Counselling legitimacy from the perspective of the Qur'an and Sunnah

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ABSTRACT

The Muslims need someone to guide them to the road and give them advice and counsel those who have knowledge, experience and to know how Islam has been referred to the consultation and its importance through the narrative of events and stories that got old in the Quran and the Sunnah, and has caused a great success in overcoming adversity and difficulties faced by the individual, Muslim and the subject of consultation is very important, but overlooked by many people did not realize its importance and this is the research problem, which reflected in the absence of the role of counseling legitimacy effective and real to the Muslim individual and society, and the lack of awareness of its importance and its place in the evolution of their lives, and their impact in solving the many problems they face and reduce the time they fall in the crises of the many and complex, which is still growing by the day and year after year, in addition to limit their application in their daily lives and social development.

Kay words: Islam, Qur'an, Sunnah, Counselling legitimacy.

Introduction

The aim of the research is to achieve several objectives, including: access to the importance of consulting the legitimacy and primacy of Islam in addressing the issue of counseling and their ability to solve many problems and complexities faced by the Muslim individual, family and society as a whole, and seek to raise awareness between the individual and the Muslim community to the importance of their application for a consultation in their lives daily at home and school and everywhere, as research aims to the statement of the provisions on consultation, by addressing the legitimacy of evidence from the Quran and the Sunnah of Prophet Muhammad, and the views of scholars around as research aims to Statement of Staff consultation and controls.

Definition of counseling:

Consultation and advice: Extraction some opinion to review the other, the Almighty said: (consult them in the matter) The great scholar Mohammed Tahar Ben Achour for the consultation: "A person aims a task who thinks it is the right of opinion and a measure that indicates what he sees in it for the benefit of his work." (Ibn A’chour: n.d)

Sheikh al-Qaradawi said: "Shura is not unique to human opinion alone in the things that need to share the mind another, or more, and consultation in the matter open its locks, and lets be viewed from different angles, under different interests of individuals, and differences in their knowledge and culture, and thus be judged on It is based on the perception of a comprehensive and absorbing study, man Shura adds to his mind the minds of others and to his knowledge of other sciences, has called for Islam to the Shura in the life of the individual, and in family life, and in the life of the community and the state. (al-Qaradawi: 1996)

Counseling in the Qur'an:

Counseling is received in the Holy Quran in several places, and multiple formats, I will mention these positions together with an indication to what the commentators mentioned in this aspect:
First, he said - the Almighty - for Joseph's brothers: (They Truly Jose ph and his brother are loved more by our father than we : but weare goodly body! Really our father is obviously error. (Quran, 12:8)

Slay ye joseph or cast him out to some land, that so the favour of your father may be given to you alone there will be time enough for you to be righteous after that. (Quran, 12:9)

Said one of them: Slay not Joseph, but if you must do something, throw him down to the bottom of the well: he will be picked up by some caravan of travelers. (Quran, 12:10)

And in the story of the thift which mentioned in the end of the Sura when they gave up releasing their brother by the help of Joseph, the Almighty says "Now when they saw no hope of his (yielding) they held a conference in private. The leader among them said: Know ye not that your father did take an oath from you in Allah's name, and now before this, ye did in your duty with Joseph? Therefore will I not leave this land until my father permits me or Allah judges for me and he is the best to Judge. (Quran, 12:80) These verses are practical example on conducting consultation.

Through the above it is clear that it was a consultation among them, where they differ, first, and then agreed secondly on the view of the Rupel, Thus, Joseph's brothers - peace be upon him - consulting in the case of their brother, starting and ending.

Second, he said - the Almighty - in Surat Yusuf story about Aziz when he saw the vision, where he collected his advisors to tell them the vision, and then said to them: (Ye chiefs expound to me my vision if it be ye can interpret visions) Quran, 12:44) This verse, although in a vision, but it show the Shura, where the collection of the supervision of his people but they told him as in what Almighty says 'and we are not skilled in the interpretations of dreams.'

