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Editorial

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Dear readers,

السلام عليكم ورحمة الله وبركاته

First and foremost, I praise and thank Allah SWT for His greatness and for giving me the strength and courage to complete this issue. May Allah's blessings be upon His Final Prophet Muhammad (peace be up on him), his family and his companions. Second, I would like to take this opportunity to welcome you to the second issue of *Al Risalah: Journal of Islamic Revealed Knowledge and Human Sciences (ARJIHS)*. We are delighted that you are joining us as readers and hope you will also join us as contributors. *ARJIHS* is a peer-reviewed online journal, published biannually in June and December by AbdulHamid AbuSulayman Kulliyyah of Islamic Revealed Knowledge and Human Sciences (AHAS KIRKHS), International Islamic University Malaysia. The Journal's aim is to promote the talent and diverse research interests of AHAS KIRKHS postgraduate students by providing a platform for them to publish both independent research and research undertaken in collaboration with academics. The scope of *ARJIHS* encompasses the various disciplines related to Islamic revealed knowledge and human sciences with the aim of Islamizing human sciences and relevantizing Islamic revealed knowledge to the modern context.

This June issue 2025 comprises twelve articles, eight in Arabic and four in English. They are as follows:

The Philosophy of Human Rights in Islam: Beyond Western Universalism. In this paper, Jarman Arroisi and Nadia Hanim Binte Abdul Rahman contend that human rights, as outlined by international organizations such as the United Nations, provide a universal foundation for justice, dignity, and freedom and are the primary moral and legal language in current global discourse. They argue that these rights are based on certain philosophical presumptions, especially those influenced by post-World War II Western conceptions of human dignity and individual liberties, even if they are thought to be inherent to every person. Two interconnected discourses have emerged as a result of the continuous debates in the Muslim world regarding their compatibility with Islamic thought: an external discourse that places Islam within contemporary human rights frameworks and an internal Islamic human rights discourse based on Muslim legal and ethical traditions. Beyond apologetic answers and dichotomous oppositions, a philosophical analysis of these viewpoints allows for a critical re-evaluation of their points of convergence, divergence, and reinterpretation. The goal of this work is to connect traditional Islamic legal theory with changing human rights paradigms by investigating the feasibility of creating a systematic Islamic philosophy of human rights ('ilm al-ḥuquq).

A Structuralist Study of Christopher Marlowe's "The Passionate Shepherd to His Love" and its Pastiches by Nik Liyana binti Nik Ahmad Zahid and Homam Altabaa. This research paper presents a structuralist analysis of Christopher Marlowe's "The Passionate Shepherd to His Love" (1599) and two of its pastiches. Marlowe's poem is a pastoral poem that focuses on the idyllic country life. The profound influence of the poem transcends literature where even artists and musicians drew inspiration from it. Numerous poets imitated or parodied the poem in their own styles including John Donne's "The Bait" (1633) and William Carlos Williams' "Raleigh was Right" (1962). Despite essentially paying homage to Marlowe's poem, these two pastiches

are diverse in both their thematic and stylistic elements. This study compares these poems in the aspects of their themes and styles to examine the way they reflect their respective genres and times. The proposed framework is structuralist in essence as it allows the examination of the wider structures underlying the poems and the analysis of the interplay of the themes and stylistic elements. Essentially, this study analyses the conventions within the three poems and the pastiches' similarities or differences compared to Marlowe's poem. The study concluded that these poems convey different thematic elements through varying binaries which are influenced by their respective genres and eras. Compared to the original, the pastiches critique the traditional idea of love and gender roles by exploring varied aspects of the concepts, and incorporating, especially in the case of Williams, modernist and economic concerns.

The Heroine's Journey: An Archetypal Analysis of Grimms' Mother Holle by Homam Altabaa and Dhiya Damia Zuhairul. This study analyses the archetypal stages of the heroine's journey in the Grimms' *Mother Holle*. This is done by applying the structure proposed by Victoria Schmidt in her Heroine's Journey model. The narrative motifs and symbols encountered along the journey, such as the good mother vs. evil mother, spindle, well, home and the unknown, are analyzed to uncover the embedded thematic and psychological messages. The analysis reveals how *Mother Holle* serves as a psychological catalyst for girls to reach maturity through overcoming the challenges of life just like the industrious girl reaches her symbolic maturity by embracing the trials and tribulations of her journey.

