

Programme
Monday, October 3, 2022

Time	Opening Session/ Topics
8:30a.m.- 8:50a.m.	Registration and Breakfast
8:50a.m.- 9:00a.m.	Qur'an Recitation and Dua'a by: Assoc. Prof. Dr. Ismail Bin Mamat
9:00a.m. – 9:05a.m.	Welcoming Remarks: Prof. Dr. Thameem Ushama (Seminar Chairman)
9:05 a.m. – 9:20a.m.	Welcoming Speech Assoc. Prof. Dr. Amilah Awang Abd. Rahman @ Jusoh Head, Department of Usul al-Din and Comparative Religion Speech by Dr. Ainul Azmin Binti Md. Zamin Head of Responsible Research and Innovation, AHAS KIRKHS
	Session One Moderated by: Assoc. Prof. Dr. Fatmir Shehu
9:30a.m. - 9:45a.m.	Prof. Dr. Thameem Ushama: Teaching Usul al-Din in the Contemporary Context
9:45a.m. - 10:00a.m.	Asst. Prof. Dr. Asma Binti Muhammad Uthman El-Muhammady: Revisit al-Ghazali and Nursi's approach in facing current spiritual and intellectual crisis
10:00a.m.- 10:15a.m.	Assoc. Prof. Dr. Fatmir Shehu: Investigating Ismā'īl Rājī al-Fārūqī's Methodology in the Study of Christianity through Selected Textual Analysis from his Christian Ethics
10:15a.m.- 10:30a.m.	Asst. Prof. Dr. Muhammad Ayman Al-Akiti: Tariqah Naqshabandiyyah Aliyyah in Malaysia
10:30a.m.- 10:45a.m.	Assoc. Prof. Dr. Che Amnah Bahari: A Recollection of a positive Qur'anic Character: Maryam bint Imran
10:45a.m.- 11:00a.m.	Asst. Prof. Dr. Masitoh Ahmad: The Practice of Almsgiving in Islam and Buddhism: Spiritual Perspective
	Session Two Moderated by: Asma Binti Muhammad Uthman El-Muhammady
11:00a.m.- 11:15a.m.	Assoc. Prof. Dr. Amilah Awang Abd. Rahman @ Jusoh: Islamic Ethics in Facing the VUCA world: Challenges and Prospects
11:15 a.m-11: 30a.m.	Asst. Prof. Dr. Majdan Alias: Quranic Typology of Religions: An Analysis
11:30a.m-11: 45a.m.	Assoc. Prof. Dr. Abdul Salam@Zulkifli Muhamad Syukri: Some Aspects in Baha'i Studies
11:45a.m-12: 00p.m.	Asst. Prof. Dr. Megawati Moris: The Reciprocity between Faith in Divine Unity (al-Tawhid) and Trust in Divine Providence (al-Tawakkul) according to al-Ghazali
12:00p.m-12: 15p.m.	Prof. Dr. Wan Mohd Azam Mohd Amin: An Ontological Perspective of the First Existence beside God: Logos and Prototokus
12:15a.m-12: 30p.m.	Assoc. Prof. Dr. Isham Pawan Ahmad: Translating Personal Experience into Public Policy: Can Sufi Intuition be a source of knowledge?

12:30p.m: 1.00p.m.	Special Talk by Prof Dr Mohamed Ibrahim Elashmawy Professor of Hadith, Al Azhar University
1.00p.m 2: 00p.m.	Lunch and Prayer
	Session Three Moderated by: Dr. Muhammad Ayman al-Akiti
2:00p.m-2: 15p.m.	Assoc. Prof. Dr. Mohd Noh Abdul Jalil: Promoting Diversity via Local Wisdom
2:15p.m-2: 30p.m.	Assoc. Prof. Dr. Adibah Abdul Rahim: Islam Liberal and its Ideological Challenges to Muslims' Beliefs and Practices
2:30p.m-2: 45p.m.	Assoc. Prof. Dr. Ismail Bin Mamat: Qadiani in Malaysia
2:45p.m-3: 00p.m.	Asst. Prof. Dr. Noor Amali Bin Mohd. Daud: Tajdid al-Fikr al-Dini: The Needs and Approaches in the Discourse of Selected Muslim Scholars
3:00p.m-3: 15p.m.	Prof. Dr. Muhammad Mumtaz Ali: Difference between Ethics and Morality: Some Reflection
3:15p.m-3: 30p.m.	Asst. Prof. Dr. Nur Suriya Mohd Nor: Ethics of Reciprocity in Islam and Confucianism
3:30p.m-3: 45p.m.	Asst. Prof. Dr. Ungaran: "Biblical Understanding on the term Kingdom of God and Its Relation to the concept of Theocracy".
3:45p.m-4: 00p.m.	Question and Answer Session
4:00p.m.	End of SAP

One Day Open Theme Seminar Under SAP-4, 2022

Day & Date: Monday 3rd October 2022

Time: 8:30a.m.-4:00p.m.

