



3RD INTERNATIONAL CONFERENCE ON QUR'AN AND SUNNAH STUDIES (ICQS3'2024)

REVELATION AND SCIENCE IN CONTEMPORARY SOCIETY

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INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA GOMBAK CAMPUS

NASYRUL QURAN COMPLEX PUTRAJAYA

Main Organiser:



Co-Organisers:



Collaborators:



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MESSAGE FROM THE ROYAL CROWN PRINCE OF PERLIS



His Royal Highness Tuanku Syed Faizuddin Putra Ibni Tuanku Syed Sirajuddin Jamalullail Crown Prince of Perlis

It is with profound honour and a deep sense of privilege that I stand before you today to officiate the Third International Conference on Qur'an and Sunnah Studies (ICQS3), presented by the Department of Qur'an and Sunnah Studies at the AbdulHamid AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia. This year's theme, "*Revelation and Science in Contemporary Society*," though pondered for decades, endures in its significance, calling upon us yet again to explore the noble and delicate balance between our understanding of the divine wisdom and scientific discovery, with its compelling relevance in addressing the challenges of our time.

This conference, now in its third iteration, serves as a beacon of knowledge, reflection, and interdisciplinary scholarship. Today, we convene to examine how the Qur'an and Sunnah—the primary sources of divine revelation—can offer insights into the realm of science and technological

advancement, addressing critical issues that our societies face. Through rigorous analysis and open dialogue, we are better equipped to apply the timeless wisdom of Islam in a world that is constantly evolving.

In Islam, the pursuit of knowledge is not merely encouraged—it is a divine command. The first revelation, *Iqra'*—"Read!" calls upon us to engage with the world intellectually and spiritually. IIUM has long championed the profound endeavour of integrating two forms of *Iqra'*: the reading of revelation and the reading of creation. This dual pursuit, of revealed and humanly acquired knowledge, informs our approach to contemporary matters, kindling our desire to seek divine guidance and apply it meaningfully for the benefit of humankind. Thus, the theme, "*Revelation and Science in Contemporary Society*," highlights our collective duty to harmonise these fields, to align our understanding of the cosmos with the ethical and spiritual teachings that uphold our faith.

The intersection of revelation and science is essential as we address contemporary challenges. It is hoped that this conference will provide an opportunity to delve into contemporary issues such as artificial intelligence, bioethics, environmental stewardship, and social justice, with guidance from both the Qur'an and Sunnah. As we navigate the future, let us do so with wisdom, drawing from Islamic principles to ensure that technology serves humanity's best interests. I am assured that the discussions and research shared here shall illuminate the paths forward, offering valuable insights not only for individuals and communities, but for policymakers and leaders as well, fostering solutions that are both innovative and firmly rooted in the Word of Allah and the Prophetic Traditions.

Let me express my heartfelt gratitude to the Department of Qur'an and Sunnah Studies for championing the fusion of Islamic revealed knowledge with contemporary scientific inquiry. IIUM has been a beacon in cultivating a balanced, holistic understanding of Islam that gracefully embraces modern academic disciplines. And here, I wish also to commend Nasyrul Quran for its collaboration with the Department. This union of Nasyrul Quran with the Department of Qur'an and Sunnah Studies not only strengthens the academic pursuit within Malaysia but also positions our nation to become a regional centre for Qur'anic and Prophetic studies.

In a world too often fractured by division, this gathering reminds us of the vital importance of unity. As we explore the intersection of revelation and science, we are reminded that Islam calls us to harmony, compassion, and reverence for knowledge. May this conference serve as a bridge, cultivating understanding and fostering mutual respect across cultures, traditions, and schools of thought.

To all the scholars, researchers, and students here today, I urge you to embrace this conference as a platform for learning, innovation, and collaboration. The knowledge shared here is an *amanah*—a trust—and you have a responsibility to use it wisely to benefit society and contribute to the welfare of future generations.

In closing, my sincere thanks to the organisers, sponsors, and every hand and heart that has laboured to make this conference a reality. May Allah bless these endeavours, bestow us with wisdom, and guide us in our quest for knowledge and understanding. May this conference be a beacon of insight and a catalyst for positive change.

I hereby declare the Third International Conference on Qur'an and Sunnah Studies officially open. May it be a fruitful and inspiring experience for all present.

MESSAGE FROM THE DEPUTY MINISTER OF RELIGIOUS AFFAIRS



Professor Dr. Zulkifli Hasan

Assalāmu'alaikum warahmatullāhi wa barakātuh.

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ
وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ
ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided” (Surah al-Nahl, verse 125).

All praises be to Allah, the Lord of Mercy and Compassion. It is with deep gratitude and great honor that I stand before you today at the 3rd International Conference organized by the Department of Qur'an and Sunnah Studies, Abdul Hamid Abu Sulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences at the International Islamic University Malaysia.

This event is made possible through the collaboration of esteemed institutions, including Jamalullail Chair IIUM, the International Institute for Muslim Unity, Ibnu Haldun University in Turkiye, Yayasan Darul Al-Qur'an in Indonesia, and Nasyrul Qur'an, Yayasan Restu in Putrajaya.

Today's conference holds immense significance as it seeks to bridge the gap between scholars in the fields of Qur'an and Sunnah Studies, addressing

pressing issues related to these foundational texts of Islam and their implications for both the general populace and the authorities governing Islamic affairs in Muslim-majority nations.

This gathering serves as a vital platform for discussing the educational frameworks surrounding these studies, the research conducted to address relevant challenges, and the pathways forward for our governing bodies. I sincerely hope that the insights and recommendations generated from our deliberations will be relayed to the pertinent governmental offices, enabling us to tackle the issues raised and discussed among the esteemed scholars present.