The Methodological Development and Significance of Emālī Literature in Hadith Studies by Muhammed Furkan Dogan and Ahmed El-Mogtaba Banna Ahmed Ali. This study first examines the methodological foundations of Emālī works and analyzes the scholarly techniques employed within them. It then highlights the contributions of prominent hadith scholars who actively participated in dictation sessions and produced influential Emālī texts. Finally, the historical development and transformation of this tradition are discussed, demonstrating its central importance in the advancement of hadith methodology. In conclusion, Emālī literature constitutes a vital academic heritage within hadith studies, significantly enriching the systematic transmission and analytical examination of hadith texts.

Seeking Fatwa from a Different School of Thought to Avoid Hardship: A Foundational and Applied Juridical Study on the Issue of Triple Talaq by Zobair Sultan. This research addresses the issue of consulting the opposing school of thought to avoid hardship, which is a contemporary jurisprudential problem that has become increasingly urgent to address in light of recent social and jurisprudential changes. The research focuses on an applied foundational study of the issue of triple divorce in one sitting, which represents a practical model for consulting the opposing school of thought when the obligated person faces a legal or social constraint. The research reviews the legitimacy of this type of referendum and confirms that the diversity of jurisprudence in Islamic law has never been a source of hardship, but rather a mercy and facilitation for people throughout the ages. The research also establishes the legal permissibility of resorting to the fatwa of the opposing school of thought, while emphasizing the necessity of adhering to the Sharia guidelines that prevent manipulation or evasion of the established rulings of the adopted school. Through practical applications, the research demonstrates that consulting the opposing school of thought may be a legitimate solution to overcome the embarrassment in sensitive issues such as the triple divorce, which could negatively impact family and social stability. The research also discusses the jurisprudential differences between schools of thought regarding the triple divorce in one utterance, and its impact on family stability and the preservation of Sharia objectives. At the conclusion of the study, the research concludes that consulting the opposing school of thought on issues such as

the threefold divorce may be a legitimate means to alleviate hardship and achieve social stability, provided it is done cautiously in accordance with legitimate interests.

The Jurisprudence of Dealing with Controversial Fiqh Issues: An Analytical Study by Mohammad Nurunnabi. This research aims to study the jurisprudence of dealing with contested juristic issues through an analytical and foundational approach. Understanding the correct methodology for addressing scholarly disagreements enables students of knowledge to show due reverence to scholars while avoiding both extremism and disparagement. It also helps in distinguishing the varying degrees of juristic disagreement and assigning each issue its appropriate weight. In recent decades, juristic partisanship has spread dangerously, largely due to a lack of awareness regarding the proper jurisprudential approach to secondary issues over which scholars have differed. This ignorance has led to division, alienation, estrangement, severance of ties, mutual denunciation, accusations of corruption, and even *takfīr* (declaring others as disbelievers) among Muslims. Therefore, this study seeks to examine how to deal with such disputed juristic matters among scholars. The study employs both inductive and analytical methodologies by tracing relevant scriptural texts, scholarly opinions, and applied jurisprudential models. Among the most significant findings is that constructive disagreement is both natural and legitimate, and is a manifestation of divine mercy and flexibility—reflecting the adaptability of Islamic law to all times and contexts. Furthermore, the study affirms the principle that there should be no condemnation in matters of legitimate scholarly disagreement, and that one *ijtihād* (juristic effort) does not invalidate another.