Venue: Al-Shafi'i Conference Room, IRK Building, AHAS IRKHS, IIUM

Topic:

Investigating Ismā'īl Rājī al-Fārūqī's Methodology in the Study of Christianity through Selected Textual Analysis from his Christian Ethics

***Presented by: Dr.
Fatmir Shehu***

Associate Professor
Department of Usul
al-Din and
Comparative Religion,
KIRKHS, IIUM

Email:

fatmir@iium.edu.my /
shehu.fatmir@gmail.com

One Day Open Theme Seminar Under SAP-4, 2022

- The focus of discussion is on:
 - al-Fārūqī's brief chronology;
 - al-Fārūqī's work on Christianity; and
- The interpretive analyzes al-Fārūqī's methodology in the light of selected text from his work on "Christian Ethics".



Ismā'īl Rājī al-Fārūqī
(1921 C.E. - 1986 C.E.)
(إسماعيل راجي الفاروقي)

Al-Fārūqī's Brief Chronology

- A great Muslim scholar of the 20th century with an **Ummatic Vision**.
- **A Palestinian born contemporary** Muslim thinker, philosopher, visionary, and an authority in comparative religion.
- **His scholarship** covered the study of religion, Islamic thought, approaches to knowledge, history, culture, education, interreligious dialogue, aesthetics, ethics, politics, economics, and science.
- **One of the founders** of the concept of “Islamization of Knowledge” through which he applied the Islamic teachings showing their relevance to the contemporary age.



al-Fārūqī's work on Christianity

al-Fārūqī presents his criticism towards the Christian Doctrine of Man by examining Christian dogma and ethics.

The study of Christianity and its main teachings through the lens of Islamic methodology was seen by al-Fārūqī as necessary.

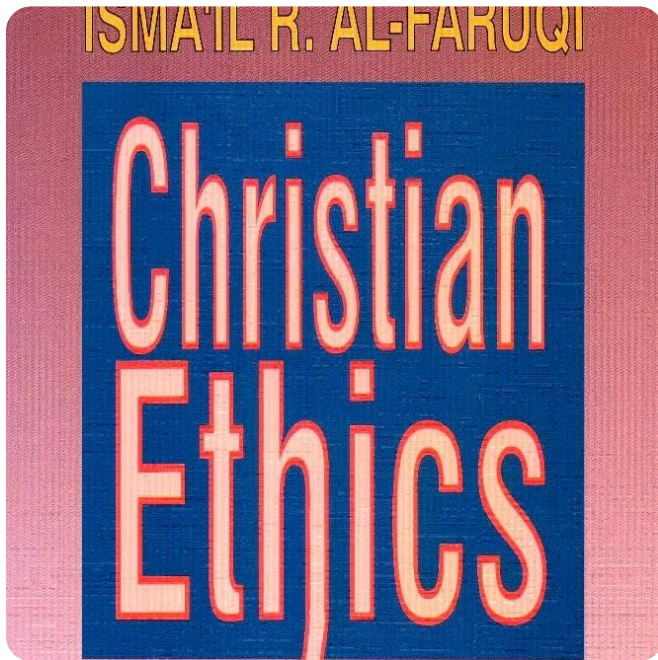
Through this book, the close relationship between Muslims and Christians was initiated in the light of inter-religious dialogue.

Therefore, the methods needed for the scholarship of comparative religion have been discussed by him at the beginning of this book.

