

KONSEP KEAMANAN MENURUT  
SYEIKH ABDALLAH BIN BAYYAH:  
IBRAH DEKLARASI MARRAKESH



06-7988472 ext:8472 [zui3615.](#)

LIBRARY • MY NEWS • BIOGRAPHY • CONTACT • SEARCH...

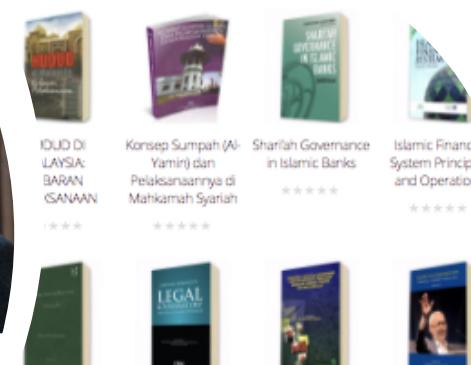
WELCOME TO MY  
**Hub of Knowledge**  
Information, news, opinion, insights, thoughts and writings.  
[See My Recent Posts](#)

  
[ZulkifliHason.com](#)

Expertise and Area of Interest

 **Corporate Governance and Shariah Governance**  
Research scholar at Hawkmah, the Institute for Corporate Governance, Dubai International Financial Center, and a member of the Task Force on Corporate Governance in Islamic financial institutions (IFIs) to develop corporate governance guidelines for IFIs in Middle East and North Africa (MENA) as well as the Task Force on Environmental, Social and Governance (ESG) to specifically introduce the S&P/Hawkmah Pan Arab ESG Index for listed companies in 11 MENA markets.

 **Islamic Political Thought**  
Active in community works, sitting as the Deputy Chairman, International Affairs Bureau of Muslim Youth Movement of Malaysia (ABIM) and Chairman of ABIM State of Negeri Sembilan. Represented Malaysia in the prestigious Young Muslim Intellectuals in Southeast Asia Programme in Japan organized by Japan Foundation. Published more than five books and numerous articles on Islamic political thought. A recipient of a grant to conduct scholarly research at Fordham University, New York, United States of America. [J. William Fulbright Program](#)

  
IDUD DI LAYSA: BARAN ISANAAN  
Konsep Sumpah (Ali-Yamir) dan Pelaksanaannya di Mahkamah Syariah  
Sharifah Governance in Islamic Banks  
Islamic Financial System Principles and Operations

  
Issues in Islamic Law: Volume II  
Essential Readings In Legal & Regulatory  
Pemikiran Yusuf Al-Qurathawi  
Rashid al-Ghanno' Intelektor Pd'

SYEIKH ABDALLAH BIN BAYYAH

“If I asked for people to die for the sake of God, I would have them lining up at my house. But when I ask people to live for the sake of God, I can’t find anyone”.

# Latarbelakang



Muslim Paling Berpengaruh- 2009:  
Tempat Ke-30 2016: Ke-23 dan 2018: Ke-9.



Bahasa dan sastera, fiqh, undang-undang,  
muamalat, maqasid.



Berakidah Asy'ariyyah, bermazhab Maliki,  
bertasawwufkan Junaydi, manhaj wasatiyah.



Beliau digelari "استاذ الجيل" "guru generasi

# Pendidikan dan Pengiktirafan



Akademik: Mauritania- Syariah dan Bahasa, Tunisia- Undang-undang,

Latihan kehakiman



Kerjaya: Hakim, Menteri, Penasihat Syariah, Profesor, Yayasan, Majlis Fatwa, Naib Presiden Ittihad Ulama.

2013 meletak jawatan 'international union of muslim scholars' selepas Rabaa di Mesir.



Penulisan: Ensiklopedik lebih 26 buah buku.



Dianugerahkan King Abdul Aziz Pingat dengan Peringkat Kepujian,



Pingat Jordan Ijazah Pertama Dianugerahkan Raja Abdullah II.