Determining the Juristic Classification of Issuing Bank Guarantees and Opening Documentary Credits and Its Impact on Ruling Excessive Fees in Islamic Banks: An Analytical Study by Muhammad Laeba. Scholars and researchers have been studying the subject of guaranteed letters and documentary credits (letter of credit) since their inception in conventional banks from both legal and jurisprudential perspectives, before their adoption by Islamic banks. The core issue lies in the jurisprudential ruling on charging fees merely for issuing guarantee letters and opening documentary credits. Consequently, the International Islamic Fiqh Academy discussed guarantee letters during its second session in 1986, then revisited the topic in its twenty-fifth session (2023) and twenty-sixth session (2025). This renewed discussion stems from significant discrepancies between the Academy's resolutions and recommendations on one hand, and the actual practices of Islamic banks regarding guaranteed letters and documentary credits on the other - particularly concerning the permissibility of charging excess fees for their issuance. In this paper, the researcher focused on examining the conceptual framework and jurisprudential classification of guaranteed letters and documentary credits, briefly outlining their types while emphasizing the analysis of excess fee charges for their issuance. Employing an inductive methodology, the study traced jurists' opinions regarding their definition, typology, distinctions, jurisprudential classification, and the ruling on issuance fees based on their differing legal interpretations. The study proposed operational definitions for both instruments along with their jurisprudential classification, concluding that they represent contemporary financial instruments in Islamic jurisprudence that don't conform to any named contracts in classical Fiqh. Furthermore, the researcher sanctioned charging excess fees for issuing guarantee letters and opening documentary credits without linking them to their value or duration, presenting this as a resolution to the ongoing juristic debate among contemporary scholars.

The Investment of the Assets of Obligatory Charity (Zakat) by Mohammed Said almujaheed and Marwan Mohammed Alhabsi. The research addressed a contemporary jurisprudential issue

related to the permissibility of investing zakat funds in order to achieve financial returns that benefit those who deserve them. The research was divided into an introduction, three demands, and a conclusion. In the introduction, we explained that Islamic law urged cooperation and social solidarity, and made zakat a means to achieve this goal. We also explained the meaning of both zakat and investment, and in the first demand we talked about investing zakat funds by those who deserve them, and in the second demand about investing them by the owners, and in the third: by the imam or his deputy. We reached several results, perhaps the most important of which is: the permissibility of investing zakat funds by those who deserve them after receiving them by agreement; as they become their property and they dispose of them as they wish, including investing them to grow their money. There are different opinions on investing the owners, between those who permit it before it is paid in order to increase it, and those who prohibit it; because it conflicts with the obligation to pay zakat immediately upon its due date without delay. As for investing the imam; Some scholars have permitted the investment of zakat funds if this achieves a public interest and benefits the poor, provided that the money is preserved and not lost.

The Siddiqi Zawiyah and its Impact on the Hadith Movement in the 14th Century: A Descriptive Study by Saadeldin Mansour and Tariq Jaffri Bin Mohamad Akbar. This research aims to highlight the role of prominent figures of the Siddiqiyyah al-Ghumari Sufi order in revitalizing the Hadith movement in our contemporary era. It is a descriptive study aimed at introducing Sufi orders in general and their role in jihad, then specifically discussing the Siddiqiyyah order in terms of its history, ideology, activities, and the significance of its figures in the Prophetic tradition. The researchers outline the methodological aspects of these figures' efforts in the Hadith movement. The researchers conclude that the luminaries of the Siddiqiyyah order are among the most significant scholarly families contributing to the contemporary Hadith movement.

The Dual Image and Discourse Through the Official Websites' Content Between Saudi and Malaysian Ministries of Culture: A Comparative Critical Literary Study by Hamoud Yahya Ahmed Mohsen, Fahad Ibrahim Al-Bakr and Abdulrahman Al-Othman. This research paper aims to explore the aesthetics of imagery and literary discourse in the official content disseminated by the Saudi and Malaysian Ministries of Culture, through a comparative analysis. The study examines images, video clips, and speeches published on the ministries' official websites. These two institutions were specifically selected due to their shared cultural relevance, linguistic and religious commonalities, and their literary and aesthetic engagement with cultural representation. The research focuses on the interplay between visual imagery and textual discourse, evaluating the extent to which each contributes to promoting cultural narratives and achieving both short- and long-term strategic objectives. These include showcasing cultural landmarks, historical depth, geographical uniqueness, and touristic appeal, thus generating symbolic and economic value for both nations. Moreover, the study investigates how cultural soft power is articulated through the presentation of Saudi and Malay civilizational heritage. The findings highlight a pronounced duality in the use of imagery and discourse across both ministries' platforms, shaped by aesthetic choices reflective of cultural identity, tourism, and the arts. The research also underscores the ministries' strategic use of semiotic and argumentative discourse, through images, slogans, symbols, posters, and video content, as tools of persuasion and cultural promotion. These elements are often grounded in the language of reports, media releases, cultural initiatives, and public announcements, reinforcing their role as vehicles of national branding and soft power diplomacy.