At the Prime Minister's Department, which oversees Islamic affairs, we remain vigilant and responsive to the matters affecting our communities, particularly those that pertain to these primary sources of Islam. We have established rules, regulations, and standard operating procedures to uphold the sanctity of the Qur'an and Sunnah, ensuring that they are treated with the reverence they deserve as the bedrock of Muslim belief.

However, we face an additional challenge: not only must we preserve these venerable traditions, but we must also adapt them to fit the rapid technological advancements of our contemporary world. In an era where information is readily available and our global connections deepen, we must remain

cognizant of the challenges that arise.

While we embrace technological innovations - such as digital applications that facilitate reading and understanding the Qur'an and Hadith, including tools for memorization and interpretation - we must also be vigilant against misinformation and misinterpretation. When individuals turn to platforms like ChatGPT or Gemini for insights on the Qur'an and Hadith, it is paramount that the responses reflect authentic Islamic teachings.

I would also like to note that while we embrace technology in Islamic learning, we must also be very on the lookout of its threat and danger. In the words of Thomas M. Nichols in his monumental book, *The Death of Expertise: The Campaign Against Established Knowledge and Why it Matters*, he warned us the nature of internet:

“The Internet, is nothing like a library. Rather, it’s a giant repository where anyone can dump anything, from a first folio to a faked photograph, from a scientific treatise to pornography, from short bulletins of information to meaningless electronic graffiti. It’s an environment almost entirely without regulation, which opens the door to content being driven by marketing, politics, and the uninformed decisions of other laypeople rather than the judgment of experts”.

Given that much of the information online is predominantly in English, there is an urgent need to actively contribute scholarly articles and discussions on Qur'anic and Sunnah studies to ensure that accurate information prevails.

Furthermore, we must emphasize the connection and interdependence between scholars, researchers, and the administrative bodies overseeing Islamic affairs. At various levels within government agencies responsible for Islamic matters, committees comprising scholars or ulama are established to provide guidance and insight. Numerous academic journals are already published by these agencies, including those from JAKIM and YADIM, which offer valuable resources for scholars to engage with.

It is imperative that we leverage these publications to explore issues brought to the attention of our agencies, striking a balance between preserving the foundations of our disciplines and remaining

responsive to contemporary realities.

This conference epitomizes collaboration among various local entities and esteemed international institutions from some of the most prominent Islamic nations. It is essential that we engage on a global platform, learning from one another's experiences. All too often, we may overlook local issues faced by our brothers and sisters in different countries, unaware of the valuable insights they can provide. I sincerely hope that we capitalize on the presence of our international guests to examine best practices and challenges that resonate with our national context.

Moreover, the values and teachings of the Qur'an and Sunnah must be communicated to non-Muslims in an objective manner. In Malaysia, a multi-racial and multi-religious society, the Madani concept championed by our current leadership emphasizes sustainability, innovation, respect, trust, and compassion. We should strive to communicate these values effectively, utilizing the methodologies found in the Qur'an and Sunnah, for their universality transcends religious boundaries.

The messages within these sacred texts are intended for all of humanity. It is our duty to ensure that the teachings of the Qur'an and Sunnah are not merely perceived as exclusive beliefs but as universal messages that resonate with all mankind. We must continually explore how to present these teachings in a manner that aligns with modern contexts.

In light of these considerations, I am hopeful that this International Conference will achieve its objectives. I extend my gratitude to the organizers for inviting me to represent the government in this esteemed academic endeavour. Let us commit to maintaining an active dialogue between government agencies and scholars in this field, ensuring that we work hand in hand to advance the universal message of the Qur'an and Sunnah, and that we do not operate in silos when addressing the challenges and issues that arise in these vital areas.

Thank you for your attention, and may this conference be a source of enlightenment and inspiration for us all.

Wassalāmu'alaikum warahmatullāhi wabarakātuh.

MESSAGE FROM THE RECTOR OF INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA



Prof. Emeritus Datuk Dr. Osman Bakar

Assalāmu'alaikum warahmatullāhi wabarakātuh

It is with immense gratitude and profound honor that I stand before you today at the International Conference on Quran and Sunnah Studies, hosted by the International Islamic University Malaysia and co-organised with Jamalullail Chair IIUM, Ibnu Hladun University Turkiye, Yayasan Darul Quran Indonesia and Nasyrul Quran, Yayasan Restu, Putrajaya. I extend a warm welcome to all of you, who have travelled from near and far to engage in what I am confident will be an enlightening and enriching discourse on our chosen theme: "Revelation and Science in Contemporary Society."

As we gather here, we find ourselves at a critical juncture in history. The world is witnessing unprecedented advancements in science and technology, reshaping our understanding of the universe and our place within it. Yet, alongside these advancements, we face significant ethical, moral, and spiritual challenges that compel us to seek guidance from our sacred texts—the Quran and the Sunnah.

Revelation, as we know, is not merely a historical phenomenon confined to the past; it is a living, breathing source of wisdom that remains relevant to our contemporary realities. The Quran, with its profound depth and timeless teachings, offers

insights that guide us in navigating the complexities of modern life. Likewise, the Sunnah of our beloved Prophet Muhammad (peace be upon him) serves as an exemplary model for us to emulate, demonstrating how to harmonize faith with reason, spirituality with science.

Today, we are tasked with exploring how these two realms—revelation and science—can coexist, complement, and enrich one another. The Quran invites us to reflect on the signs of Allah in the heavens and the earth. It encourages inquiry and intellectual pursuit, reminding us that seeking knowledge is an act of worship. As such, we must embrace the spirit of inquiry that lies at the heart of scientific exploration while remaining anchored in our faith.

