



Exploring *al-Manhaj al-Qur'ĒnĒ* (The Qur'Ēnic Methodology) in Dealing with Other Religions: An Exegetical Analysis of Selected Verses

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Abstract

This paper seeks to explore *al-Manhaj al-Qur'ĒnĒ* (the *Qur'Ēnic* methodology) in dealing with other religions. It uses exegetical analysis of selected *Qur'Ēnic* verses related to other religious communities. The contents of the selected verses are thematically analyzed, and in doing so, ways of how to deal with followers of other religions are duly identified, illustrated and analyzed. The significance of this research stands on its attempt to provide new insights about *al-Manhaj al-Qur'ĒnĒ* in dealing with adherents of other religions. *Al-Qur'Ēn – the Divine Source of Knowledge* and the selected *Qur'Ēnic* methods, namely: descriptive; objective; analytical; critical; comparative; argumentative; and travelogue are discussed in this study. This research paper concludes that *al-Manhaj al-Qur'ĒnĒ* in dealing with other religions, their main teachings and communities is very significant and relevant to contemporary Muslim scholarship in comparative religion.

Keywords: *al-Qur'Ēn, al-Manhaj al-Qur'ĒnĒ, religious communities, exegesis, analysis.*

Abstrak

Kertas penyelidikan ini bertujuan untuk memahami *Al-Manhaj al-Qur'ĒnĒ* (*metadologi Qur'Ēnic*) dalam menangani agama lain. Ia menggunakan analisis eksegetis terhadap ayat-ayat Al-Qur'an terpilih berkaitan dengan agama dari masyarakat berlain agama. Kandungan ayat-ayat yang dipilih dianalisis secara tematik, dan dengan demikian, cara bagaimana menangani penganut dari agama lain dikenal pasti, digambarkan dan dianalisis. Kepentingan penyelidikan ini bertumpu pada usahanya untuk memberikan pandangan baru tentang *al-Manhaj al-Qur'ĒnĒ* dalam menangani penganut agama lain. Perbincangan dalam kajian ini meliputi *al-Qur'ĒnĒ* - Sumber Ilmu Ketuhanan dan kaedah *Qur'anic* yang dipilih, iaitu: deskriptif; objektif; analitik; kritikal; perbandingan, hujah; dan travelog. Kajian penyelidikan ini menyimpulkan bahawa *al-Manhaj al-Qur'ĒnĒ* dalam menangani agama lain, ajaran dan komuniti utama mereka sangat signifikan dan relevan dengan keilmuan Muslim kontemporari dalam agama perbandingan.

Kata kunci: *al-Qur'Ēn, al-Manhaj al-Qur'ĒnĒ, komuniti agama, tafsiran, analisis.*

Introduction

The ongoing conflicts witnessed by most of today's contemporary societies and the political, economic, cultural, religious and ideological challenges faced by different communities could be the result of incompatible methodology used by the majority of

people in dealing with each other's religious, cultural, civilizational, traditional, and ideological differences. Indeed, such experience has built barriers instead of bridges in people's everyday relationships. In addition, in the last two decades there has been created an unfriendly atmosphere with very destructive characteristics, like hatred, violence, racism, greed, nationalism, phobia, selfishness, etc., which has occupied various countries in the world.

According to *al-DĒn al-IslĒmĒ* (the comprehensive way of Islam), *al-Qur'Ēn*, which is Allah (s. w. t.)'s Divine Word and a Sublime Source of Knowledge for all mankind, offers a unique methodology to be used by people in different times and places in dealing with each other. *Al-Manġaj al-Qur'ĒnĒ* can be understood only through a deep study

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of the *Qur'Ēnic* Text that provides knowledge about religions and belief systems of different religious communities and shows the methods to be used in dealing with them. Muslim scholars in the past and present have studied the *Qur'Ēnic* Text in the light of the needs of Muslim communities in different times and places, which has led to the production of vast literatures on different fields including: (1) *al-TafsĒr* (the Exegesis), which explains the meaning of the *Qur'Ēnic* verses; (2) *al-Fiqh* (the Jurisprudence), which focuses on the understanding and application of legal verdicts of Islamic Law; (3) *UĒl al-DĒn al-IslĒmĒ* (the Foundations of Islam), which encompasses issues related to the Islamic tenets and their applications; (4) *al-daŅwah al-IslĒmiyyah al-DaŅwah al-IslĒmiyyah* (the preaching of Islam), which provides guidelines for conveying the Message of Islam to both Muslims and others; and (5) *al-KalĒm* (religious Science), which deals with intellectual polemics that use defensive and critical methods to elucidate and defend the content of the Faith. Most of the abovementioned literatures show that the *Qur'Ēnic* Text has been studied in the light of various fields of Muslims' expertise in order to respond to the problems faced by Muslims in their respective times.

According to AbdulHamid AbuSulayman, *al-Qur'Ēn* "conveys aims, values, and concepts that remain constant over time," which enable Muslims in different times and places to deal with others based on the *Qur'Ēnic* worldview's cardinal principles of justice and peace.¹ For KhĒlid bin ŅAbdullĒh al-QĒsimi, *al-Qur'Ēn* comprises the best methods, the wisest approaches and the strongest arguments in its dialogue with *Ahl al-KitĒb* (the People of the Book – Jews and Christians) and others. Al-QĒsimi mentions fifteen *Qur'Ēnic* methods extracted from verses in which Allah (*s. w. t.*) provides evidences to be used by the Prophet (*s. a. w.*) and Muslims in dealing with Jews and Christians. He supports his discussion about the *Qur'Ēnic* methods with examples from the Prophet (*s. a. w.*)'s sayings and the views of selected Muslims scholars.² In addition, Osman Bakar asserts that *al-Manhaj al-Qur'ĒnĒ* is characterized by its beautiful discourse, which guides Muslims by the ideals of a dialogue conducted in the name of Allah (*s. w. t.*).³ In the view of Ghulam Haider Aasi, the *Qur'Ēnic* teachings "play a very prominent role in shaping a Muslim's approach to the understanding of other religious traditions."⁴ MuĒammad *usayn FallullĒh, acknowledges that *al-Qur'Ēn* provides the best dialogical methodology to be used by Muslims to engage in dialogue with Jews, Christians, atheists, materialists, and all those who reject the *Qur'Ēnic*

Truth.⁵ Even though these scholars have discussed about various methodologies from *al-Qur'Ēn* in their writings, *al-Manhaj al-Qur'ĒnĒ* has not been studied explicitly, offering only a descriptive approach instead of an analytical one.

Therefore, this research paper has taken the initiative to embark on a study about *al-Manhaj al-Qur'ĒnĒ* in dealing with other religions in the light of exegetical analysis of selected *Qur'Ēnic* verses. The *Qur'Ēnic* exegeses have been used by this research as the main sources of reference in a selective manner, followed by analysis based on sound arguments. In addition, this paper has attempted to provide answers to the following questions: (1) What are the most important methods mentioned in the *Qur'Ēnic* Text to be used in dealing with other religions?; and (2) When and how to apply these methods, while interacting with adherents of other religions, as well as dealing with their religious books, places of worship, and teachings?

The subject discussed in this research is very important as it offers beneficial results and suggestions for the Muslim scholars and others in the field of comparative religion. The descriptive and the analytical methods are used by the researchers in the entire work. The descriptive method is used to describe the texts of selected verses from *al-Qur'Ēn*, through which various methods in dealing with adherents of other religions and their religious teachings are extracted. In addition, the analytical method is used to elucidate these methods in the light of sound arguments. This research paper starts with a brief explanation of *al-Qur'Ēn – the Divine Source of Knowledge* followed by in depth discussion on the selected *Qur'Ēnic* methods, namely: descriptive; objective; analytical; critical; comparative; argumentative; and travelogue.

