

IKI The Institute of Knowledge Integration IIIT

The International Institute of Islamic Thought

ONLINE SEMINARS-FEBRUARY 3/02/2021 *AL-MANHAJ AL-QUR'ANI*



SEMINAR 1

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Al-Qur'an - The Divine Source of Knowledge

METHODOLOGY IN DEALING WITH OTHERS

The construction of a Transcendental-Moderate-Exemplary Methodology that enables people to deal with each other with respect, love and care, requires a genuine Source of Knowledge revealed by Allah S.W.T. through which He responds to the calls of His creatures.

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1- Al-Qur'ān – The Divine Source of Knowledge:

What makes القرآن - al-Qur'ān a Divine Source of Knowledge for all fellow humans and especially Muslims?

Al-Qur'ān claims itself to be:

- a Heavenly Book: "البروج: "البروج: وَي لَوْحٍ مَحْفُوظٍ وَلَا البروج: "(البروج: "Aza-21 'Nay, this is a Glorious Qur'ān, (Inscribed) in a Tablet Preserved! (Lauḥin Maḥfūz)" (al-Burūj: 21-22),
- a Preserved and Vouchsafed Book by Allah S.W.T.:
 "(9) ﴿ وَإِنَّا لَهُ لَحَافِظُونَ ﴿ (الحجر: 9)
 without doubt, sent down the Message; and We will assuredly guard it (from corruption)" (al-Hijr: 9.).

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1- Al-Qur' \bar{a} n – The Divine Source of Knowledge:

What makes القرآن - al-Qur'ān a Divine Source of Knowledge for all fellow humans and especially Muslims?

Al-Qur'ān claims itself to be:

- a Revealed Divine Guidance aiming at:
- -1. **PEOPLE**: "(185) (البقرة: guidance for mankind" [al-Baqarah: 185], but most of them do not treat it justly. Allah S.W.T. says: ﴿

 وَلَقَدْ صَرَفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ (الإسراء: 89) (الإسراء: 89) (الإسراء: 98) (الإ
- 2. PIOUS/RIGHTEOUS PEOPLE: "(2) وهُدًى للْمُتَقِينَ (البقرة: 2) "guidance for pious people" [al-Baqarah: 2].

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According to *al-Qur'ān***, PIOUS/RIGHTOUS PEOPLE** are neither those who have greatest house, nor those with biggest clan; rather they are **God-conscious people** with:

al-Imān [firm conviction in the six articles of Islamic Creed:

الإيمان بالله - al-Imān bil-Allāh conviction in Allah (s.w.t.); الإيمان بالملائكة. al-Imān bil-al-Malāikah conviction in the Angels; الإيمان بالكتب - al-Imān bil-al-Kutub conviction in Revealed Books;

الإيمان بالرسل al-Imān bilal-Rusul – conviction in Messengers; الإيمان بيوم الأخرة - al-Imān bil-Yawm al-Ākhir - conviction in the Last Day; and الإيمان بالقدر خيره و شرّه - al-Imān bil-Qadar Khayrihi wa Sharrihi - conviction in the Predestination its good and evil], and

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According to al-Qur'an, PIOUS/RIGHTOUS PEOPLE are neither those who have greatest house, nor those with biggest clan; rather they are God-conscious people with:

al-'A'māl al-Ṣāliḥ [righteous deeds in the application of the five articles of al-Islām:

- al-Shahādah-الشهادة

witnessing that there is no god but Allah S.W.T. and Muḥammad (p.b.u.h.) is His Messenger;

الصلاة - al-Salāh

obligatory five daily prayers;

al-Zakāh-الزكاة

obligatory alms or charity;

-al - الصيام Siyām – obligatory

fasting; and

– al-Ḥajj -الحج

obligatory pilgrimage to *al*-*Ka'bah*, for those who can afford it in their life time.

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1- Al-Qur'ān — The Divine Source of Knowledge:

What makes -al - القران Our'ān different from previous revelations?

Al-Qur'ān as the final Revelation from Allah S.W.T. to all mankind:

- 1. confirms the previous revelations,
- 2. puts an end to the Office of Prophethood and Messengerhood, and
- 3. claims to be a Comprehensive Source of Knowledge.

According to al-Qur'an, the most important revelations revealed by Allah S.W.T. to mankind are:

- 1. al-Tawurāh [the Law of Moses (p.b.u.h.)],
- 2. al-Zabūr [the Psalms of David (p.b.u.h.)],
- 3. al-Injīl [the Gospel of Jesus (p.b.u.h.)], and
- 4. al-Qur'ān [the Qur'ān of Muhammad (p.b.u.h.)].