ISMA'IL R. AL-FARUQI

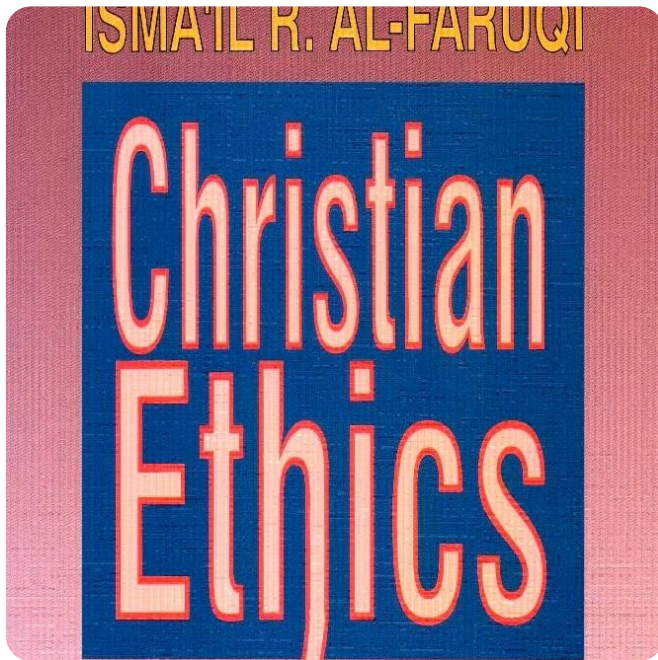
Christian Ethics

*A HISTORICAL AND SYSTEMATIC
ANALYSIS OF ITS DOMINANT IDEAS*



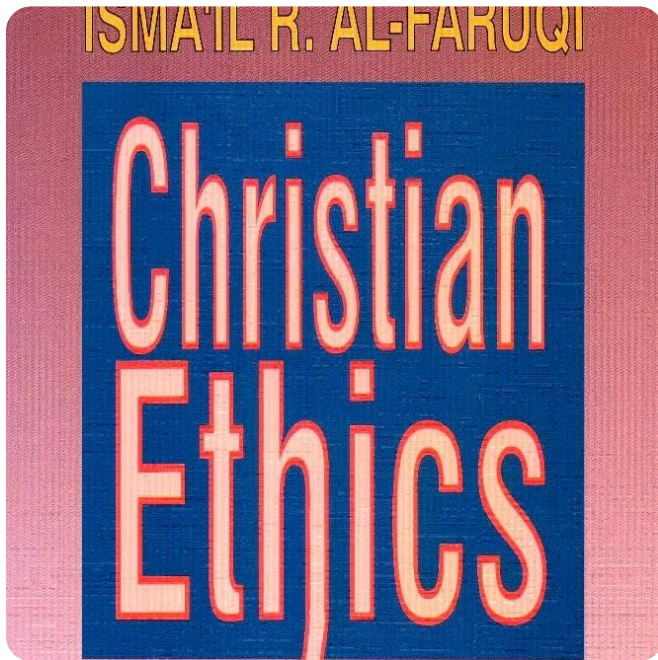
al-Fārūqī's work on Christianity

- **Introduction:** twenty-two (22) pages, which covers:
 - ❖ The need for disengagement,
 - ❖ **Five theoretical principles –**
 1. internal coherence,
 2. external coherence,
 3. the principle of unity,
 4. coherence with reality,
 5. the principle of right purpose,
 - ❖ **Six principles of value:**
 1. first principle - only two orders of being, the actual and the ideal,
 2. second principle - the two orders of being, the actual and the ideal, are mutually relevant,
 3. third principle - the ideal is relevant to the actual as a command,
 4. fourth principle - actual being is itself a value,
 5. fifth principle - the actual is malleable, susceptible to influence and intervention, and,
 6. sixth principle - perfection of the world is a specifically human burden.
 - ❖ He ends his introduction with the aim of his study where the Islamic ethos and the basis for dialogue between Muslims and Christians are discussed.



al-Fārūqī's work on Christianity

- **Part One: The Ethic of Jesus**, it is written within a length of eighty-seven (87) pages and is divided into four main themes.
 - ❖ **First theme: the Jewish Background** deals with two important issues concerning the Jewish ethics and law.
 - ❖ **Second theme: Jesus' Breakthrough** covers issues related to:
 - self-transformation, and
 - the first Commandment.
 - ❖ **Third Theme: the New Ethics** focuses on:
 - Rejection of 'Apartness',
 - the New Values; and
 - Christian legalism.
 - ❖ **Fourth Theme: Jesus and Islamic Mysticism** discusses:
 - the Sufi Parallel in the light of the disciplines of Sufism, love only God, the Sufi 'path', Sufi 'love' and the 'first commandment', seeking 'union' and 'unity', explanations for the parallel, non-historical explanations for the parallel, a historical explanation.



al-Fārūqī's work on Christianity

Part Two: The Ethic of Christianity, is discussed within the length of one-hundred and eight (108) pages focusing on three main themes:

First Theme: What is Man? covers one main issue related to the image of God, which focuses on humanism: Hellenic Christianity, humanism rejected Augustine, humanism rejected: the Reformation, modern times: irrationalist confusion;

Second Theme: What Ought Man to Be? is discussed in the light of the first important subject in Christianity - Sin and Salvation.