Al-Qur'Ēn – The Divine Source of Knowledge

Al-Qur'Ēn it is the only Divine Book that defines itself as a Heavenly Book: "﴿بَلْ هُوَ قُرْآنٌ مَّجِيدٌ * فِي لَوْحٍ مَّحْفُوظٍ﴾" (22-21: البروج) – 'Nay, this is a Glorious *Qur'Ēn*, (Inscribed) in a Tablet Preserved! (*LauĒin MaĒfĒĒ*)"⁶ (*al-BurĒj*: 21-22), revealed by Allah (*s.w.t.*) to all mankind as a Reminder and Guidance, the preservation of which He has vouchsafed: "﴿إِنَّا نَحْنُ نَزَّلْنَا﴾" (9: الحجر) – 'We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)'" (*al-Hijr*: 9). In other words, *al-Qur'Ēn* is a revealed Divine Guidance aiming at man⁷ "guidance for mankind - ﴿هُدًى لِّلنَّاسِ﴾" [*al-baqarah*: 185], and "guidance for pious people - ﴿هُدًى لِّلْمُتَّقِينَ﴾" [*al-Baqarah*: 2]. Furthermore, *al-Qur'Ēn* means

“recitation,” orally revealed to Prophet Muġammad (s. a. w.) by the Archangel *JibrĒl* (a. s.), within a period of twenty-three years.

Al-Qur'Ēn consists of six-thousands and two hundred and thirty-six (6236) *AyĒt* - Verses, thirty (30) *Juzu'* - parts, one-hundred and fourteen (114) Chapters, seventy-seven, four hundred and forty-nine (77449) Words, and three hundred twenty-three thousand and fifteen (320015) letters.⁸ Definitely, *al-Qur'Ēn* is Allah (s. w. t.)'s Guidance revealed to all men. But, most of them do not treat it justly. Allah (s. w. t.) says: ﴿وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ﴾ (الإسراء: 89) - “And We have explained to men, in this Qur'an, every kind of similitude: yet the greater part of men refuse (to receive it) except with ingratitude!” (*al-IsrĒ'*: 89). Those who treat *al-Qur'Ēn* fairly are the pious, obedient and devoted people, who are called Muslims. *Al-Qur'Ēn* is the Book of Wisdom containing all the necessary verdicts and principles for man's judgments in order to achieve harmony and happiness in both, *al-DunyĒ* (the Worldly) and *al-ŌkhĒrah* (the Hereafter) aspects of life.

The construction of a transcendental-moderate⁹-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. Thus, the Revelations of Allah (s. w. t.) are authentic and accurate Sources of Knowledge for every fellow human being and especially for men of wisdom to refer to. According to the last revelation *al-Qur'Ēn*, the most important revelations revealed by Allah (s. w. t.) to mankind are *al-TawurĒt* [the Law of Moses (a. s.)], *al-ZabĒr* [the Psalms of David (a. s.)], *al-InjĒl* [the Gospel of Jesus (a. s.)], and finally *al-Qur'Ēn* [given to Prophet Muġammad (s. a. w.)]. Allah (s.w.t.) says in the following *Qur'Ēnic* verses:

﴿نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ﴾ (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...”¹⁰ (*Ōl-NĪmrĒn*: 3)

﴿وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَأَتَيْنَا دَاوُدَ زُبُورًا﴾ (الإسراء: 55)

“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-IsrĒ'*: 55)

It is obvious that *al-Qur'Ēn* was sent as the final revelation from Allah (s.w.t.) to all mankind to confirm the previous revelations and to put an end to the office of Prophethood and Messenger-hood. Therefore, *al-Qur'Ēn* serves as a comprehensive source of knowledge for all fellow humans and especially Muslims, enabling them to extract from its content the correct methodologies to be used in dealing with Muslims and non-Muslims.

Al-Qur'Ēn is the foundation of Muslims' society and its constitution¹¹ as it conveys to humanity at large and Muslims in particular, the Divine Plan of Allah (s. w. t.) in relation with the purpose of their creation as a community with differences in terms of their cultures, traditions, colours, and languages. The creation of human race from a single pair of male and female and their division into tribes and nations, motivates them to use a proper method, way or approach in order to study, identify, know, understand, communicate and coexist with one another.

Allah (s. w. t.) says:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ﴾ (الحجرات: 13)

“O mankind!¹² We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you” (*al-xujurĒt*: 13).

Commenting on this verse, *al-ŪabarĒ* asserts that Allah (s. w. t.) regards as the most honoured of people with their Lord those who are the most righteous among them, who perform His statutes and avoid His disobediences. They are neither those who have greatest house, nor those with biggest clan.¹³ In this sense, the phrase “the most righteous” indicates a God-conscious person with *al-ŌmĒn* [firm conviction in the six articles of Islamic Creed: *al-ŌmĒn bil-AllĒh* - conviction in Allah (s.w.t.); *al-ŌmĒn bil-Īmān* - conviction in the Angels; *al-ŌmĒn bil-al-MalĒikah* - conviction in the Angels; *al-ŌmĒn bil-al-Kutub* - conviction in (all Revealed) Books; *al-ŌmĒn bil-al-Rusul* - conviction in (all) Messengers; *al-ŌmĒn bil-Īmān* - conviction in (all) Messengers; *al-ŌmĒn bil-Yawm al-Ōkhir* - conviction in the Last Day;

and الإيمان بالقدر خيره وشره - *al-ŌmĒn bil-Qadar Khayrihi wa Sharrihi* - conviction in the Predestination, its good and evil] and *al-AĒmĒl al-ŌĒlĒ* [righteous deeds in the application of the five articles of *al-IslĒm: al-ShahĒdah* – witnessing that there is no god but Allah (*s. w. t.*) and MuĒammad (*a. s. w.*) is His Messenger; *al-ŌalĒĒ* – obligatory five daily prayers; *al-ZakĒh* – obligatory alms or charity; *al-ŌiyĒm* – obligatory fasting; and *al-xajj* – obligatory pilgrimage to *al-KaĒbah*, the House of Allah (*s. w. t.*)'s worship in Mecca that was built by IbrĒhĒm (*a. s.*) and IsmĒĒĒl (*a. s.*) as commanded by Allah (*s. w. t.*) for those who can afford it in one's life time], which are the traits that elevate the personality of human beings to the highest level of their being, while dealing with one another.

Al-Qur'Ēn addresses a unique methodology to be used by every Muslim and especially the learned scholars of Islam, while dealing with the study of other religions. This methodology 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 / الخالق والمخلوق. Although *al-Qur'Ēn* promotes numerous methods, in this research paper the descriptive, objective, analytical, critical, comparative, argumentative, and travelogue methods are selected to be discussed and illustrated with related examples from selected *Qur'Ēnic* verses.

Descriptive Method

Al-Qur'Ēn shows through different verses that the appropriate use of descriptive method enables people to deal with the reality as it is and explain it accurately after thorough observation in order to avoid injustice. However, the focus of discussion in this section will be on one verse related to religious communities as addressed in *al-Qur'Ēn* with the aim to describe them based on their religions and belief systems. The content of this selected verse, which is picked as an example addresses two major groups of people, the believers and the disbelievers. The believers are represented by the Muslims, who willingly submit themselves to Allah (*s. w. t.*) and obey Him. The disbelievers are represented by non-Muslims, which include *al-YahĒd* (the Jews), *al-ŌĒbiĒn* (the Sabians), *al-NaĒĒrĒ* (the Christians), *al-MajĒs* (the Magians), and *al-MushrikĒn* (the Polytheists), who associate others along with Allah (*s. w. t.*). Allah (*s. w. t.*) says:

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

“Those who *believe* (in *al-Qur'Ēn* 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-xaj: 17)

It is understood from the content of this *Qur'Ēnic* verse that there are six categories of the religious communities, which are described as follow:¹⁴

The first category includes *al-Mu'minĒn* (the Believers) representing the Muslims who willingly submit themselves to Allah (*s. w. t.*) and show complete obedience to Him. They believe in: (a) *al-Qur'Ēn* as the final Revelation from Allah (*s. w. t.*), which comprehends all messages sent by Him to all previous nations and completes His Word sent to humanity until the Day of Judgement, and (b) MuĒammad (*s. a. w.*) as Allah (*s.w.t.*)'s final Prophet and Messenger. Muslims follow *al-DĒn* of Allah (*s.w.t.*), *al-IslĒm* and all its teachings.

The second category involves *al-YahĒd* (the Jews) denoting a group of people who believe in revealed God and follow the Torah, which was sent to them by God through Moses (*a. s.*). However, they have altered the teachings of the Torah, whereby they consider themselves as God's chosen people and do not believe in the last two Prophets, 'Isa (*a. s.*) and MuĒammad (*s. a. w.*) and their Divine Messages.