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What makes القرآن - al-Qur'ān different from previous revelations? Allah S.W.T. says:

﴿ نَرَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَاةَ وَالْإِنجِيلَ ﴾ (آل عمران: 3) "It is He Who sent down to thee (step by step), in truth, the Book [the Qur'an], confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this,..." (Āl-'Imrān: 3)

﴿ وَرَبُّكَ أَعْلَمُ بِمَن فِي السَّمَاوَاتِ وَالأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا دَ<mark>اوُودَ رَبُوراً ﴾ (الإسراء: 55)</mark>

"And it is your Lord that knoweth best all beings that are in the heavens and on earth: We did bestow on some prophets more (and other) gifts than on others: and We gave to David (the gift of) the Psalms." (al-Isrā': 55)

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2- The Selected Qur'ānic Methodologies:

القرآن al-Qur'ān addresses a unique methodology:

- to be used by every Muslim and especially the learned scholars, while dealing with the study of other religions,
- that inspires them to respond fairly to the claims of others (non-Muslims) about the Real Truth The Reality about the Creator, Allah (s.w.t.) and the Creatures every being created by Allah (s.w.t.), the Creator / الحقيقة الخالق والمخلوق
- that is of different nature based on its use. Therefore, the discussion will be on descriptive, objective, analytical, critical, comparative, argumentative, and travelogue methods.

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2- The Selected Qur'ānic Methodologies:

القرآن - al-Qur'ān addresses the following selected methods, which are: **1. DESCRIPTIVE:** It is used by *al-Qur'an* in verses that describe things, situations, people, communities, beliefs, places, etc.

Example:

﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾ (الحج: 17)

"Those who believe (in the Qur'ān and they are Muslims), those who follow the Jewish (scriptures), and the Sabians, Christians, Magians, and Polytheists-Allah will judge between them on the Day of Judgment: for Allah is witness of all things." (Al-Ḥaj: 17)

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2- The Selected Qur'ānic Methodologies:

القرآن - al-Qur'ān addresses the following selected methods, which are: **2. ANALYTICAL:** It is used by al-Qur'an in verses to investigate an issue with the purpose of identifying what is what and also why - to make the message addressed very clear.

Example:

﴿ أَمِ اتَّخَذُوا آلِهَةً مِّنَ الْأَرْضِ هُمْ يُنشِرُونَ * لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴾ (الأنبياء: 21–22)

'Or have they taken (for worship) gods from the earth who can raise (the dead)? If there had been in the heavens and the earth other gods beside Allah, then surely both would have gone to disorder and ruin.' (21:21-22)

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2- The Selected Qur'ānic Methodologies:

القرآن - al-Qur'ān addresses the following selected methods, which are: **3. CRITICAL:** It is used by *al-Qur'an* to point out errors and then provide the correct assessment and justification, i.e., the situation of the Torah of Jews and the Gospels of Christians - modified by their scholars.

Example:

"Then woe to those who write the Book with their own hands, and then say: 'This is from Allah,' to traffic with it for miserable price!- Woe to them for what their hands do write, and for the gain they make thereby." (al-Baqarah: 79)

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2- The Selected Qur'ānic Methodologies:

القرآن - al-Qur'ān addresses the following selected methods, which are: **4. COMPARATIVE:** It is used by *al-Qur'an* in many verses in dealing with two different issues, i.e., the light and the darkness, the day and the night; or with groups of people, such as the believers and the disbelievers, etc. - to understand two different cases standing against each other (i.e., particularities).

Example:

"Say: 'Not equal are things that are bad and things that are good, even though the abundance of the bad may dazzle thee; so fear Allah, O ye that understand; that (so) ye may prosper.'" (al-Maidah: 100)

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2- The Selected Qur'ānic Methodologies:

القرآن - al-Qur'ān addresses the following selected methods, which are: **5. ARGUMENTATIVE:** It is used by *al-Qur'an* in verses dealing with people who are prevailed by their arrogance and ego, which do not allow them to show any kind of interest in searching for or knowing of the Revealed Truth with certainty. Arguing with what is best is the Qur'anic approach.

Example:

"Repel (Evil) with what is better: then will he between whom and thee was hatred become as if he was thy friend and intimate!" (Fuṣilat: 33-35).

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2- The Selected Qur'ānic Methodologies:

القرآن - al-Qur'ān addresses the following selected methods, which are: **6. TRAVELOGUE:** It is used by *al-Qur'ān* in verses, where Allah S.W.T. commands the disbelievers (Arabs) to travel through the earth and see what happened to those before them, who rejected the Truth - change takes place by dealing with the reality face-to-face.