In recent years, we have witnessed a growing interest in the discourse surrounding science and religion. Scholars from various disciplines are increasingly examining the intersections between these fields. This conference provides us with a platform to delve into critical discussions on how we can reconcile scientific understanding with the teachings of the Quran and the Sunnah. We will explore questions such as: How can Islamic principles inform our approach to contemporary scientific dilemmas? In what ways can scientific

discoveries enhance our appreciation of divine revelation? And how do we foster an environment where faith and reason coexist in harmony?

Our experience at IIUM for the past 40 years was shaped by this objective to integrate and harmonise between the Islamic heritage and the modern scientific knowledge. We have been promoting the idea of Islamisation of Knowledge that permeated our curriculum and the overall ecosystem of the university. In fact, the quest for an identity for an Islamic university revolves around finding a solid approach to integrate between naqli and the aqli. I have been proposing to strengthen these efforts by centralising them at a focal area of Islamic Tauhidic epistemology. This is the concept that will become a conduit to consolidate the pursuit of realizing IIUM as the ‘Garden of Knowledge and Virtue’.

It is our hope that the Department of Quran and Sunnah with the collective efforts under the leadership of the Kulliyah, that more researches and discussions can be conducted to identify the thematic interpretations of the Holy Quran and Sunnah that are relevant to the various fields of disciplines offered under by IIUM. This would ensure a body of knowledge that can become the reference for all the students and lecturers of this university and elsewhere.

As we engage in these discussions, I urge all participants to approach the dialogue with open hearts and minds. Let us listen to one another, respect differing viewpoints, and strive for a deeper understanding of our shared humanity. Our goal is not to create divisions but to find common ground where faith and reason can collaboratively address the pressing issues of our time—be it in the realms of environmental stewardship, healthcare, technology, or social justice.

As we embark on this intellectual journey together, let us remember that our ultimate aim is to seek knowledge that not only enriches our minds but also elevates our souls. May this conference be a source of enlightenment, fostering a deeper understanding of the intricate relationship between revelation and science in our contemporary society.

In conclusion, I pray that our discussions are fruitful, our interactions meaningful, and that we emerge from this gathering with renewed commitment to integrating our faith into our pursuit of knowledge. Let us work together to create a future where science and spirituality walk hand in hand, guiding humanity towards a more just, compassionate, and enlightened world.

Thank you. Wassalāmu‘alaikum warahmatullāhi wabarakātuh.

MESSAGE FROM THE CEO OF YAYASAN RESTU



Honorary Professor Datuk Abdul Latiff Mirasa

Assalamualaikum warahmatullahi wabarakatuh,

Distinguished scholars, esteemed guests, and valued participants of the 3rd International Conference on Quran and Sunnah Studies (ICQS3'2024),

It is both an honour and a pleasure to address you today at the 3rd International Conference on Quran and Sunnah Studies (ICQS3'2024), with its inspiring theme, "Quranic Horizons: Navigating Continuity and Change in Contemporary Islam." I warmly welcome each one of you to this esteemed gathering, where we are united by a shared commitment to preserving, interpreting, and advancing the divine teachings of the Quran and the Sunnah within our modern context.

The theme for this edition, it is indeed a timely topic, one that resonates deeply with the challenges and opportunities our global ummah faces today. As we stand at the intersection of tradition and modernity, we find ourselves asking: How do we uphold the timeless values of the Quran and Sunnah while navigating an ever-changing world? This conference offers a unique platform for scholars, thinkers, and practitioners to come together, explore these questions, and offer insights that will, insha'Allah, strengthen our understanding and application of Islamic principles in the modern era. In our fast-evolving world,

we are faced with challenges and opportunities that previous generations could scarcely have imagined. Globalization, technology, and shifting social values bring profound transformations to the way we live, think, and interact with one another. As we witness these changes, the Quran and Sunnah remain timeless sources of wisdom and guidance, helping us navigate this new landscape while preserving our core values and identity. Our theme for this year's conference reflects our dedication to understanding these divine teachings more deeply and applying them with insight and sensitivity in our contemporary world.

This conference provides a vital platform for scholars, practitioners, and thinkers from diverse backgrounds to share their insights, collaborate, and inspire one another. The dialogue we engage in today is essential, for it reflects the commitment to continuous learning and adaptation that has always been a hallmark of Islamic thought. I am deeply grateful to each of you for contributing your knowledge, perspectives, and passion. May our discussions lead us closer to understanding how best to carry forward the principles of our faith in ways that honor both tradition and innovation.

As we gather over these few days, let us take this opportunity to deepen our intellectual and spiritual bonds, to open our hearts and minds

to new ideas, and to commit ourselves anew to the timeless ideals that have guided Muslims for centuries. Our unity in seeking to understand and apply Quranic principles in this ever-changing world is a source of hope and strength, and I am confident that this conference will bring forth fruitful dialogues, powerful insights, and lasting impacts.

At Yayasan Restu and Nasyrul Quran, our mission has always been to safeguard and promote the Quranic heritage, ensuring that its sacred message reaches the hearts and minds of people everywhere. Through our work, we have seen firsthand the transformative power of the Quran, inspiring not only individual spiritual growth but also meaningful contributions to society. We believe that by combining the reverence for our foundational texts with a forward-thinking approach, we can bridge the gap between continuity and change, providing guidance and inspiration for generations to come. Also, we believe that every generation has the responsibility to reconnect with the Quran's teachings, to interpret its verses with both respect and relevance, and to find within its solutions to the modern-day issues we face.

Yayasan Restu and Nasyrul Quran are two institutions that stand at the forefront of preserving, promoting, and disseminating the beauty and teachings of the Quran and Islamic heritage. Through these dedicated efforts, both organizations play a vital role in bridging the past with the present and making the sacred words of the Quran accessible and relevant to diverse communities.