The third category comprises *al-ŌĒbiĒn* (the Sabians) signifying a group of people who were referred to by the pre-Islamic Arabs as those who went out of their religion. Some assert that they were people, who believed in monotheism conveyed by the religion of IbrĒhĒm (*a. s.*), MĒsĒ (*a. s.*) and ŅŌsĒ (*a. s.*) before its corruption and distortion. However, they neither belonged to Zoroastrian community, nor to the Jews, or the Christians, nor did they have a revealed book. Others claim that this community worshipped angels and stars, and prayed towards *al-Ka'bah* five times a day, and read the Psalms.¹⁵

The fourth category consists of *al-NaĒĒrĒ* (the Christians) referring to a group of people who believe in Jesus Christ as Lord and Savior. Since the earliest period they have worshiped one God and avoid idol worship. Christian monotheism is fundamentally shaped by belief in Jesus, which is understood as a doctrine concerning Jesus that signifies an experience of communion with Jesus, an ethic taught by Jesus, a community in relationship to

Jesus, and a social institution emerging from the life and ministry of Jesus. In addition, Christians believe in God as Father, Son, and Spirit, which forms the doctrine of the Trinity showing a distinctively Christian conception of God.¹⁶ They rejected the Prophethood of Muġammad (*s.a.w.*) and deified 'Isa (*a.s.*) as the son of God.

The fifth category is made up of *al-MajĒs* (the Magians) that signify a group of people called Zoroastrians who worship the sun, the moon and the fire.¹⁷ Lastly, the sixth category includes *al-MushrikĒn* (the Polytheists) that denotes a group of people who worship idols and statues instead of Allah (*s. w. t.*).

It is mentioned by some commentators of this *Qur'Ēnic* verse that except for *al-DĒn al-IslĒmĒ*, which is *al-DĒn* of Allah (*s. w. t.*), all the other religions belong to Satan,¹⁸ and their followers have named them according to their religious communities and not according to what Allah (*s. w. t.*) has sent to them through His Prophets and Messengers. The question that arises here is, would Allah (*s. w. t.*) command people to worship Him and then allow them to worship others along with Him? Since this statement would contradict itself, then all these religions except *al-IslĒm* do not represent the Revealed Truth of Allah (*s. w. t.*), and therefore, they cannot claim to be the religions of Allah (*s. w. t.*).

The descriptive method extracted from this verse is used by *al-Qur'Ēn* to classify the mentioned religious communities according to their relationship with the Truth, revealed to them by the Almighty Creator, Allah (*s. w. t.*). In addition, the description of these communities is made by Allah (*s.w.t.*), Who is fair and just in informing about the ways to which the people have attached themselves. This fact, which has been revealed fourteen centuries ago, does not contradict the reality as of today all these religious communities do exist. In order to prevent them from entering into disputes, Allah (*s. w. t.*) makes clear to them the fact that if they claim to have the Truth and follow it, then they will be judged on the Day of Judgement based on what they claim and Allah (*s.w.t.*) will be their Ultimate Judge.

It is remarked from the analysis of the message addressed in this *Qur'Ēnic* verse that descriptive method demands from those who utilize it in the study of other religions to describe them as they are and not as they want them to be. In order to do this, they have to obtain accurate knowledge about both, their own religious teachings and the teachings of other religion(s). For instance, *in case one*, if people do not possess sufficient knowledge about other religions, injustice will take place as they will

incline towards one side of information or they will simply reject others and their religious identities and claims. *In case two*, if people do not have sufficient knowledge about their own religion and the religion of others, then injustice will be done towards both religions, which is that they will mix between the teachings of their own religion and the teachings of the other religions. Indeed, this is the worst case as they will be in the state of dilemma and confusion, which causes them to lose their own religious identity. *In the last case*, for people to be just and fair in their description of other religions, they have to know perfectly their own religion and live according to it as well as to have sufficient knowledge of the religions of others. The last case will enable both parties to coexist peacefully.

Objective Method

This method denotes fair and just approach in dealing with others and especially in the study of their religion(s). Those who would like to undertake a research in order to investigate the teachings of other religions, belief systems, or ideologies have to present the subject as it is. They may not change any information even if they disagree with it. Besides, they do not have to rush in making the final decision about any subject or issue without proper investigation. Rather, they have to survey and examine everything with sincere intention and endurance. Otherwise, there will be a violation towards the rights of others and especially towards the inner feelings of others related with their religious identity. *Al-Qur'Ēn* has addressed this method in many verses in a direct as well as indirect form. Allah (*s.w.t.*) says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا
بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ﴾ (الحجرات: 6)

“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-*xujurĒt*: 6)

The message of this verse is addressed especially to the Muslims who believe in the revealed Truth to be ascertained about any information presented to them especially by an evil or impious person before taking a decision. In order to get the authentic information from the news brought by such people, it is commanded by Allah (*s. w. t.*) in the light of this verse that a Muslim should:

Firstly, investigate the news delivered to him. This is a very important requirement, which 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. The investigation process is done through a proper observation of the received news followed by appropriate description. Thus, a Muslim should go out to the field to face the reality about the news reported to him. He should see the news as it is and not as it might have been presented to him/her in a distorted form. After the collection of all required information about the news and the certainty about the information is made clear, then, a fair judgement can be done.

Secondly, maintain justice in his judgement about the received news by a wicked person in order to avoid the regret or shame that may arise from a wrong decision. When a balanced view about the news has been established by the Muslim, he easily can avoid injustice. This will ensure protection of his character and personality. Also, this will help the Muslim to manage the situation and maintain a good relationship with those related with the given-news. These steps should be taken before the judgement is done. Otherwise, a Muslim will regret about his decision, which will bring harm to both parties involved in the news. This is the reason why Allah (*s. w. t.*) warns the Muslims and humanity as a whole about the consequences of not being objective in their views or approaches towards the information presented to them by a weak informant.¹⁹

The wisdom behind the proper utilization of objective method is that it enables Muslims and other human fellows to prevent themselves from involvement in news dealing with rumors and lying about others. This act is considered as one of the grave sins that can occur within a society, which can even place the lives of others in danger. It is very important to mention that news, which are ambiguous in nature always create unpleasant environment in the relationship between two or more people. This results in a great loss and injury to both sides, and therefore, Allah (*s. w. t.*) has commanded the Muslims in the above verse to investigate the news that are communicated to them. Muslims are commanded by Allah (*s. w. t.*) to accept news from God-fearing people who possess the ethical traits of justice, confidence, sincerity and trust. Indeed, these characteristics would prevent a person from bringing forward news, which are unjustified and fabricated.

The objective method is addressed in a different way in the following *Qur'Ēnic* verse, where Allah (*s. w. t.*) says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا
لِمَنْ أَلْفَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا

فَعِنْدَ اللَّهِ مَغَابِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا
إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿النساء: 94﴾

“O ye who believe! When ye go abroad in the cause of Allah, investigate carefully, and say not to anyone who offers you a salutation: ‘Thou art none of a believer!’ Coveting the perishable goods of this life: with Allah are profits and spoils abundant. Even thus were ye yourselves before, till Allah conferred on you His favours: Therefore carefully investigate. For Allah is well aware of all that ye do.” (al-Nisā’: 94)

The message of this verse reminds the believers (the Muslims), who struggle in the cause of Allah (*s. w. t.*) to be aware of their attitude, while dealing with those who offer them a peaceful salutation or greet them in a peaceful way. Moreover, Allah (*s. w. t.*) commands all those who believe in Him (*s. w. t.*) and His Messenger (*s. a. w.*) and in the Revealed Truth not to hasten in making decisions about anything without careful investigation. No one knows the hidden truth except Allah (*s. w. t.*). It can be argued here that if a non-Muslim greets a Muslim with the Islamic salutation – *al-SalĒm*, a Muslim is not allowed to harm him regardless of the circumstances. Allah (*s. w. t.*) is the Only One Who knows the status of the heart of a person, whether he follows *al-IslĒm* or *al-Kuffr*. Thus, a Muslim is not able to determine what is in the hearts of others.