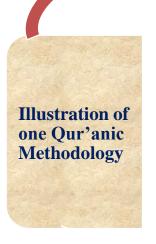
Example:

'Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not the eyes that are blind, but the Hearts which are in their breasts.' (22:46)

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3- Illustration of one Qur'anic Methodology:



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7. OBJECTIVE:

- it denotes fair and just approach in dealing with others and especially in the study of their religion(s),
- it is used to investigate the teachings of other religions/belief systems/ideologies as they are even if there is disagreement with it,
- it requires fair investigation, where the survey is done with sincere intention and endurance, and
- it does allow violation towards the rights of others and especially towards the inner feelings of others related with their religious identity.

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3- Illustration of one Qur'anic Methodology:

Illustration of one Qur'anic Methodology

7. OBJECTIVE:

Al-Qur'ān uses this method in verses directly and indirectly.

Example:

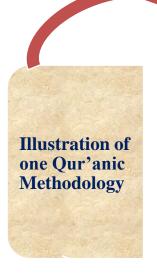
Allah (s.w.t.) says:

"O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done." (al-Hujurāt: 6)

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3- Illustration of one Qur'anic Methodology:



THE MESSAGE OF THIS VERSE:

- is addressed to THE BELIEVERS (the Muslims) who believe in the Revealed Truth,
- commands them to be ascertained about any information presented to them (an evil/impious person) before taking a decision, and
- shows to them appropriate steps in order to get the authentic information from the news brought by such people.

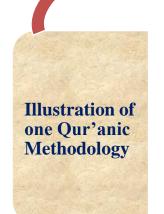
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3- Illustration of one Qur'anic Methodology:



INTERPRETATIVE ANALYSIS:

THE BELIEVER (Muslim) is commanded by Allah S.W.T. in the light of this verse to:

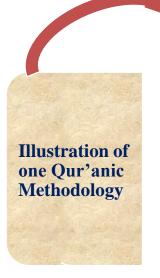
Firstly, investigate the news delivered to him/her. Why?

- it enables the receiver (a Muslim) to control his emotions and feelings, as well as to avoid the possibility of causing harm to anyone because of ignorance,
- this process is done through a proper observation of the received news followed by appropriate description,
- it allows him to face the reality about the news reported to him,
- it makes him to avoid the possibility of distortion of news, and
- it ensures him certainty towards the collected information related to the presented (false) news.

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3- Illustration of one Qur'anic Methodology:



Secondly, maintain justice in his final judgement. Why?

- it enables him to avoid the regret or shame that may arise from a wrong decision,
- it allows him to develop a balanced view about the news, where injustice is avoided easily,
- it ensures him protection of his character and personality,
- it helps him to manage the situation in appropriate manner,
- it makes him to maintain a good relationship with those related with the given-news, and
- it will make him to prevent the happening of a harm related to both parties involved in the news.

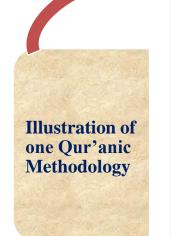
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3- Illustration of one Qur'anic Methodology:



WISDOM BEHIND THE USE OF OBJECTIVE METHOD:

Every person who would like to use objective method in the investigation of false news presented by unreliable sources, he/she has to:

- 1. collect all the information related to the given-news from reliable sources:
- 2. investigate all the provided information before making a decision;
- 3. avoid the fabrication, alteration, or distortion of the facts while collecting the data about the presented news, and
- 4. be fair and just while dealing with the justification of such news.

 ARE WE READY TO FOLLOW THESE STEPS?

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- 1. *al-Qur'ān* as the Divine Source of Knowledge offers unique methodologies in dealing with others, namely: descriptive, objective, analytical, critical, comparative, argumentative, and travelogue,
- 2. the **analysis of objective method** provides the best sample to deal with other methodologies,
- 3. the study on al-Manhaj al-Qur' $\bar{a}n\bar{i}$ in the light of exegetical analysis of selected Qur'anic verses has to be understood and used by all people and especially Muslims, as it:
- enables them to harmonize their feelings, thoughts, expressions, and attitudes,
- assists them to use appropriate approaches in the study of other religions, cultures, civilizations, traditions, customs, and ideologies,
- helps them to avoid in advance any chances that lead to conflicts and enmity, and
- **provides guidelines** for establishing good relationships in the light of mutual respect and better understanding.

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بارك الله فيكم جميعا شكرا جزيلا THANK YOU VERY MUCH