Yayasan Restu is founded with the mission to protect and celebrate Islamic art and culture, is renowned for its intricate work in the production of high-quality, illuminated Qurans. Yayasan Restu undertakes the noble task of reviving the Islamic art of Quranic illumination, producing Mushaf Malaysia—the national Quran of Malaysia—which showcases the richness of Islamic calligraphy and traditional art forms. These illuminated Qurans serve as a testament to Malaysia's

cultural heritage and artistic expertise, combining devotion with a deep appreciation for beauty and artistry. Yayasan Restu also engages in educational outreach, providing communities with a deeper understanding of Islamic history, art, and literature, helping them connect more profoundly with their faith.

Meanwhile, Nasyrul Quran, is the largest Quran-printing facility in Southeast Asia, is devoted to making high-quality Qurans widely available, not only within Malaysia but across the Muslim world. Its mission is to produce and distribute Qurans in various languages, making the sacred text accessible to a broader audience, including those who may not speak Arabic. Through this facility, Nasyrul Quran aims to reduce dependency on imported Qurans, promote self-reliance, and ensure that high-quality, locally produced Qurans are available to Muslims in the region. By investing in state-of-the-art printing technology, Nasyrul Quran ensures the accuracy, beauty, and durability of its Qurans, embodying the reverence and care Muslims have for the text.

Together, Yayasan Restu and Nasyrul Quran stand as pillars of Islamic preservation and accessibility, combining art and tradition with modern technology and outreach. Their work not only sustains and spreads the Quranic message but also fosters a deeper connection among Muslims worldwide to their sacred text and cultural heritage. These institutions are an invaluable asset to the ummah, reminding us of the importance of honoring the past while adapting to the needs of the present and future.

Before I conclude my welcoming remark, once again I would like to express my sincere appreciation to all those who have worked tirelessly to organize this gathering and to each of you for joining us in this shared pursuit of knowledge. May Allah bless this conference with success, and may it serve as a source of wisdom, unity, and progress for the Muslim ummah.

Thank you, and may Allah guide us all.

**MESSAGE FROM THE DEAN
ABDULHAMID ABUSULAYMAN KULLIYAH OF
ISLAMIC REVEALED KNOWLEDGE AND HUMAN SCIENCES IIUM**



Prof. Dr. Shukran Bin Abd Rahman

Assalāmu'alaikum warahmatullāhi wa barakātuh.

Bismillahirrahmanirrahim, alhamdulillah rabbi alamin, Allahumma salli ala Muhammad wa-aali Muhammad,

1. I am honored and delighted to be here with you at the International Conference on Al-Qur'an and Sunnah Studies. The very essence of our gathering here, under the theme "Revelation and Science in Modern Society", reflects a profound commitment to bridging our foundational Islamic knowledge with contemporary intellectual, social, and scientific challenges.
2. Today, we stand in an era of immense technological advancement, scientific inquiry, and social transformation. Yet, amid all these advancements, the Qur'an and Sunnah remain the everlasting sources of guidance and wisdom for humanity.
3. This conference is therefore not just a platform for scholarly engagement but also an essential avenue to discuss the ways we can preserve, integrate, and contextualize our traditional disciplines - **qiraat**, **sanad**, **ijazah**, and **mushaf** - in ways that resonate accordingly

with the needs of today's society.

Integrating Traditional Disciplines in Modern Society

Ladies and gentlemen,

4. The disciplines of **qiraat**, **sanad**, **ijazah**, and **mushaf** are more than just specialized fields; they are the frameworks that connect us to the Prophet Muhammad (ﷺ) and the early generations of Muslims. Each of them serves as a vital link in the transmission, preservation, and understanding of divine revelation.
5. Firstly, the discipline of **qiraat** - which entails the various modes of Qur'anic recitation - offers us insight into the linguistic and phonetic dimensions of the Qur'an. Each mode reflects the richness in meaning and nuance that enable believers to engage with the divine message in a deep manner.
6. In today's society, there is a risk that this field may be seen as distant or irrelevant to those outside scholarly circles. It is, hence, our duties and responsibilities, as academics and custodians of Islamic knowledge, to present the study of **qiraat**, not merely as an esoteric study, but as a practical tool for Muslims,

reinforcing their connection to the Qur'an and providing them with nuanced understanding.

7. The study of **sanad** and **ijazah** - which focuses on the chains of transmission and certifications of mastery - is a study that addresses the authenticity in our understanding of the Qur'an and Sunnah. Though such is the case, this area is often misunderstood as overly formal or irrelevant by the lay public. In a time when misinformation about Islam spreads rapidly, it is crucial that we explain **sanad** and **ijazah** as protective measures that ensure the integrity of religious teachings.
8. Lastly, the study of **mushaf**, or the written codex of the Qur'an, deserves its place in these discussions. Technology and digitalization have transformed how we access the Qur'an. With apps, online resources, and digital **mushafs**, the Words of Allah are more accessible than ever. Yet, this convenience raises some questions: How do we preserve the sanctity of the **mushaf** in the digital age? How do we ensure that digital platforms don't dilute the sanctity of recitation and physical engagement with the Qur'an? It is essential that we create guidelines and foster a culture that respects both the physical and digital **mushaf** as sacred and irreplaceable.

Addressing Misinterpretations of the Qur'an and Hadith

9. A significant issue we face today is the widespread misinterpretation of the Qur'an and Hadith. In a world where everyone has a platform to speak, the authenticity and contextual understanding of Islamic teachings can be overshadowed by personal interpretation. Inadequate understanding can lead to both extremism and secularized misinterpretations, neither of which align with the balanced teachings of Islam.
10. We must remind ourselves and our communities that understanding the Qur'an and Hadith requires a good foundation in knowledge and wisdom. Without guidance, the verses of Al-

Qur'an and text of Hadith can be easily taken out of context, leading to misunderstandings and misrepresentations of Islamic principles.