Furthermore, Allah (*s. w. t.*) warns the Muslims about those who greet them with Islamic salutation, to not say to them that “they are not believers,” and then they kill them. Referring to the warning of this verse, al-ŪabarĒ in his *TafsĒr* poses a number of questions that elicit thoughts for reflection. Why do you (Muslims) kill them (those who greet with *al-SalĒm*)? Do you doubt in their salutation? Were you (Muslims) not like them before and Allah (*s. w. t.*) made it easy for you to embrace *al-IslĒm*? How do you (Muslims) have the courage to kill a person who might be afraid to disclose his *al-DĒn* (to his family, relatives and friend) as you did hide it before becoming Muslims and take his property? When he reveals to you what he has hidden you decide to kill him without doing careful investigation. Indeed, if you (Muslims) do that for worldly benefits, then you have to know that Allah (*s.w.t.*) is aware of your doings.²⁰

The objective method as addressed in the above-mentioned *Qur'Ēnic* verses can be applied only after a careful investigation about the subject a person is dealing with. This is done to make sure that the information is accurate and true. Besides, this method enables a person to avoid the harm that he/she might

cause towards himself/herself, as well as towards the others. Therefore, it can be suggested that the Muslim scholars and students who engage themselves in the study of other religion(s) in order to utilize the objective method in their writings, they have to: (1) collect all the data related to the subject of study from reliable sources; (2) investigate all the information before they accept it; (3) avoid the fabrication, alteration, or distortion of the facts about other religions; and (4) be fair, just and objective while dealing with the subject of their study.

Analytical Method

This method denotes a thorough investigation of an issue with the purpose of identifying what is what and also why. *Al-Qur'Ēn* uses this method in order to make the message addressed in the verses very clear for the people in general, and Muslim intellectuals and scholars in particular. The *Qur'Ēnic* verses that use the analytical approach serve as an example for young Muslim students in order to: *firstly*, show to all people (Muslims and non-Muslims) the right way how to utilize this method in their daily life and especially when they involve themselves in the study of each other's religions, cultures, or traditions; *secondly*, provide clear information about different issues addressed by Allah (*s. w. t.*) through the content of several *Qur'Ēnic* verses; and *thirdly*, understand the message communicated from the content of the *Qur'Ēnic* verses.

In the following *Qur'anic* verses, the belief system of polytheists is analyzed:

﴿أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُشْرِكُونَ * 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)

These two verses use analytical method to examine the situation of the Arabs, who had chosen for themselves to worship gods from the earth. It means gods made and shaped by people in their material form from the same matter as the planet of earth. The second verse rejects the claim of the Arabs, as mentioned in the first verse, about the existence of gods other than Allah (*s. w. t.*). It indicates that if there were more than one God then, surely there would be disorder and destruction in the existence. Thus, the analytical method is used to stimulate the rational thinking and explain the *Qur'Ēnic* statement about the Arabs who accepted the existence of earthly gods and Revealed Divine God at the same time. It

can be argued that man has to choose either one of the two possibilities about the establishment of his center of worship.

From-up-down center of worship is established when man is taught what to do by a Being higher than him in both, nature and status. This means that the Creator reveals Himself to man through revelation and tells him what to do and why to do it. Thus, man is commanded to worship one True Transcendental Being, Allah (*s.w.t.*), Who responds to his prayers, gives accurate answers to all the questions raised, and provides solutions to all problems.

From-down-up center of worship occurs when man, through his faculty of reasoning, finds for himself a being higher than him and names it as a supernatural being. Besides, he shapes this being in different forms or shapes, made of different materials or stuffs. This is man-made god or gods. The question that arises therefrom is what kind of intellect the people use to worship or call upon for help something that is motionless and powerless, a creation of their own minds or hands?

Even-though the Arabs worshipped other gods, yet, they could acknowledge and approve the existence of Allah (*s. w. t.*), the Creator of the Heavens and the Earth and everything in between them, the seen and the unseen, the living and non-living creatures or things. To their gods they did not raise any question about the Resurrection of man after his death. Rather, they raised that question to Allah (*s. w. t.*), Whom they acknowledged as the Supreme Being compared to their earthly gods.²¹ This is contradictory to the truth as a whole. It is the ignorance that made the Arabs so blind about the Revealed Truth, and therefore, they mixed between Truth and falsehood. Allah (*s.w.t.*) addresses this in the following verse:

﴿وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِغْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ﴾ (الأنعام: 136)

"Out of what Allah hath produced in abundance in tilth and in cattle, they assigned Him a share: they say, according to their fancies: 'This is for Allah and this for our partners'! But the share of their 'partners' reacheth not Allah, whilst the share of Allah reacheth their 'partners' Evil (and unjust) is their assignment!" (6: 136)

The message addressed in the above verse is about what the Arabs used to do when they were sacrificing for their gods and Allah (*s.w.t.*). The content of this verse analyses in brief the attitude and the behaviour of the Arabs towards their idols and God before *al-DĒn al-IslĒmĒ* was introduced to them by the last Prophet Muġammad (*s. a. w.*). Their

ignorance about the Revealed Truth allowed them to worship many gods beside Allah (*s. w. t.*) and hence, have a polytheistic belief system, especially in Mecca of the pre-Islamic Era. The Arabs were very self-centred in their relationship with both, idols and God, pursuing their personal interests as they were trying to please both, the Supreme Creator, Allah (*s. w. t.*) and their gods represented by different idols.

It has been mentioned that when the Arabs cultivated their lands or harvested their crops, they used to assign a part of it to Allah (*s.w.t.*) and another part to the idols. They would keep the share assigned for the idols and preserve its division to the extent that they would take anything from the share assigned to Allah (*s. w. t.*) and add it to the share of idols. However, they would never do the vice-versa, taking from the shares assigned to idols and add to the shares assigned for Allah (*s. w. t.*) as, according to them, Allah is rich and their idols are poor. They were led to this kind of reasoning by their ignorance, arrogance, and greed. Besides, this is how Satan sanctified things for them.²²

The analytical method, as addressed in these *Qur'Ēnic* verses reveals the reality about the Arabs in their relationships with the Creator, Allah (*s. w. t.*) and the partners they associated with Him (their idols). Their ignorance did not allow them to see the Truth in its true nature. For them, the idols had a better place in their thoughts and actions compared to their Creator, Whom they mentioned less. Therefore, injustice was done towards their relationship with Allah (*s. w. t.*) by preferring their idols instead of Him. This verse analyses the situation of the Arabs by presenting it fairly and justly without any falsification of the reality. In order to change their situation, to correct them and guide them to the Truth, Allah (*s. w. t.*) sent from among them the final Messenger, Muġammad (*s. a. w.*).

This provides valuable lessons for all Muslims, especially the scholars and intellectuals, in dealing fairly with the subject of their study. For instance, if they would like to study Judaism, they have to analyse the facts as presented by the Jewish scholars and practiced by the Jewish community. This approach will enable them to understand both, their own identity – *al-DĒn al-IslĒmĒ* and the subject of their study that is a particular selected religion (i.e., Judaism or Christianity) and be fair in their evaluation.

Critical Method

This method is generally utilized as an attempt to find out faults or to point out problems, mistakes, or errors while dealing with a particular subject and to provide

the correct assessment and justification about it. Critical method is not necessarily a negative assessment. Some critique may, at times, be quite constructive so as to improve the understanding of the meaning of human texts, symbolic expressions or social phenomena. *Al-Qur'Ēn* uses this method specifically when addressing the situation of the Torah of Jews and the Gospels of Christians being modified by their religious scholars. Allah (*s.w.t.*) says:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيحًا مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلَالََةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ، وَاللَّهُ عَلِيمٌ بِأَعْدَابِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا، مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيًّا بِاللِّسَانِ لِئَا يَسْتَهْتَهُمْ وَطَعْنًا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمِعْ وَانظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا﴾ (النساء: 44-46)

“Hast thou not turned Thy vision to those who were given a portion of the Book? They traffic in error, and wish that ye should lose the right path. But Allah hath full knowledge of your enemies: Allah is enough for a protector, and Allah is enough for a Helper. Of the Jews there are those who displace words from their (right) places, and say: ‘We hear and we disobey’; and ‘Hear what is not Heard’; and ‘Ra’ina’; with a twist of their tongues and a slander to Faith. If only they had said: ‘What hear and we obey’; and ‘Do hear’; and ‘Do look at us’; it would have been better for them, and more proper; but Allah hath cursed them for their Unbelief; and but few of them will believe.” (al-Nisa’: 44-46)

Evidently, the critical method is utilized in these verses to address the nature of *Ahl al-KitĒb* (Jews and Christians) to whom Allah (*s. w. t.*) sent revelations through many Prophets and Messengers. However, most of them erred from the Truth. They tried hard to bargain with others by exchanging the Truth with falsehood for worldly interests. Therefore, Allah (*s. w. t.*) warns Prophet Muġammad (*s.a.w.*) about their focal intention, which is to make him (*s. a. w.*) fall into the same errors, as they did. Then, Allah (*s. w. t.*) reveals to the Prophet (*s. a. w.*) and the Muslims, the true nature of the Jews for choosing the wrong path instead of guidance, altering Allah (*s. w. t.*)’s Word, and mocking *al-DĒn al-IslĒmĒ*.