Seventh: Theme: What Ought Man to Be? is analyzed in relation to the second important subject in Christianity - Church and Society,



al-Fārūqī's Methodology

Al-Fārūqī applied in all his works a methodology ruled by objectivity, fairness, justice as well as critical analysis.



His ideal was to convey the Truth according *Dīn al-Fiṭrah*, that is al-Islām (Islam).



Therefore, his whole life was dedicated to present *al-Islām* and its message to both the Muslim world and the Western world by using the Islamic methodologies extracted from *al-Qur'ān* and *as-Sunnah* through which he responded to contemporary scientific methodologies.

al-Fārūqī's Methodology



Al-Fārūqī clarifies his methodology in the study of religion by arguing that the researcher should understand the purpose of “higher principles”, which enables him/her to “compare and evaluate the meanings-the cultural patterns, the moral values, the ethical doctrines-of the religion” he/she is studying. In the explanation of these principles, he mentions that:

- the ‘facts’ of religion are not cold but, by their nature, affecting – they touch us, get hold of us, move us to do this or that. When we strive to present them systematically and critically, we do not ‘capture’ them for cold storage in a professorial mind or a university library or museum; rather, we strive to present their full force and appeal, their authority and power to move. That cannot be done without evaluation of the meanings which, through ‘disengagement’, we come to understand.*

al-Fārūqī's Methodology

The notions of “Disengagement”, “Theoretical Principles”, “Evaluative Principles”, and “Inter-religious Dialogue” are considered as the fundamental elements that shaped his methodology in the study of religion or culture.

The “Disengagement” approach provides the platform for the researcher to step out of his own presuppositions and values enabling him/her to step into the religion he/she wishes to study.

the “Disengagement” approach neither promotes the unity of religion, nor it allows the rejection of one's own religion. Rather, it provides the best platform to study the religion of others with objectivity and professionalism.



al-Fārūqī's Methodology

al-Fārūqī's *objective-analytical-comparative* methodology in the study of Christianity as addressed in his book, is illustrated in this section.

Firstly, selected cited text from his Christian Ethics is provided and then it is studied with an **interpretative analytical approach**.



al-Fārūqī's Methodology



Al-Fārūqī says in his
Christian Ethics that,



“Jesus Christ, the second person of the Trinity, has two aspects: one as redeemer, savior; the other as the ‘Word’, co-eternal with God, the Creator. Through the Word, creation comes to be. This is surely valid. God is, and an aspect of His nature is the all-creative Word—the one aspect of God, His creation, which is an object of direct human knowledge.”*

al-Fārūqī's Methodology

EXAMPLE: The Objective Method:

Al-Fārūqī uses this method in the above-mentioned statement with the purpose to provide accurate information about what is said and believed by the Christians without any alteration.

Firstly, he describes Jesus Christ the second person of Trinity as believed and understood by Christians, who “has two aspects: one as redeemer, savior; the other as the ‘Word’, co-eternal with God, the Creator.” This shows the true facts about the person of Jesus, where his position is described by al-Fārūqī as it is mentioned in the Christian sources without any changes.

Secondly, he avoids using his own perspective, i.e., Islamic perspective, while presenting the facts about the person of Jesus Christ. He tries to look at them as they are presented by the Christians by being neutral and just.

Thirdly, he presents his judgement in his saying “Through the Word, creation comes to be. This is surely valid.” His objectivity by validating Christians’ belief that the creation came to be through the Word is shown without any prejudgment.



al-Fārūqī's Methodology



REMARKS

It can be argued that al-Fārūqī plays the role of the narrator where he presents the information about the subject, he studies by referring to the authentic sources, i.e., **the Bible, books, and articles.**

He supports his judgement by other means, such as **observation, readings, communication, interaction, teachings, dialoguing,** etc., which he uses to interpret the way how Christians translate this belief into practices.

His long experience in dealing with Christians and Christianity enables him to use to be very **objective in his methodology.**

- FALEMINDERIT SHUMË
- شکرا جزیلا
- THANK YOU VERY MUCH
- TERIMA KASIH BANYAK - BANYAK



بارک الله فینا وفیکم