The Jurisprudence of Hastiness in Qur'anic Discourse: An Analytical Study of Causes and Consequences by Mohamed Al-Munji Ahmed Abdel-Latif and Radwan Jamal Yousef Elatrash.

This research explores the concept of hastiness in the Qur'an, where it is commonly perceived as negative, a notion reinforced by the actions of polytheists and deniers of revelation who mockingly hastened the descent of punishment. However, the Qur'an also presents examples of prophets exhibiting hastiness, such as Prophet Musa (peace be upon him), who hastened to seek Allah's pleasure. This indicates that hastiness can be categorized into positive and negative types. Furthermore, the Qur'an encourages believers to compete in good deeds and righteousness, reflecting the educational and psychological dimensions of this concept. The significance of this study lies in the need for an objective analysis that highlights the value of this term in both its praiseworthy and blameworthy aspects, offering practical solutions to help individuals understand its consequences—whether as commendable hastiness, like that of prophets responding to divine commands, or as reprehensible hastiness, such as impulsive decision-making without careful thought. The study also aims to correct prevailing misconceptions about hastiness and illustrate its impact on human behaviour in light of Qur'anic and Prophetic teachings. To achieve this, the researcher employed an inductive methodology by tracing relevant details in the Qur'an to derive general principles regarding the concept, its classifications, and its effects. Additionally, an analytical approach was used to discuss the subject's core ideas, analysing Qur'anic texts to extract their educational and psychological implications, ultimately leading to clear findings on the role of hastiness in shaping human conduct. The study reveals that hastiness in the Qur'an is not inherently negative but rather divided into praiseworthy hastiness, as seen in the prophets' eagerness to fulfil divine commands, and blameworthy hastiness, exemplified by the polytheists hastening divine punishment upon themselves. This distinction emphasizes the importance of context when making judgments. Moreover, the research indicates that blameworthy hastiness is associated with negative educational and psychological consequences, such as rash decision-making, injustice, and transgression, whereas praiseworthy hastiness fosters values of obedience and eagerness to perform righteous deeds. The study recommends enhancing awareness of the concept of hastiness in educational and religious curricula by emphasizing Qur'anic guidance on behavioural regulation and teaching individuals to distinguish between commendable and blameworthy hastiness to achieve balance in their lives.

Inheritance of Relatives According to the Shafi'i School of Jurisprudence: An Analytical Fiqh Study by Abdul Bari bin Awang, Rorsat Sles and Hassan Suleiman. The issue of the inheritance of relatives by marriage (Dhawi al-Arham) is a debated topic among the Islamic jurisprudential schools. Some scholars argue that they inherit after the rightful heirs with fixed shares and those who inherit by agnatic descent, while others hold that they should not inherit at all. There are also different opinions within the Shafi'i school regarding their inheritance. This research describes the views of Shafi'i scholars on heritance. It consists of three main sections: the first discusses the definition of Dhawi al-Arham and their rank among heirs in inheritance; the second addresses the opinions of Shafi'i scholars on the inheritance of Dhawi al-Arham; and the third focuses on the methods of inheritance for Dhawi al-Arham according to those who support their inheritance. The research utilizes two methodologies: the inductive method for gathering information and the analytical method for analyzing the views of Shafi'i scholars and the evidence related to the inheritance of Dhawi al-Arham. The researcher concludes with some findings, including: the views of scholars on the inheritance of Dhawi al-Arham vary, but all agree that they do not inherit if the deceased has heirs with fixed shares or agnatic heirs, except for the spouses.

Lastly, on behalf of the Editorial Board, I congratulate all the students whose research papers are published in this Issue of *ARJIHS* and express my sincere thanks to their supervisors and

mentors. We thank the reviewers for their positive comments and careful review, which helped improve the manuscripts.

May Allah reward you all.

Dr. Kabuye Uthman Sulaiman

Editor-in-Chief

June 2025