The Jews in particular are criticized in these verses for their arrogance shown towards: (1) the Revealed Truth sent by Allah (*s. w. t.*) to all humanity through the final Messenger Muġammad (*s. a. w.*); (2) the knowledge about the description of Muġammad (*s. a. w.*), which they inherited from previous Prophets; and (3) the alteration of the Torah, which was revealed by Allah (*s. w. t.*) to Moses (*a. s.*). The

alteration was done either by displacing the original words, or adding to them other words that were not there in the original text of the revelation.

Allah (*s. w. t.*) through these *Qur'Ēnic* verses criticizes the Jews as they had gone astray from the Revealed Truth because of their faults, choosing to follow misguidance and contributing to the change of the Word of Allah (*s. w. t.*). After knowing the Truth, they intentionally changed the position and the meaning of Allah (*s. w. t.*)'s Divine Words and interpreted them in a way that served their own interests and not in the way Allah (*s. w. t.*) revealed them. They mocked Prophet Muġammad (*s.a.w.*) by saying that they heard his message but chose to not obey him in its regard.

Openly the Jews had demonstrated their disbelief and disregard for Allah (*s. w. t.*)'s final revealed Book, *al-Qur'Ēn*. Besides, their true goal was to curse the Prophet (*s. a. w.*) and to mock *al-DĒn al-IslĒmĒ*. Therefore, Allah (*s. w. t.*) cursed them for the disbelief they had chosen and made them to stay away from the Revealed Truth sent by Him through Muġammad (*s. a. w.*). Allah (*s. w. t.*) has mentioned clearly at the end of the verse that only few among the Jews will believe in the Prophethood of Muġammad (*s. a. w.*).²³ These verses display the real intention of the Jews wishing for the Muslims to disbelieve in *al-Qur'Ēn* as well as to abandon *al-DĒn al-IslĒmĒ* and its teachings.

The above discussion shows clearly that the learned Muslims should utilize the critical approach while responding to anyone who alters the Words of Allah (*s. w. t.*) and distorts His Revelation(s) regardless of his/her status or position in the society. They should not be apologetic in their approach. Rather, they have to be critical to all those (the People of the Book and others) who write or re-write the Revealed Book with their own hands and then, claim it to be from Allah (*s. w. t.*). Hence, changing the Word of Allah (*s. w. t.*) indicates to go against the Will of Allah (*s. w. t.*), which then leads to severe punishment that is to face a great loss in both aspects of life, the worldly and the Hereafter. Allah (*s. w. t.*) says:

﴿فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ﴾ (البقرة: 79)

“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*)

In this verse Allah (*s.w.t.*) addresses in a critical way the situation of *Ahl al-KitĒb* (People of the Book, i.e., Jews and Christians) in general, and *al-YahĒd* (the Jews) in particular, who distorted *al-TaurĒt* (the Torah), which Allah (*s. w. t.*) sent to them through Moses (*a. s.*). According to al-Īabari's commentary on this verse, the Jews altered the Book of Allah (*s. w. t.*) by writing another book based on their own interpretation, different from what Allah (*s. w. t.*) revealed to Moses (*a. s.*). Then, they offered it to a group of people, who did not have knowledge about it, neither about what Allah (*s. w. t.*) revealed in *al-TaurĒt*, telling them that this Book is from God. Indeed, the Jews did this act just to gain worldly interest.²⁴ Indeed, this is a grave sin and the greatest blasphemy and therefore, the curse of Allah (*s. w. t.*) will be on them and all those who follow them or do the same thing as they did.

Furthermore, the most important thing to be remarked in this section is what and how Muslims should deal with others in general and *Ahl al-KitĒb* (Jews and Christians) in particular, in the contemporary world. The following questions are raised: (1) Should the Muslims criticize *Ahl al-KitĒb* and all those who reject the Revealed Truth, for what they claim as the truth(s)? or (2) Should they be apologetic, by surrendering themselves to it? or (3) What are the Muslims supposed to do in this kind of situation?

Comparative Method

This method is addressed in many verses of *al-Qur'Ēn*. It deals with two different issues, such as the light and the darkness, the day and the night; or with groups of people, such as the believers and the disbelievers. The comparison shown by *al-Qur'Ēn* allows the reader in general, and the believer in particular, to understand the situation through the presentation of two different cases that stand against each other as far as their particularities or characteristics are concerned. Allah (*s. w. t.*) has mentioned in *al-Qur'Ēn* many parables, where comparison is presented clearly. Allah (*s. w. t.*) says:

﴿وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَالْأُمَّةَ الْمُؤْمِنَةَ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾ (البقرة: 221)

“Do not marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do

(but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise.” (al-Baqarah: 221)

This verse addresses through a comparative method the correct procedure to be followed by believers in establishing their family. In *al-DĒn al-IslĒmĒ* family is the most significant institution. Therefore, its establishment has to be done as commanded by Allah (*s. w. t.*) and practiced by His Prophet (*s. a. w.*). Husband and wife are the founders of family. Thus, the selection of the spouse is done based on certain principles, where priority is given to *al-DĒn* (to have Islam as a way of life) and *al-AkhlĒq* (good manners and fine character according to *al-DĒn*). This is the main reason why in this *Qur'Ēnic* verse priority is given to *al-ŌmĒn* (conviction in the Truth) and humbleness instead of falsehood and physical attraction. In the establishment of the family, a Muslim cannot mix between the Truth and falsehood, as the two of them cannot stand next to each other.

Allah (*s. w. t.*) through this *Qur'Ēnic* verse addresses: (1) *the Muslim male*, for whom it is forbidden to marry an unbelieving female (idolater), and (2) *the Muslim parents* (father and mother) or custodians, who are not allowed to give away in marriage their daughters to an unbelieving man (idolater). In order to show this forbidden act to a Muslim male and female, *al-Qur'Ēn* uses a comparative method while explaining the differences and the benefits between sincere *ŌmĒn*, as represented by the believing slave male and female, and *Shirk* (rejection of the truth and belief in falsehood), as represented by the disbelieving male and female. Even though the physical beauty and the material wealth of the free disbelieving male/female might attract the believing and matured Muslim male/female, precedence should be given to the believing slave male/female, purely based on their *ŌmĒn*. Therefore, the following comparison is made here as follows:

Firstly, a comparison is made for the Muslim male to choose between a believing female slave and a free disbelieving female. Allah (*s. w. t.*) commands a Muslim male to not marry an idolatrous female until she embraces *al-DĒn al-IslĒmĒ*. It is better for a matured Muslim male to marry a believing slave girl than a beautiful and charming free unbelieving woman. *Al-ŌmĒn* of the slave Muslim girl is more beneficial for the Muslim male than the beauty of the free unbelieving female.

Secondly, a comparison for a Muslim female to choose between a believing male slave and a free idolatrous male is made. Allah (*s. w. t.*) reminds the parents (father and mother) about the importance of *al-ŌmĒn*. Therefore, they cannot approve the marriage of their daughter to a charming and free unbelieving male as it is better for them to give their daughter in marriage to a Muslim slave.