11. In this regard, our role as educators, scholars, and students is to emphasize that these sacred texts are not just words to be quoted but messages to be understood with care, historical context, and a deep awareness of the intention behind the revelation.
12. A vital solution lies in promoting **Tafsir** (Qur'anic exegesis) and **Hadith** studies that are rooted in authentic sources and rigorous methodology. It is our responsibility to guide communities to scholars who are qualified, to resources that are trustworthy, and to interpretations that respect the original spirit of the texts. Conferences like these provide an invaluable opportunity for us to discuss and devise strategies for addressing the misunderstandings and misinterpretations that proliferate in our time.

Bridging Revelation and Science

13. In modern society, science and revelation are often perceived as separate domains. Yet, we know that Allah, in His wisdom, created this universe with signs that point toward His Majesty. The Qur'an itself encourages us to reflect upon the world, to study its patterns, and to learn from them. By integrating revelation with scientific exploration, we not only deepen our understanding of the world but also strengthen our faith.
14. Our task is to avail environment that fosters and enriches the reconciliation or good connect between revelation and science. We should encourage our students and scholars to pursue scientific inquiry through an Islamic lens, knowing that the truths found in the Qur'an and the truths discovered in nature ultimately point to the same Creator. Our Kulliyah and similar institutions have huge responsibility to play here, as we can lead the way in harmonizing these fields, nurturing graduates who are capable of approaching science with reverence for Allah's creation.

Closing Remarks

Ladies and gentlemen,

15. In conclusion, the integration of *qiraat*, *sanad*, *ijazah*, and *mushaf* with the development of society, alongside an authentic and contextual understanding of Qur'an and Sunnah, is a shared responsibility that we must uphold. This integration is not only about preserving our traditions but also about making them relevant, accessible, meaningful and beneficial for Muslims today.

16. May Allah grant us the wisdom, strength, and courage to fulfill this noble responsibility. May He make our efforts a source of guidance and enlightenment for our communities and future generations.

17. I pray that this conference will be a starting point for fruitful collaborations, meaningful projects, and lasting contributions to both Islamic scholarship and modern society.

Jazakum Allahu Khairon.

Thank you very much, and may Allah's peace, mercy, and blessings be upon you all.

MESSAGE FROM THE HEAD OF DEPARTMENT OF QUR'AN AND SUNNAH STUDIES IUM



Assoc. Prof. Dr. Nashwan Abdo Khaled

Distinguished guests, esteemed scholars, respected colleagues, and dear students,

As the head of the Department of Qur'an and Sunnah Studies, AHAS Kulliyah of Islamic Revealed Knowledge and Human Sciences, it is with great pleasure and anticipation that I welcome all participants to the 3rd International Conference on Qur'an and Sunnah Studies 2024, organized by the Department of Qur'an and Sunnah at the International Islamic University Malaysia. This year's conference, under the theme "Revelation and Science in Contemporary Society", comes at a crucial time when the world faces complex challenges that call for insightful responses grounded in ethical and compassionate principles. This conference, with its comprehensive and thought-provoking themes, stands as a beacon of scholarly excellence and a testament to our collective dedication to the study and dissemination of Islamic knowledge.

In an age defined by rapid social and technological changes, climate concerns, and diverse global issues, the enduring wisdom of the Qur'an and Sunnah provides a timeless foundation for guidance and ethical clarity. This conference offers a valuable platform to address these global challenges through the lens of Qur'anic and Prophetic teachings, exploring how our scholarship

can be both responsive to contemporary issues and faithful to tradition. As we navigate these evolving dynamics, we reaffirm that the rich teachings of the Qur'an and Sunnah are not only theoretical constructs but also serve as tools for real-world applications in domains such as social responsibility, governance, environmental stewardship, and social justice.

In light of various global challenges and opportunities, the Qur'an and the Sunnah serve as the bedrock of our faith, providing us with timeless guidance. Yet, the ways in which we engage with these texts must evolve to address the contemporary challenges and contexts we face. This evolution is not a departure from tradition but rather an affirmation of its living, adaptable nature. As scholars and students of Islamic revealed knowledge, we are tasked with the sacred duty of preserving the integrity of our traditions while also advancing our understanding in ways that resonate with the realities of our times. It is through this balance of continuity and change that we uphold the true spirit of Islamic scholarship.

By that, I invite all participants to embrace this opportunity to bridge theory and practice, reflecting deeply on how our scholarship can directly benefit society. The conference themes - spanning trends and prospects in Qur'anic and Sunnah

studies, ethical dimensions, social responsibility, gender inclusivity, and pedagogical innovations - encourage us to think beyond traditional frameworks and to envision the meaningful ways in which our research can contribute to solving pressing societal challenges. This conference provides us with a unique opportunity to explore these themes in depth. I encourage each of you to view this conference as a springboard for future research and collaborations. In our increasingly interconnected world, it is essential to consider how the knowledge shared here today can inspire meaningful action and innovation that extend far beyond our immediate academic circles. Our discussions and deliberations will, inshaAllah, contribute to a more nuanced and comprehensive understanding of the Qur'an and the Sunnah, fostering a scholarship that is both rooted in tradition and responsive to contemporary needs.