Third: He says to mentioned the Queen of Sheba and her story with Solomon - peace be upon him -: (Ye chiefs! advise me in this my father: no affair have I decided except in your presence. 'Quran, 27:32). Ibn Kathir in his commentary on these verses: "When I read them a book of Solomon consulted in its order, and what has got them. That said: (Ye chiefs! advise me in this my father: no affair have I decided except in your presence(Quran, 27:32). '(Ibn Kathir,1998)

Sayyid Qutb said: "She consulted the chiefs of her people in this grave matter, and then asked opinion and advice. (Sayyid Qutb, 1978)

Fourth, the sister of Moses the infant refers to the house of Pharaoh

Says: "Behold thy sister goeth forth and saith 'Shall I show you show you one who nurse and rear the child, so we brought thee back to thy mother, that her eye might be cooled and she should not grieve. (Quran, 20:32)

And Almighty said: And we ordained that he refused suck at first until his sister came up and said, shall I point out to you the people of a house that will nourish and bring him up and take care of him? (Quran, 28:12)

Moussa's mother carried out God's order, and placed him in the coffin, and threw it in the sea, and his leg was painful floated to the coast at the palace of Pharaoh, and Pharaoh's folks picked him, and loved the wife of Pharaoh. The small newborn and wept, and gave him a breastfeeding woman, but he refused all nursing women. And become the life of newborn is at risk, the house of Pharaoh and get ready to accept any opinion indicates any person, is achieved by feeding the child, and save his life.

In this ideal circumstance, the sister of Moses advised the house of Pharaoh for a foster mother accepted by the newborn, it is the real mother, and they do not know that it is his mother, and they do not know that his sister is the consultant. And position of the witness here is that Pharaoh in this story was faced with the problem of a lack of breastfeeding who is accepted by Moses, because God has forbidden him all the women and became a Pharaoh looking and asking those who guide him or give him advice and consultation, and here the role of the sister of Moses who advised of Pharaoh through breastfeeding appropriate him. And this advice solved the problem faced by the Pharaoh.

History of consultation and voluntary consultation in the era of the Prophet:

It could be argued that more cases of consultation in the era of the Prophet - peace be upon him - was kind of consultation, sought by whom he trust in order to sharpen determinations in the search for solutions to the problems he faces. We must view the most important examples of consultation or shura opinion in the era of our Prophet, the examples of consultation - or shura, of conscience - are more numerous in the life of our Prophet - peace be upon him -, as originally it had the guidance of revelation to him, and was supposed that this is hardly need for consult his friends, however it is - peace be upon him - he was walking on the opinion request, and consult his companions in public and private affairs, and he was asking them their opinions even in the private and personal affairs.

1-after Hudaibiya reconciliation the companions of the Prophet - peace be upon him - slowed in the implementation of his command to them to slaughter lambs and shave off in preparation for a return without getting Mecca for Umrah. Heconsulted his wife Umm Salamah, volunteered and suggested to him that he should initiate getting Meca, and he adopted her opinion and muslims followed him.
The consultation Warqa bin Nawfal: Aisha, Mother of the Believers, she said: The Angel Jebrel said: "Read" what I said ... he answered him 'I don't read 'Came back with the Messenger of Allah - peace be upon him - went back trembling ! Even entered to Khadija, he said: "cover me. cover me. Khadija then accompanied him even brought him Worqa bin Nawfal - a cousin of Khadija - ....... Khadija said to him: a cousin, hear of your nephew! Then Worqa said : O son of my brother what you see? Tell a messenger of Allah - peace be upon him - a story he saw, said 'This is the law revealed by God to Moses'

3- In an interview with fabrication: When the Messenger of Allah - peace be upon him - called upon some of his companions to consult them, ... we find that both of them gave much advice on diligence. It is a personal issue here, an individual consultation.

4- There are many examples indicating consult our Prophet - peace be upon him - to his friends and accept their opinions as they point to it.