Thirdly, a comparison between the ways shown by Allah (*s. w. t.*) and where they lead to and the ways shown by the disbelievers and where they lead to is made. The former leads to Paradise, the everlasting bliss, while the later leads to Hellfire, the everlasting despair.²⁵ It is remarked from this discussion that comparative method plays a crucial role in this *Qur'anic* verse explaining (1) the importance of *al-ŌmĒn* in the selection of the spouse by a matured Muslim male and female compared to falsehood, and (2) the final destiny achieved based on their choice. Allah (*s. w. t.*) says again in the following verse:

﴿قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ﴾ (المائدة: 100)

“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)

This verse compares between the bad things and good things. It also denotes that people could be divided, based on the things they choose to follow, into: (1) righteous people, and (2) wrongdoers. Allah (*s. w. t.*) warns the believers, who understand the Truth about the bad things, not to incline towards the abundance of evil things as they are meant to be worldly and will last here. Thus, the wrongdoers differ from righteous people, when they are compared based on: (1) their outer-look, appearance, application, or expression, and (2) their inner-look, spirituality, feelings and intentions.

In a comparative way this verse reveals: (1) the differences between the inner aspects of bad things or spiritual aspects of wrongdoers and inner aspects of good things or spiritual aspects of righteous people. What characterizes the spiritual aspect of the wrongdoers is their ignorance and sins. If the inner aspect of a person is regarded as ignorant about the Creator due to arrogance, then, its implication will be ingratitude, which leads to continuous sins. On the other hand, the spiritual aspect of good people is to know and obey Allah (*s. w. t.*); and (2) the differences between the outer/physical aspects of bad things or wrongdoers and the outer/physical aspect of good

things or righteous people. The outer aspect of bad things or wrongdoers is demonstrated by actions that are against the laws of Allah (*s. w. t.*) and cause harm to others. The best outer aspect of good things or righteous people is to act based on the Law of Allah (*s. w. t.*) and bring benefits to others.²⁶ This shows that if the inner aspect of a person is good and surrendered to Allah (*s. w. t.*) then the actions will be good. It is understood that when wrongdoers are compared with righteous people, they are not equal as far as the spiritual and physical aspects of their lives are concerned.

According to the above discussion, it is remarkable to conclude that comparative method used in these *Qur'Ēnic* verses enables the Muslims to: (1) draw a distinction between the truth and falsehood; (2) make the right choice in the selection of the spouse for the establishment of blessed and healthy-prosperous as well as productive Muslim family; (3) know the importance of *al-DĒn al-IslĒmĒ* in the selection of their spouses; (4) realize the significance of the final destiny in the Hereafter based on their Earthly choices; and (5) differentiate between bad things/wrongdoers and good things/righteous people.

Argumentative Method

This method has been employed in various *Qur'Ēnic* verses and it is understood from their context directly, as well as indirectly. *Al-Qur'Ēn* provides the best approach to be used by Muslims while dealing with members of their own community, as well as the members of other religious communities. Even though this method is argumentative in nature, yet, *al-Qur'Ēn* provides the guidelines that need to be used by those who employ the method in order to avoid any kind of harm caused by them or by their opponents. Thus, *al-Qur'Ēn* attaches to it ways that are most gracious and can foster mutual respect and better understanding, as displayed in the following verses:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ﴾ (النحل: 125)

“Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue (dialogue) with them in ways that are best and most gracious: (amicable conversation)” (*al-NaĪl*: 125)

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ...﴾ (العنكبوت: 46)

And dispute ye not with the People of the Book, except with means better (than mere disputation)... (*al-ÑAnkabĒt*: 46)

﴿ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَبِئْسَ مَا جَعَلْتُمْ﴾ (فصلت: 35-33)

Repel (Evil) with what is better:²⁷ then will he between whom and thee was hatred become as if he was thy friend and intimate! (*FuĪlat*: 33-35)

In these *Qur'anic* verses - *al-JidĒl bil-LatĒ Hiya AĪsan* (arguing in ways that are better and most gracious) – is presented as a method to be used by every Muslim intellectual and student in his/her discourse about the Truth, while engaging with the adherents of other religions or man-made ideologies. *Al-JidĒl* is presented in a way that leads to the construction of friendly relationship between Muslims and others.

The argumentative method can be used in conversation or writing through ways that are best and amicable in order to be beneficial to all those who are ignorant about the Revealed Truth opposing it with uncertain evidences. They are very much 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. Therefore, the communication with them does take place with the argumentative approach in order to make them to understand their position towards the Truth.²⁸

Furthermore, *al-JidĒl* is addressed by *al-Qur'Ēn* to enable man of wisdom and sound intellect to oppose the philosophical and conservative challenges faced by him in his inner-consciousness and thoughts. This allows him to change the way of thinking transferring him from the darkness of scepticism, infidelity, and aberration, to the light of *al-ŌmĒn* (the True Conviction), *al-TawĪĒd* [the Oneness of Allah (*s. w. t.*)] and *al-HudĒ* (the True Guidance).²⁹ Muslim scholars and students have to bear in mind that *al-JidĒl* (argumentative method) is not praised by *al-Qur'Ēn* in an absolute sense, it is only restricted to what is better - *AĪsan*. It means that an intellectual discourse can take place between the adherents of Islam and the followers of any other religion, i.e., Judaism or Christianity, as long as there is no any physical or intellectual confrontation.

Al-Qur'Ēn commands Muslims in general, and especially the leaned ones to choose what is better (*AĪsan*) as a non-violent and tolerant method to be used by them in their discourse with others. The practical results obtained by delivering the Message of *al-DĒn al-IslĒmĒ* through this method will transform Muslims' enemies to friends. In other words, Muslims are advised and taught by *al-Qur'Ēn* to argue, dispute (dialogue), or deal with others and especially People of the Book, in ways that are best and most gracious.³⁰ Thus, the argumentative method promoted by *al-Qur'Ēn* in the study of other religions does not lead to hostility and hatred. Rather, it

inspires Muslim scholars and students to study other religions in a proper way prevailed by fairness and justice.

Travelogue Method

This method is addressed by *al-Qur'Ēn* in many verses to show that true information can be collected by dealing with the reality face-to-face. Thus, travelogue method enables Muslims to see the reality as it is and to equip themselves with factual knowledge of other human fellows, who differ with them in religion, language, culture, or tradition. While travelling and observing one has to spontaneously make assessments based on real facts, experiences and reality as they are and not as they are not or as one wants them to be based on his/her point of view. If this method is used appropriately it will help Muslims to ease their relationships with followers of other religions.

Travelogue method provides for Muslims the right answer about the Truth, revealed to them by Allah (*s. w. t.*). For instance, Muslims use this method in their travels around the world to acquire the true knowledge about others, their identity, culture, traditions, languages, etc., and then, compare it with what they have. This will help them become better Muslims by creating certainty and appreciation, while knowing how to deal with others by means of sincere discourse and avoiding all kinds of communications that lead to conflicts and enmity.

Al-Qur'Ēn addresses for men of wisdom and knowledge parables, where travelogue method is used. Travelling to different places helps Muslim scholars to acquire accurate knowledge about the subject of their writing in order to understand the reality of things and live with it. This is shown in the context of the following selected verses, where Allah (*s.w.t.*) commands the disbelievers to travel through the earth in order to see what happened to those before them, who rejected the Truth.

Allah (*s.w.t.*) says:

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَنُكُونَهُمْ فَلَوْبُ يَعْقِلُونَ بِهَا أَوْ آدَانُ
يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي
الصُّدُورِ﴾ (الحج: 46)

'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)

Allah (*s. w. t.*) through this verse addresses the Arabs, who rejected the Truth and the Prophecy of

MuĀammad (*s. a. w.*) to travel through the land and see what happened to those before them who rejected the Truth. For instance, the people of *ŌNd*, *ThamĒd*, *LĒĪ*, and *ShuŅayb*, were destroyed completely as people together with their houses and properties. Arabs are commanded by Allah (*s.w.t.*) to use travelogue method in order to: (1) think about; (2) learn with their hearts the wisdom behind; and (3) hear with their own ears, what happened to the people before them, after rejecting the Divine Truth. This would serve as an appeal for the Arabs' intellect, hearts, and ears to understand the manifestations of Allah (*s. w. t.*) through His creation and His omnipotence, as well as to hear the Truth and differentiate it from the falsehood.³¹

If the Arabs used their eyes, ears, hearts and minds in order to see, hear and understand the disastrous end of the previous nations, then, they had to change their attitude before the punishment would overcome them in the same way. However, most of the Arabs closed their eyes so the understanding of the Truth did reach their hearts. They had the chance, while travelling, to contemplate about the end of other nations before them, who rejected the Prophetic Message of their Prophets, and learn from it.