This conference is also a celebration of intellectual exchange and dialogue. We gather here from diverse backgrounds and perspectives, united by our commitment to Qur'anic and Prophetic scholarship. Also, this gathering offers a unique opportunity to establish interdisciplinary and global networks. By embracing diverse perspectives, we can create new approaches to Islamic studies that are both rooted in tradition and responsive to contemporary issues. I encourage participants to envision ways in which

their work may intersect with other fields and to build partnerships that can foster innovation and generate impactful, globally relevant scholarship. Let us engage openly in discussions that draw upon our varied experiences and expertise, enhancing our collective understanding and fostering collaborations that can advance this field for generations to come. I am confident that the insights and discussions generated during this conference will significantly contribute to our collective understanding and appreciation of the Qur'an and the Sunnah.

Before I enclosed my speech, I would like to extend my heartfelt appreciation to the organizers of this conference, particularly the Department of Qur'an and Sunnah, for their tireless efforts in bringing this event to fruition. Your dedication to fostering an environment of scholarly excellence and mutual respect is truly commendable. I also wanted to extend my deepest appreciation to all contributors, speakers, and participants for your dedication to this endeavour. May this conference serve as a catalyst for new ideas, fruitful collaborations, and impactful research that will illuminate the path forward for scholars, students, and communities alike. Together, let us work to ensure that the teachings of the Qur'an and Sunnah remain a vital and relevant source of wisdom for our world.

MESSAGE FROM THE CHAIRPERSON OF THE 3RD INTERNATIONAL CONFERENCE ON QUR'AN AND SUNNAH STUDIES



Assoc. Prof. Dr. Raudlotul Firdaus Bt Fatah Yasin

It is with great honour and profound gratitude that I welcome all esteemed scholars, researchers, and participants to the 3rd International Conference on Qur'an and Sunnah Studies 2024. This conference, proudly organized by the Department of Qur'an and Sunnah at the International Islamic University Malaysia, brings together thought leaders and scholars to explore the evolving and multi-faceted fields of Qur'anic and Prophetic scholarship under the overarching theme of continuity and change. The intellectual gathering embodies our collective pursuit to deepen our understanding of the Qur'an and Sunnah, contextualizing their teachings for today's complex global landscape.

For its 3rd time organisation, we specifically focus on the theme of "Continuity and Change: Evolving Dynamics of Qur'anic and Prophetic Scholarship". This theme was selected to portray the delicate balance between preserving classical insights and embracing new scholarly perspectives. It is both a privilege and a duty to explore the timeless wisdom of the Qur'an and Sunnah in a world facing unprecedented challenges. Besides that, it also acts as a call to draw the attentions to the core teachings of Islam to respond to today's urgent concerns, affirming the Qur'an and Sunnah as both sources of spiritual guidance and practical solutions. Today, we find ourselves

navigating a rapidly shifting landscape - marked by environmental crises, social inequalities, and ethical complexities in governance. These global challenges demand a response that is both informed by tradition and adaptable to the needs of our time. Through the Qur'an and Sunnah, we are reminded of the profound responsibility humanity holds as caretakers of the earth and as protectors of justice and compassion within society. The teachings of the Prophet Muhammad (ﷺ) and the Qur'an's emphasis on balance, mercy, and moral clarity offer invaluable guidance in facing these issues.

In this vein, we delve into the trends and prospects shaping the field of Qur'anic and Sunnah studies, highlighting how emerging methodologies and interdisciplinary approaches are transforming our engagement with foundational Islamic texts. The range of themes addressed - multidisciplinary perspectives on Qur'anic and Prophetic sciences, ethical considerations, and artistic expressions within Qur'anic and Hadith manuscripts - demonstrates the depth and breadth of our conference's focus. This diversity is further enriched by an exploration of gender inclusivity in scholarship, reinforcing the relevance and accessibility of these teachings for every member of society. Additionally, we examine the role

of Qur'anic and Prophetic sciences in fulfilling social responsibility, acknowledging the pressing need to align our scholarship with principles that benefit humanity. Through this conference, it provides a platform to celebrate the myriad ways communities worldwide interpret and apply these teachings, while pedagogical innovations advance our commitment to excellence in Qur'anic and Sunnah education.

Also, as we gather here, I would like to express my heartfelt gratitude to the many scholars whose tireless dedication sustains and expands the legacy of Qur'anic and Sunnah studies. Around the world, researchers and experts continue to preserve priceless manuscripts, translate classical works for a broader audience, and bring forward innovative ideas that enrich our understanding of Islamic teachings. These dedicated individuals safeguard our intellectual heritage, ensuring that the insights and values of the Qur'an and Sunnah remain vibrant, relevant, and accessible to every generation. This gathering is, therefore, a tribute to their work, to those who have laboured tirelessly in the preservation and dissemination of knowledge that inspires and benefits society.

Not to forget, I also would like to extend my deepest appreciation to the contributors and participants of this conference, I also invite you to consider this gathering a continuation of our shared journey. May the discussions, insights,

and connections formed here strengthen our community of scholars and illuminate new paths for future research and collaboration. Let this conference be a space where theory meets action. As we discuss topics ranging from ethical dimensions in Qur'anic transmission to multidisciplinary and global perspectives, may we also envision how our insights can benefit communities and contribute to a more just and compassionate world. As we embark on these discussions, I am filled with optimism for the impact that our collective insights and exchanges will have. Each theme of this conference - whether it be ethical dimensions, cultural diversity, or the application of Qur'anic and Sunnah teachings to social responsibility - highlights the relevance of our scholarship in addressing real-world challenges and enriching our communities.

Final word, I invite you to envision how the knowledge shared here will extend beyond these sessions, serving as a source of guidance and inspiration for future generations. May the connections we build today spark long-term collaborations, and may our discussions continue to illuminate paths for future scholars dedicated to advancing the study and application of Qur'anic and Prophetic teachings. I am confident that the wisdom shared here will resonate beyond this conference, offering new insights and fostering a lasting impact on the communities we serve.

