anjāb*. Miṣr: Dār Ibn al-Zawj,h. 10; Saiful Ghofur, *Profil para Mufasssir al-Quran dari Klasik hingga Kontemporer* (Jakarta: Pustaka Insani Media, 2008), 159.

⁴¹ As-Surianji. "Al-Allamah al-Muhadits Jamaluddin al-Qasimi," *Majelis Sama' Ijazah & Biografi Ulama*, <http://as-surianji.blogspot.com/2014/12/al-allamah-al-muhadits-jamaluddin-al.html>, dicapai pada 19 Desember 2020.

Sheikh Jamaluddin Al-Qasimi's Students in Education

His students were divided into three groups, namely a) the group of scholars from the Levant, b) scholars in his country, c) figures who were influenced by his preaching and writing.

Among the group of scholars from Syam⁴² are; Sheikh Muhammad Bahjah Al-Baitar, grandson of Abdul Razzaq Al-Baytar; Sheikh Hamid Al-Taqi, he is a descendant of al-Qasimi and the oldest of his students; Sheikh Taufiq Al-Barza, one of al-Qasimi's leading students; Sheikh Abdul Fattah; and Sheikh Muhammad Jamil Al-Shatti.

While al-Qasimi's students who became scholars in their country were; Sheikh Muhammad Bakhit al-Mutai'i. The great Mufti of Egypt; Scholar Ahmad Shakir a hadith expert in Egypt; Sheikh Abdul Aziz Al-Senani a scholar from Najd; Sheikh Muhammad bin Abdul Aziz bin Mani' also a scholar from Najd.

Furthermore, al-Qasimi's disciples among the figures who were influenced by the preaching of his writing were; Scholar Muhib Ad-Din Al-Khatib, the owner of the Salafi printing press and Library; Sheikh Khair al-Din Al-Zarkali, the expert historian who wrote the book (al-A'lam).

CONCLUSION

Syekh Jamaluddin al-Qasimi from a young age is already known as an intelligent and philanthropic and noble child. Syekh Jamaluddin al-Qasimi is called a contemporary figure, a great scholar of Syam, an expert on the Qur'an Sunnah, and an expert on education. The title came from scholars including Rasyid Rida, one? scholars from Egypt. His teachers and pupils are very numerous and include from among the great scholars.

Syekh Jamaluddin al-Qasimi has made a significant contribution to the Muslim community, especially in the field of education. Like the book *Maw'izah al-Mukminin min Ihyā' Ulūm al-Dīn*, (guidance achieves the rank of Mukmin). The book is translated in various countries, such as Singapore, Indonesia, Malaysia. Also the book *Jawāmi' al-Ādab fi Akhlāq al-Anjāb*. His works are still used to date as a reference by scholars. That contribution has brought about a huge change.

The concept of Syekh Jamaluddin al-Qasimi Education is a concept of moral education based on the Quran and Sunnah as well as the opinions of scholars. The morals of karimah are stated as Akhlak to Allah SWT as the god of the creator of nature and its contents, morals to the Prophet PBUH, and morals to oneself and the environment as a place of socialization in the community.

Personal education is meant by Syekh Jamaluddin al-Qasimi which is a knowledge learned and practiced. There is no happiness of this world and the hereafter when there is no science, then it is practiced. The goal of education is to form a perfect human being and fear Allah SWT until it achieves pleasure in this world and the hereafter.

⁴² Tariqul Islam, ar,islamway.net\ article, cendekiawan Syam, 19 Mac 2018.