## Keamanan dan Aktivisme

- Penulisan- *al Irhab, al taskhis wa al hulul, khitab al am fi al Islam wa thaqafatu al tasamuh*
- Global Centre for Renewal and Guidance
- Forum Promoting Peace- 2014, 2015, 2016, 2017.
- Laman sesawang binbayyah.net
- *Majlis Hukama al Muslimin*- Agenda keamanan dan dialog agama.
- Mustafa Ceric “It was hard to find a peace initiative from a credible Muslim group or institution to help me engage in dialogue and trust building with others. All the peace initiatives were coming from Christian groups or institutions that, by this very fact, had an advantage in presenting their case”.

# Deklarasi Berkaitan Keamanan



---

Piagam Madinah 622M

---

Magna Carta 1215

---

UDHR 1948

---

IUDHR 1977

---

CDHRI 1990

---

ADHR 2012

---

The Marrakesh Declaration 2016

# Deklarasi Marrakesh 2016

- 27 Januari 2016/ 16 Rabiul Akhir 1436H 300 Tokoh daripada 120 Negara.
- Anjuran Kementerian Agama dan HEI Morocco dan Forum Mempromosi Keamanan Dalam Masyarakat Islam.
- Keamanan Sosial
  - Objektif keamanan. Tanpa keamanan tiada hak asasi
  - Keamanan adalah hak asasi utama.
- Menjamin Keselamatan dan Kestabilan Awam
  - Seimbang antara hak individu dan hak kolektif
  - ‘Public Order’- realisasikan hak asasi

# Deklarasi Marrakesh (1)

- Peringatan tentang prinsip dan nilai universal Islam
  - Manusia dimuliakan Allah.
  - Prinsip keadilan. Keamanan objektif utama *Maqasid al Shariah*.
  - Rahmat sekalian alam. Berbuat baik tanpa membezakan kepercayaan.
  - Syariat menitikberatkan janji dan menuaijanjian.

## Deklarasi Marrakesh (2)

- Piagam Madinah Rujukan Asas Jaminan Hak Minoriti
  - Piagam Madinah perlumbagaan prinsip universal Islam.
  - Piagam meraikan kepelbagaian Bersama sebagai satu umat sewarganegara.
  - Piagam terbentuk hasil persefahaman dan persetujuan bukannya perperangan.
  - *Rahmah, hikmah, adil dan maslahah.*
  - Prinsip warganegara: Kebebasan beragama, bergerak, memiliki, persamaan.
  - Sesuai negara majoriti Muslim.



## Deklarasi Marrakesh (3)

- Membetulkan salah faham konsep dan menjelaskan pendirian agama tentang hak minoriti.
  - Nilai universal *hikmah*, *rahmat*, *adil* dan *maslahah*. Penelitian secara holistic.
  - Menilai ruang ijтиhad yang dibenarkan dan menilai konteksnya.
  - Pertimbangkan tuntutan agama dan realiti.
  - Memahami antara *maslahah* dan *mafsadah*.
  - Ijtihad tentang hak minoriti dalam keadaan realiti semasa penuh dengan konflik.
  - Kerjasama semua agama, bertoleransi dan hormat menghormati,



## Syor Deklarasi Marrakesh (4)

- Ulama dan ahli fikir mendukung prinsip kewarganegaraan dengan pemahaman betul berasaskan tradisi fiqh, praktis sejarah, perubahan realiti setempat.
- Institusi ilmu menyemak kembali silibus pengajian di sekolah. Menangani silibus mengandungi idea ekstrem.
- Pemimpin membuat dasar langkah politik dan undang-undang merealisasikan dasar kewarganegaraan.
- Cendiakawan, NGO dll melaksanakan aktiviti yang baik dan adil kepada minoriti dan memberikan kesedaran kepada masyarakat.
- Kumpulan agama menangani persepsi buruk terhadap agama lain.
- Wakil agama menentang segala bentuk penghinaan terhadap kesucian agama lain.
- Agama sama sekali tidak boleh digunakan sebagai justifikasi untuk mencabuli hak golongan minoriti agama dalam negara majoriti Muslim.

# The Medina Constitution as a Basis for Marrakesh Declaration

The Medina Constitution was preceded by a social contract theory.

Symbol of national sovereignty, or independence of the country to be governed independently.