KEYNOTE SPEECH I: PROF. DATO' DR. MOHD ASRI ZAINUL ABIDIN



Sahibus Samahah Dato' Arif Perkasa Professor Dr. Mohd Asri Zainul Abidin Mufti of Perlis

In the name of Allah, the Most Gracious, the Most Merciful

Honourable attendees, esteemed scholars, distinguished participants, and organisers,

Al-Salam alaykum wa rahmat Allah wa barakatuh,

With a heart full of gratitude to Allah, I stand before you today in this esteemed academic gathering, the Third International Conference on Qur'an and Sunnah Studies. I wish to begin by extending my sincere thanks to the organisers, especially the Department of Qur'an and Sunnah Studies at the International Islamic University Malaysia, for their extraordinary efforts in bringing forth this significant event.

I would also like to express my profound appreciation to the participating organisers and esteemed contributors, including the Nashrul Qur'an, the Jamalullail Chair for Prophetic Sunnah at the International Islamic University Malaysia, and Majlis Agama Islam dan Adat Istiadat Melayu Perlis (MAIPs). Your unwavering support and dedication have played a pivotal role in the success of this conference. Additionally, I extend my heartfelt thanks to all partners, sponsors, and other contributors who have worked diligently behind the scenes to bring this event to fruition. We pray that Allah rewards you abundantly and blesses your efforts.

The theme of this year's conference, "Revelation and Science in Contemporary Society," is a matter of both great importance and urgency. It is a clear call for us to delve deeply into the eternal guidance of the Qur'an and Sunnah while embracing the advancements of contemporary knowledge. This integration is a necessity to address the multifaceted challenges of our time with wisdom, morality, and efficacy.

The Qur'an and the Sunnah of the Prophet ﷺ remain the fundamental sources of guidance for Muslims throughout the ages. Their teachings have transcended the spiritual realm to encompass all aspects of human life, such as ethics, governance, social cohesion, and environmental preservation. The Prophetic Sunnah, in particular, stands as a model of universal principles that address the needs of humanity across time. It offers profound insights into human behaviour, societal welfare, and comprehensive development, making it as relevant today as it was centuries ago.

As we reflect upon these teachings in the context of contemporary society, we are reminded of the example of the noble Prophet ﷺ, who exemplified a balance between spirituality and worldly affairs. His Sunnah inspires us to tackle modern challenges with moral integrity, intellectual rigor, and a spirit of

compassion.

The Importance of Contemporary Knowledge in the Application of the Sunnah

When considering the Prophetic Sunnah, contemporary knowledge plays an essential role in enhancing our understanding and application of its principles. Disciplines such as sociology, psychology, environmental sciences, and even technology can provide deep insights into how the Sunnah relates to the challenges of the modern age. As the scholars have said, "There is no contradiction between clear reason and authentic transmission".

This religion, originating from Allah, the Creator of the heavens and the earth, who knows their unseen, cannot produce anything contrary to established truths or observable facts acknowledged by human intellects. Were there a true contradiction, it would signify a deficiency in the knowledge of the one who conveyed these divine texts - an impossibility for Allah and His Messenger. Such a scenario is inconceivable to one who possesses sound faith and reason.

Removing Perceived Contradictions with Awareness and Insight

If a perceived contradiction arises in the texts, it is our duty to diligently seek to resolve the apparent conflict. We are fully confident that no true contradiction exists within the divine texts, for each is a truthful statement that does not conflict. Any seeming contradiction arises from our limited understanding of the Prophetic intent or the contextual circumstances of the discourse in its specific time and place.

In this regard, we must acknowledge that an understanding of modern scientific truths and contemporary discoveries can help clarify ambiguities in some texts that may seem contradictory to established facts, or assist in uncovering the wisdom and secrets contained within them.

An example of this is the narration from Zuhayr bin Mu'awiyah, who reported from his wife, who had heard from Mulaykah bint 'Amr. Mulaykah mentioned that she had returned the sheep to their owners during the leadership of Umar ibn al-Khattab, as she had been prescribed the fat of cattle for a medical condition. She also recounted the Prophet's ﷺ

words: "Its milk is a cure, its fat is a remedy, but its meat is a disease." Similarly, Abdullah ibn Mas'ud (ra) narrated the Prophet's ﷺ statement: "You should consume the milk and fat of cattle, but avoid its meat, for its milk and fat are a cure and remedy, while its meat is a disease."

On the surface, these hadiths warn against the consumption of beef, considering it harmful. This may prompt one to refrain from eating it. Yet, the observable reality does not support this interpretation. Since time immemorial, humanity has consumed beef without harm, provided it is eaten in moderation. Excess in anything, not just beef, harms the body. Moreover, the harm from beef may be particular to certain individuals for health reasons, such as those with hypertension or conditions that make the components of beef unsuitable for them. This is not restricted to beef alone; milk too may be harmful to those with lactose intolerance.

Thus, the question remains: why did the Prophet ﷺ specifically mention meat as a disease?

In fact, the Sunnah itself seems to contradict these hadiths. A narration by A'ishah (ra) tells of the Prophet ﷺ offering beef during the Hajj journey, which may appear in contradiction to the previous hadiths.

To resolve this discrepancy, we may suggest that the first narration was likely in a specific context, such as during times of cattle disease like Bovine Spongiform Encephalopathy (mad cow disease), which posed a risk to human health. In such instances, the hadith served as a cautionary measure relevant to that particular time and place, rather than a universal, unchanging rule.

Therefore, the first hadith serves as a warning against consuming beef in exceptional circumstances, while the other narration affirms the general permissibility of consuming beef when it is free from harm.

Through this clarification, the perceived contradiction disappears, revealing the wisdom of the Syariah, which strikes a balance between caution in times of necessity and ease in the absence of harm.