Al-Qur'Ēn also directs people to make an anthropological survey in the comparative study of religion through their travelling in the following verse:

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ
وَلَدَارُ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ﴾ (يوسف: 109)

'Do they not travel through the earth, and see the end of those before them? But the home of the hereafter is best, for those who do right. Will ye not then understand?' (YĒsuf: 108-109)

This verse addresses the situation of the Quraysh Arabs to whom Allah (*s.w.t.*) sent MuĀammad (*s. a. w.*) as a Prophet and Messenger to remind them about the condition of those before them who rejected the Truth. Therefore, the Arabs are asked to travel through the earth or land and see the end of the wrongdoers and to know what happened to them when they rejected and vilified the divine message when it was conveyed to them by Allah (*s. w. t.*)'s Messengers. They were punished while the Messengers and their followers were saved from the punishment and were promised to enter the eternal bliss in the Hereafter. While travelling, they have to observe the reality and then, draw a distinction between those who rejected the Truth and those who accepted and followed it.³²

The travelogue method enables people to see the reality as it is based on their face-to-face

experience with it. It provides them with the knowledge about others' system of beliefs, cultures, traditions, customs, and civilizations, as well as their material progress and prosperity in the past and present. Allah (*s. w. t.*) says in the following *Qur'Ēnic* verse:

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَأَثَارًا فِي الْأَرْضِ فَمَا أُغْنَىٰ عَنْهُمْ مَّا كَانُوا يَكْسِبُونَ * فَلَمَّا جَاءَهُمْ رَسُولُهُم بِالْبَيِّنَاتِ قَرَحُوا بِمَا عِنْدَهُم مِّنَ الْعِلْمِ وَخَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ. فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ. فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَحَسِيرَ هُنَالِكَ الْكَافِرُونَ﴾ (غافر: 82-85)

“Do they not travel through the earth and see what was the End of those before them? They were more numerous than these and superior in strength and in the traces (they have left) in the land: Yet all that they accomplished was of no profit to them. For when their messengers came to them with Clear Signs, they exulted in such knowledge (and skill) as they had; but that very (Wrath) at which they were wont to scoff hemmed them in. But when they saw Our Punishment, they said: ‘We believe in Allah, the one Allah and we reject the partners we used to join with Him. But their professing the Faith when they (actually) saw Our Punishment was not going to profit them. (Such has been) Allah’s Way of dealing with His Servants (from the most ancient times). And even thus did the Rejecters of Allah perish (utterly)!’” (Gafir: 82-85)

Allah (*s. w. t.*) addresses through the above *Qur'Ēnic* verses the importance of travelling through the land and the benefits people get from it. Thus, *the very aim of travelling* is to learn and benefit from what the traveler observes and hears, while exploring the whereabouts of others and their experiences, as well as their ends. When Muġammad (*s. a. w.*) was sent to the Arabs as the final Messenger, they were disputing with him about the Signs of Allah (*s. w. t.*). Therefore, Allah (*s. w. t.*) points to Muġammad (*s. a. w.*) that his people, the Arabs, travel through the earth, in summer to Yemen and in winter to Damascus, Syria. Do the Arabs not see the end of those who disputed with the Messengers about the Signs of Allah (*s. w. t.*) even though they were bigger in number, more powerful and lived longer compared to them?

Indeed, their end was a complete destruction. The Arabs should have known from their travels that all the efforts made by those who were destroyed and their material-wellbeing, were of no profit to them because of their arrogance and ego. When the Signs of Allah (*s. w. t.*) were shown to them through His messengers they became more arrogant and they were

proud for what they had achieved. They became blind with their material achievements and showed their arrogance towards the Truth by mocking the Prophets and their followers.³³ They thought that they could challenge their Creator after they flourished materially. But they forgot that everything they had was a gift from their Creator. Thus, the abuse and injustice towards the Signs of Allah (*s. w. t.*) will cause a nation to face the punishment.

Allah (*s. w. t.*) instructs the Prophet (*s. a. w.*) to advise the Arabs in an informative way to learn from what they have seen during their travels and to change what is in themselves before the punishment is shown to them. Therefore, just like those who rejected the Truth before, and only accepted to believe in Allah (*s. w. t.*) when the punishment of Allah (*s. w. t.*) was shown to them, their professing and uttering of faith in Allah (*s. w. t.*) will not avail them. Only when people see themselves in real difficulties and danger, they opt for change in order to save themselves from the wrath of God. However, their belief in God does not bring them any profit or benefit, as it is too late.

Therefore, those who rejected and reject the Signs of Allah (*s. w. t.*) deserve the punishment. It can be concluded from the above discussion that if the Arabs could have utilized the travelogue method, they could have benefited a lot with regard to their relationship with Allah (*s. w. t.*) and others. It could have also helped them to make good profit for their worldly and hereafter aspects of life. Perhaps the Arabs thought only about the material wellbeing related to their worldly life and never thought about the status of their lives in the Hereafter.

According to the above discussion on various methods addressed by selected *Qur'Ēnic* verses, it is important to mention that most of the people in the past and present have rejected the Revealed Truth because of their arrogance, pride, fame, material interests, positions, and ignorance. Therefore, *al-Qur'Ēn* shows to man the methods which are “most upright” in relation to: (a) his *ŌmĒn* (conviction): the inner feelings and thoughts do not contradict each other; (b) his relation with Allah (*s. w. t.*): creating harmony between his outward and inward existence, feelings and behavior, *al-ŌmĒn* (the conviction) and *al-AĒmĒl* (the actions); (c) his worship: constructing a perfect balance between responsibilities and abilities; and (d) his interaction with other fellows: individuals and groups, governments and peoples, or states and races. It is *al-Qur'Ēn* that provides its perfect guidance to ensure that humanity, regardless of one’s choice, lives in peace and harmony.

The above analysis on *al-Manhaj al-Qur'ĒnĒ* related to the study of other religions, as addressed by

selected verses, certainly inspires the contemporary Muslim scholars to use this methodologies in their intellectual discourses on other religions. The selection and implementation of appropriate methods in the study of other religions enables the Muslims and others to: (1) have a deep understanding of *al-DĒn al-IslĒmĒ* and its teachings, (2) acquire knowledge about others' religious identity, (3) develop a friendly relationship with the fellows of other religions, and (4) promote peaceful coexistence.

Conclusion

This study concludes that *al-Qur'Ēn* is the Divine Source of knowledge that offers a unique methodology in dealing with other religions. The most important methods that have been extracted from the exegetical analysis of the selected verses from *al-Qur'an* are, namely: descriptive, objective, analytical, critical, comparative, argumentative, and travelogue. It has been shown in this study that all the *Qur'ĒnĒc* methods are relevant to the contemporary Muslim scholarship in comparative religion. In addition, the study on *al-ManĤaj al-Qur'ĒnĒ* in the light of exegetical analysis of selected verses from *al-Qur'Ēn* is necessary to be understood and used by all people in general, and Muslims in particular, as it: (1) enables them to harmonize their feelings, thoughts, expressions, and attitudes; (2) assists them to use appropriate approaches in the study of religions, cultures, civilizations, traditions, customs, and ideologies; (3) helps them to avoid in advance any chances that lead to conflicts and enmity; and (4) provides guidelines for establishing good relationships in the light of mutual respect and better understanding.