Built on the concept of citizenship that is not limited to religious belief with conditions to be loyal to the constitution and accept the supremacy of Islam.

Emphasise the concept of obedience to God, obedience to the Prophet and the supremacy of the constitution.

Preserves the social practices and cultural groups and maintains the identity of all communities of the Medina people.

The concept of loyalty to the nation and solidarity with the implementation of the responsibility to the country.

The concept of human rights to protect human life.

Guarantee all persons freedom and their right to life, unless they are breaking the law by being disloyal to the state.

The concept of the rule of law, justice and non-discrimination.

Preserving and maintaining national security.

# Gagasan Syeikh Abdallah Bin Bayyah

- *Sahifah madinah* asas prinsip kewarganegaraan dan fiqh minoriti.
- Antara *maqasid al-Syariah* adalah menjaga imej dan nama baik Islam.
- Dalam berinteraksi dengan non Muslim yang baik, al-Quran memilih perkataan *al-birr*. Perkataan sama digunakan pada suruhan berbakti kepada ibu bapa.
- Keamanan unsur penting dalam Maqasid. Matlamat *Hilf al-Fudul* adalah untuk meralisasikan keamanan, menghormati kontrak sosial dan perjanjian antarabangsa, menghormati kesucian agama dan hak golongan minoriti.
- Konsep jihad yang tidak melulu berperang.
- Mengkritik penggunaan istilah Khilafah yang dianggap sebagai satu-satunya bentuk pemerintahan yang memiliki legitimasi kuat dalam Islam. Sistem kekhilafahan mungkin saja diganti hari ini jika sudah tidak relevan.
- Klasifikasi *Dar al Harb Dar al Islam* perlu dinilai semula dalam konteks ‘Nation state’. *Dar al Silmi* Negara keselamatan. Fatwa menjawab ISIS. “This is not the path to paradise. Nation state is an Islamically legitimated entity and not an un-Islamic innovation. “The caliphate banner which the extremists carry is a false banner and isn’t founded on the basis of shariah. The caliphate state is a non-binding form of government and it isn’t permissible to delegitimise the national state. The caliphate state is an illusion and killing people for its sake isn’t justified in Islam.”

# Gagasan Syeikh Abdallah Bin Bayyah



Sebahagian bajet ketenteraan diperuntukkan untuk inisiatif keamanan.



Strategi intelektual dan cudaya untuk memerangi perang.



Menekankan keperluan memelihara dan menjamin hak minoriti.



Peranan sarjana “Extinguishing the fire with heart and souls”.



Keamanan adalah keutamaan berbanding Hak.



Keamanan melalui pendekatan beretika.



Islam sebagai Agama Kasih Sayang. Abad ke-21 bukan perpecahan tetapi titik persamaan nilai Bersama kemanusiaan dan bekerjasama.

# Revisiting the Concept of Citizenship

Old Concept: Common affiliation to race, religion and common history.

New Concept- Contractual and constitutional (Principle of Inclusive citizenship)

- Pluralistic constitutional citizen
- Contractual
- Voluntary
- Law and regulation
- Right and Duties

# Contractual Inclusive Citizenship

- Form national framework governed by constitution.
- Article 13, Medina Charter (47 clauses) fundamental basis of citizenship. Contractual citizenship- same rights, same duties and same nation.
- Article 15 Medina Charter- freedom of religion, movement, solidarity, common defense, justice and equality.
- The Jews were considered part of the *umma* (community with the believers):
  - Article 1: *innahum ummatun wdhidatun min duninnas* - they are one umma, to the exclusion of or apart from (all other) people. *Umma wahida* occurs in the Quran no less than nine times
  - *wa-inna Yahuda Bani 'Awf ummatun ma'a I-mu'minin.*
- To reconcile between Religious Identity and National Identity, Loyal to religion or loyal to country.
- Protection of religious pluralism.

# Kritikan

---

Tidak Inklusif

---

Tiada Penyertaan Wanita

---

Tiada mekanisme pelaksanaan

---

Mempromosi keamanan dan toleransi menerusi “oppression & tyranny”.

---

Keamanan menerusi ‘authoritarianism’.



**TERIMA KASIH**

---