5- and Shura in the life of the prophet - God bless them – had a great place, they were dead serious about the knowledge of the opinion of the Prophet - peace be upon him - in all cases to take it, it is the advice of Abu Haitham - may Allah be pleased with him - the Prophet - peace be upon him - in the selection of his servant from captivity.

6- and consult Fatima Qais - God bless them - of the Prophet - peace be upon him - one who proposed to her, referring to accept Osama - may Allah be pleased with him -, her marriage to him was the cause of her happiness and solutions to the pond in her home.

The rule of advice:

Consultation or elective consultation was described in some books as a shura, and does not mean that it applies the rule of collective decision-Shura - which Islam imposed as a way to issue its decision in the group public affairs.

The consulting of experts in the affairs assumed that in which they know more than others, or request to the opinion of those with experience and specialization to inform him before the decision of the competent issuing is another type of Shura, it is not in the affairs of the group to which the decision in which a binding decision, it is not shura - in the narrow sense - it is just a consultation, or advice or optional sincere towards or guidance in the broadest sense, and it has a different rule.

Unfortunately, we do not find in the literature that we have discrimination in the provision between the two types of "Shura collective" and "advice" that can be called "shura opinion", but we pitched battles between researchers, on whether the Shura binding or a teacher (Al-Shawi, 1413 H = 1992), albeit the most important types of consultation in their eyes is due Shura binding, it is next to no "consultation" is due and non-binding.

The researcher cautions that what is written in many modern books for consultation, but focus only on the Shura, or Consultative collective collective decision; because they constantly ignore the optional counseling, one of the segments of the Shura in the broad sense. Have resulted from the negligence of segregation to the judgment of one of them as obligatory or binding, and researchers to split into two teams, one being circulated in the Shura collective judgment in all cases without discrimination, which led to this controversy acute aseptic.

The conclusion here is the advice not a constituent of the resolution, but is merely a means to help the decision-maker to explore the right opinion, so we call it consulted opinion, advice or counseling or advice, and opinion provided no binding - and the rule of Shura opinion (consultation) is obligatory religion. For scars, "a religious duty and moral" and means that the counseling required our ethics, manners and breeding, that is requested by desirable and undesirable, for the owner the right to act to consult before making a decision, but on others with expertise and knowledge to give him "advice", while Legally there is no consequent lack of consultation of the invalidity of the decision of the jurisdiction of law, neither the law, who does not consult be remiss religion, but his decision to be true as long as it exercises a right or authority has decided upon Islam, and that in case of advice is not binding on the opinion provided by the consulted or his mentor or counselor).

Because God made the Shura recipe of the most important qualities of the people of faith in Allah and His Prophets, accompanied them in their own affairs and public alike, the Almighty said: Those who respond to their lord and establish regular prayer who (conduct ) their affairs by mutual consultation who spend out of what we bestow on them for sustenance.

Conclusio:

The researcher discussed at the end of her research several conclusions, most notably what is coming: Many verses in the Quran talk about the request for the consultation and advice in many situations and events, and this indicates the importance of consultation, and its prominent in social life. There were many examples of counseling at the time of the Prophet - peace be upon him - requesting from those who trust, to solve many problems and difficulties, even though he has a direct revelation, and was supposed to hardly need to consult his companions, however, he was walking to consult his companions, and asked of them in the opinion of public
affairs and private, as well as the prophet - God bless them -, they used to consult the Prophet - peace be upon him - in many of the positions of their lives, and the problems they face. There is a difference between consultation and advice, is that the consultation is to seek opinion and advice of those who have the trust, and the consulting person is the only owner the right to decide the matter by taking decision in the matter is not obligatory, it is a delegate and the opinion is not binding. The Shura is the means which are issued by the collective group or a decision regarding the nation of public affairs, and it is obligatory and binding.

Recommendations recommended by the researcher: increasing attention to the subject of consultation in our Islamic society, to raise awareness among the people, and to highlight the importance of the consultation and its impact on the individual family and society. direct people to the application of consultation in their lives, because of its significant role in solving the problems of life.

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