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- ¹ AbdulHamid AbuSulayman, *The Qur'anic Worldview: A Springboard for Cultural Reform*, (Haddon-USA: International Institute of Islamic Thought, 2013), p. 9.
- ² See, KhĒlid bin ĒAbdullĒh al-QĒsimi, *Al-xiwĒr MaĒ Ahl al-KitĒb: Ususuhu wa ManĒhijuhu FĒ al-KitĒb wa al-Sunnah* (Dialogue with the People of the Book: Its Foundation and Methodology in the Book and the Sunnah), (al-RiyĒl: DĒr al-Muslim, 1st ed., 1993), pp. 183-210.
- ³ Osman Bakar, *The Qur'an on Interfaith and Inter-Civilization Dialogue: Interpreting a Divine Message for Twenty-First Century Humanity*, (Malaysia: International Institute of Islamic Thought Malaysia, 2006), p. 26.
- ⁴ Ghulam Haider Aasi, *Muslim Understanding of Other Religions: A study of Ibn xazm's KitĒb al-FaĒl fĒ al-Milal wa al-AhwĒ' wa al-NĒlal*, (Pakistan: IIIT, Islamabad, 1999), p. 1.
- ⁵ MuĒammad xusayn FaĒlullĒh, *Al-xiwĒr fĒ al-Qur'Ēn: QawĒĒniduhu-AsĒlĒbuhu-MuĒĒiyĒtuĒ* (The Dialogue in the Qur'an: Its Rules-Styles-Datum), (BayrĒt: DĒr al-MalĒk, 5th ed., 1996).
- ⁶ The reference for all translated Qur'anic verses mentioned in the entire paper is: A. Yusuf Ali, *The Holy Qur'an: Text, Translation and Commentary*, (Maryland: Amana Corporation, 1989).
- ⁷ See, Fazlur Rahman, *Major Themes of the Qur'an*, (Minneapolis: Bibliotheca Islamica, 2nd ed., 1994), Chap.1, p.1.
- ⁸ For more information see, Ibn Kathir, *TafsĒr al-Qur'Ēn al-ĒADĒm*, Edited by MuĒĒafĒ al-Sayyid MuĒammad et. al., (Muasasah al-Qurtubah: n.p., n.d., Vol. 1), pp. 147-150; see also, *al-MiĒbĒĒ al-MunĒr fĒ TahdhĒb FafsĒr Ibn KathĒr* (Abridged) (Riyadh: Darussalam, 1st ed., 2000, Vol. 1), pp. 35-39.
- ⁹ A moderate methodology refers to the *Qur'Ēnic* term of *al-Wasatiyyah*.
- ¹⁰ The words in bold in the original text of *Qur'Ēnic* verses and the italicized words in the translated text are done by the researcher in order to highlight their importance.
- ¹¹ See Mahmoud Ayoub, *The Great Tidings: Interpretation of Juz' ĒAmmĒ, the Last Part of the Qur'an* (Libya: The Islamic Call Society, 1983), p. vi.
- ¹² The term "mankind" includes all humanity even though they differ from one another in terms of race, colour, culture, location, ethnicity, social status, position and freedom of choice, and so on.
- ¹³ Al-ĒabarĒ, AbĒ JaĒfar MuĒammad bin JarĒr, *TafsĒr al-ĒabarĒ: JĒmiĒ al-BayĒn ĒAn Ta'wĒl Ōya al-Qur'Ēn* (al-QĒhirah: Markaz al-BuĒĒth wa al-DirĒsĒt al-ĒArabiyyah al-IslĒmiyyah, 1st ed., 2001, Vol. 21), pp. 382-388.
- ¹⁴ See, al-ĒabarĒ, *TafsĒr al-ĒabarĒ:...*, Vol. 2, pp. 32-46, and Vol. 16, pp. 485-486. See also, Al-ZamkhasharĒ, Abu al-QĒsim MaĒmĒd bin ĒUmar, *al-Kash-shĒf ĒAn xaqĒiq* *GawĒmid al-TanzĒl wa ĒUyĒn al-'AqĒwĒl fi al-UjĒh al-T'awĒl*, (Beirut: DĒr lĒyĒ' al-TurĒth al-ĒArabĒ, 1st Edition, Vol. 1, 1417 A.H./1997 A.C.), pp. 276-277.
- ¹⁵ See, al-ĒabarĒ, *TafsĒr al-ĒabarĒ:...*, Vol. 16, p. 485, and Muhammad Azizan Sabjan, "The Al-SĒbiĒĒn (The Sabians): An Overview from the Quranic Commentators, Theologians and Jurists," *World Journal of Islamic History and Civilization*, Vol. 1, No. 3 (2011): pp. 163-167.
- ¹⁶ See, Matt Stefon, Ernst Wilhelm Benz and Others, "Christianity," *Encyclopædia Britannica*, (Encyclopædia Britannica, Inc., September 20, 2019), accessed July 22, 2020 from: <https://www.britannica.com/topic/Christianity>, and "Christianity', *Wordmark Encyclopedia of Religious Practices*. accessed on July 25, 2020 from Encyclopedia.com.: <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/christianity-0>
- ¹⁷ See, al-ĒabarĒ, *TafsĒr al-ĒabarĒ:...*, Vol. 16, p. 485.
- ¹⁸ See, al-ĒabarĒ, *TafsĒr al-ĒabarĒ:...*, Vol. 16, p. 485.
- ¹⁹ For more information please refer to: al-ĒabarĒ, *TafsĒr al-ĒabarĒ:...*, Vol. 21, pp. 348-354.
- ²⁰ For more information please refer to: al-ĒabarĒ, *TafsĒr al-ĒabarĒ:...*, Vol. 9, pp. 70-71.
- ²¹ See, MuĒammad al-RĒzĒ Fakh al-DĒn, *TafsĒr al-Fakhr al-RĒzĒ*, (DĒr al-Fikr, 1st ed., 1981), Vol. 22, p. 150.
- ²² See, al-QurĒubĒ, *al-JĒmiĒ li-ĒĒkĒm al-Qur'Ēn*, (Beirut: al-Risalah Publisher, 1st ed., 2006), Vol. 9, pp. 36-38.
- ²³ For more information see, See, al-ĒabarĒ, *TafsĒr al-ĒabarĒ:...*, Vol. 8, pp. 428-439., al-RĒzĒ, *TafsĒr al-Fakhr al-RĒzĒ*, Vol. 10, pp. 118-123, and Ibn Kathir, *TafsĒr al-Qur'Ēn al-ĒADĒm* (al-Muasasa Qurtubah, 1st ed., 2000), Vol. 4, pp. 95-96.
- ²⁴ See, al-ĒabarĒ, *TafsĒr al-ĒabarĒ:...*, Vol. 2, pp. 270-271, and al-RĒzĒ, *TafsĒr al-Fakhr al-RĒzĒ*, Vol. 3, pp. 150-151.
- ²⁵ See MuĒammad al-ĒĒhir Ibn ĒAshĒr, *TafsĒr al-TaĒrĒr wa al-TanwĒr*, (Tunis: DĒr al-Tunisiyyah lil-Nashr, Vol. 2, 1984), pp. 359-364.
- ²⁶ See, al-RĒzĒ, *TafsĒr al-Fakhr al-RĒzĒ*, Vol. 12, pp. 109-110.
- ²⁷ The phrase "what is better" is expressed by *al-Qur'an* as an important way to deal with others while conversing with them in order to arrive at the acquired knowledge about the real Truth. It is important to know that the "Goodness" expresses a peaceful method, as the "Evil" expresses a violent one. Thus, *al-Qur'an* has chosen the non-violent method and the tolerant way for the construction of inter-religious engagement between Muslims and others.
- ²⁸ See, al-RĒzĒ, *TafsĒr al-Fakhr al-RĒzĒ*, Vol. 20, pp. 139-141.
- ²⁹ MuĒammad xusayn FaĒlullĒh, *Al-xiwĒr fĒ al-Qur'Ēn: ...*, pp. 50-51.
- ³⁰ See, *MawsĒĒnatu al-TafsĒrĒ al-MawuĒuĒĒ lil-Qur'Ēn al-KarĒm*, "Ahl al-KitĒb," Vol. 6, pp. 190-191, published

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- ³¹ See, al-ÛabÊrÊ, *TafsÊr al-ÛabÊrÊ:...*, Vol. 16, pp. 595-596.
- ³² See, al-ÛabÊrÊ, AbÊ JaÑfar MuÍammad bin JarÊr, *TafsÊr al-ÛabÊrÊ: JÊmiÑ al-BayÊn ÑAn Ta'wÊl Óya al-Qur'Ên*, (al-Qahirah: Makatabah Ibn Taymiyyah, n.d., 2nd ed., Vol. 16), pp. 293-295.
- ³³ For more information please refer to al-ÛabÊrÊ, AbÊ JaÑfar MuÍammad bin JarÊr, *TafsÊr al-ÛabÊrÊ*, Vol. 20, pp. 371-373.

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