REFERENCES

- 'Abd al-Razzāq al-Baytar. (1961). *Ḥilyah al-Bashār*. Dimashq: Matbū'āt Majmā' al-Lughah al-'Arabiyyah.
- 'Adīl Nuwayhid. (1988). *Mu'jam al-Mufasssīrīn Min Ṣadr al-Islām Ḥatta al-Aṣrī al-Ḥaḍīr*. Lubnan: Mu'assasah Nuwahid al-Thaqafiyah.
- Abdul Majid. (1997). *Visi dan Paradigma Tafsir Kontemporer*. Bangil: Al-Izzah.
- Afaqattaseer li al-Talim Ma'had, *Sirah al-Muassir Jamaluddin al-Qasimi*, net,18\Des\2020, html.
- Ahmad Yusuf Mohad. (2014). *Pengajian Islam*. Kuala Lumpur: Penerbit Universiti Malaya.
- Al-Ḥayyī 'Abd bin 'Abd al-Kabīr al-Kittānī. (1982). *Fahras al-Fahāris wa al-Ithbāt*, vol. 1. t.t.p.: Dār al-Gharb al-Islāmī.
- Al-Muhtasib as-Salam al-Majid. (1997). *Visi dan Pradigma Tafsir al-Qur'an Kontemporer*, terj. Moh Magfur Wachid. Bangil: Al-Izzah.
- Al-Qaṣīmī, Jamāl al-Dīn. (2005). *Maw'izah al-Mukminīn min Iḥyā' Ulūm al-Dīn*. Jakarta: Dār al-Kutub al-Islāmiyah.
- Al-Qaṣīmī, Jamāl al-Dīn. (1986). *al-Fatwā fī al-Islām*. Lubnān: Dār al-Kutub al-'Ilmiyyah.
- Al-Qaṣīmī, Jamāl al-Dīn. *Jawāmi' al-Adab fā Akhlāq al-Anjāb, Intipati Ihya' Ulumuddin Pengajaran Bagi Orang-Orang Mukmin Imam Al-Ghazali*, terj. Abu Hasan Din Al-Hafiz. Kuala Lumpur: Darul Fajr, t.t.
- Al-Qaṣīmī, Jamāl al-Dīn. (2013). *Jawāmi' al-Ādab fā Akhlāq al-Anjāb*. Miṣr: Dār Ibn al-Zawj.
- Al-Qaṣīmī, Jamāl al-Dīn. (1957). *Maḥāsīn al-Ta'wīl* (Miṣr: Dār Iḥyā' al-Kutub al-'Arabiyyah).
- Al-Qaṣīmī, Jamāl al-Dīn. (2003). *Tafsīr al-Qaṣīmī Maḥāsīn al-Ta'wīl* (Qāhirah: Dār al-Ḥadīth).
- Al-Zikrī, Khayr al-Dīn. (2002). *al-A'lām Qāmūs Tarājim li Ashharī al-Rizāl wa al-Nisā', Min al-'Arab wa al-Musta'ribīn wa al-Mustashriqīn*. Bayrūt: Dār al-'Ilm li al-Malayīn.
- Arief Armai. (2002). *Pengantar Umum dan Metodologi Pendidikan*. Jakarta: Ciputat Press.
- As-Surianji. (2020). "Al-Allamah al-Muhadits Jamaluddin al-Qasimi," *Majelis Sama' Ijazah & Biografi Ulama*, <http://as-surianji.blogspot.com/2014/12/al-allamah-al-muhadits-jamaluddin-al.html>.
- David Commins. (1993). *Social Criticism and Reformist Ulama of Damacus dalam Studia Islamica*. USA: Maisonneuve dan Larose.
- Hamizah Ruslan. (2018). "Sumbangan Jamal al-Din al-Qasimi dalam Bidang Astronomi: Kajian berdasarkan Kitab Tafsir Mahasin al-Ta'wil." Tesis sarajana Usuluddin Jabatan Qur'an Sunnah, Akademi Pengajian Islam, Universiti Malaya, Kuala Lumpur.
- Khalīl al-'Azmi. (1998). *Qāmūs al-Sinā al-Shāmiyah*. Damsyiq: Dār Talas li al-Dirāsāt wa al-Tarjamah wa al-Nashar.

- Konsultasi Syariah Islam Alkhoirot. (2020). "Status Kesufian Jamaluddin al-Qasimi," <https://www.alkhoirot.net/2016/08/status-kesufian-jamaluddin-al-qasimi.html>.
- Ma'had Afaqattaseer li al-Talim. (2020). *Sirah al-Mufasssir Jamaluddin al-Qasmi*, google.com.
- Muhammad Jamaluddin al-Qasimi. (2016). *Maw'izah al-Mukminin min Ihyā' Ulūm al-Dīn, Bimbingan Mencapai Darjat Mukmin*. Selangor: Pustaka Jiwa & Viktory Agencie.
- Muhammed Hanafi. (1996). *Falsafah Pendidikan Menurut al-Quran*. Selangor: Pustaka Ilmi.
- Musyrifah Sunanto. (2003). *Sejarah Islam Klasik*. Jakarta: Pernada Media.
- Nata Abuddin. (2010). *Ilmu Pendidikan Islam*. Jakarta: Kencana.
- Nata Abuddin. (2012). *Pemikiran Pendidikan Islam dan Barat*. Jakarta: Grapindo Persada.
- Pejabat Mufti Wilayah Persekutuan. (2018). "Irsyad Al-Hadith Siri Ke-312: Kehebatan Syeikh Jamaluddin Al-Qasimi," <https://muftiwp.gov.my/en/artikel/irsyad-al-hadith/2845-irsyad-al-hadith-siri-ke-312-kehebatan-syeikh-jamaluddin-al-qasimi>.
- Percikan Kehidupan Kumpulan Lintasan Ide yang Terserak. (2019). "Sekilas tentang Buku Adab Ad-Daris wal Mudarris Karya Syaikh Al-Qasimi," <https://percikankehidupan.wordpress.com/2019/10/21/sekilas-tentang-buku-adab-ad-daris-wal-mudarris-karya-syaikh-al-qasimi/>.
- Saiful Ghofur. (2008). *Profil para Mufasssir al-Quran dari Klasik hingga Kontemporer*. Jakarta: Pustaka Insani Media.
- T.p. (2020). "Maw'izhahal-Mu'minin, "AbuSyahmin blogspot, <http://abusyahmin.blogspot.com/2015/01/mawizhah-al-muminin.html>.