The Benefits of Scientific Discovery

In recent times, some scholars have been keen

to study the scientific miracles in the Qur'an, while others have delved into the medical or scientific miracles in the Hadith. Some discoveries have revealed scientific insights within the Hadith that earlier scholars could not have fathomed.

We have benefited from these discoveries in uncovering the secrets embedded within some hadiths. One such example is the narration of Al-Bara' bin Azib, who reported that the Prophet ﷺ, when going to sleep, would lie on his right side and say: "O Allah, I have surrendered myself to You, I have turned my face to You, I have entrusted my affair to You, and I have placed my back in Your hands, seeking both Your mercy and fear of You. There is no refuge and no escape from You except in You. I believe in Your Book which You have revealed and in Your Prophet whom You have sent".

The Prophetic guidance in this hadith directs one to repose upon the right side, a posture that modern medical tests have affirmed as beneficial for the body's health. As Dr. Ali Mounis has stated:

"Therein lies wisdom; when a person sleeps on their right side, we find that the opening of the stomach, through which food descends into the intestines, is oriented downwards. It is known, from the science of organ functions, that the stomach moves naturally, its purpose being to mix the food thoroughly, transforming it into a liquid form. The food passes through the opening to the intestines. However, when food is still too solid, the stomach, through a special motion, reintroduces it into its upper cavity, grinding it once more until it becomes a liquid. Hence, when one sleeps on the right side, the stomach's function of proper digestion and transit is fulfilled. On the contrary, sleeping on the left side causes the opening of the stomach to face upwards, disturbing this function and preventing the separation of the liquid from the solid. Thus, digestion becomes delayed and disordered. This truth is confirmed by doctors who use endoscopic procedures; they instruct patients to lie on their left side in order to facilitate the insertion of the scope through the upper opening of the stomach into the duodenum".

From Dr. Mounis' analysis, we perceive the beneficial medical advantages of lying on the right side, which serves the body's function most

efficiently.

The knowledge that mankind has attained in these present days, with all its scientific advancements across various fields, is one of the fruits of this modern era, aiding us in uncovering certain mysteries concealed within some Prophetic traditions. Such secrets may have been veiled to the generations before us, who could not reach the required understanding of their meanings. Indeed, the Prophet received his knowledge from a source beyond time and space, from Allah, who knows the unseen of the heavens and the earth.

One clear example of Prophetic wisdom, now made evident by scientific progress, is the hadith of Ibn Umar: "The Messenger of Allah (peace be upon him) forbade the consumption of the flesh and milk of the *jallalah*".

This hadith once puzzled the early scholars: what was the reason behind the Prophet's prohibition on eating the *jallalah* or drinking its milk? The *jallalah* refers to animals that feed on feces, causing a debate over the purity of their milk. The majority held that its milk was pure, based on the principle that impurity inside the animal's body transforms and ceases to be impure, just as blood is turned into flesh, so too is feces turned into milk, and thus it becomes pure through transformation.

However, contemporary discoveries have revealed the true reason for the prohibition. Today, we know that the feces consumed by the *jallalah* are full of toxins, which are not purified in the stomach. People once believed these toxins were removed, and only pure meat and milk would result. But no! These toxins seep into both the milk and the flesh. As Dr. Zaghoul Al-Najjar explains:

The scholars have differed on whether this prohibition should be considered an outright ban or a recommendation. However, it is clear that it leans more toward prohibition (except in cases of dire necessity). Some scholars even went so far as to declare it unlawful to ride such animals, fearing that the rider might be contaminated by the impurity of the animal's sweat. The prevailing opinion is that riding is discouraged due to the unpleasant smell of its sweat.

In modern times, humans have found themselves

in a similar predicament, forcing animals to consume filth and waste. This has resulted in various diseases, which have been passed to humans through food, and even transferred to different species of animals, both domestic and wild, through food or contact. The cause of this, it seems, is the unbridled greed for fast profits, coupled with a disregard for the dangers of contravening the natural order created by Allah. In the late 20th century, some misguided minds in the West began feeding livestock with waste products from slaughtered animals - blood, fats, and intestines - along with various hormones, all in the pursuit of increasing their meat, milk, and egg production. This ultimately led to the spread of serious diseases, including Bovine Spongiform Encephalopathy, known as "Mad Cow Disease," which attacks the animal's brain, turning it into a spongy, degenerated mass, causing loss of control and severe agitation, eventually leading to death. This disease has been shown to transfer to humans who consume the infected meat, causing irreversible damage. By 1988, European authorities were forced to ban the use of animal by-products in livestock feed.

Thus, we see how modern scientific discoveries uncover the reasons behind Prophetic prohibitions, and the wisdom embedded in them transcends the limitations of time and place.

An example, too, is narrated from Abū Hurayrah (ra), who said: The Messenger of Allah ﷺ declared: "The purification of the vessel of any of you, should a dog have licked therein, is to wash it seven times, the first of which with earth."

The scholars of yore, in their wisdom, did not seek to rationalise the command of the Prophet ﷺ regarding the use of earth to cleanse the vessel after the dog's licking. They deemed it a matter of ritual worship whose meaning lay beyond human comprehension. How can earth, by its very nature, be deemed a purifier, when it is seen in its exterior as dirt and filth? But by Allah's grace, the advancements of modern science now shed light upon the secret of this command.

In a treatise regarding the dog's licking of the vessel, the writer said: "Doctors have emphasised the necessity of using earth in the cleansing of the vessel tainted by the dog's lick, and have elucidated the reason for this, as follows: The secret of employing

earth lies in the fact that the virus of the dog is minuscule, so very tiny, and as is known, the smaller the size of a microbe, the greater its effectiveness in adhering to the surface of the vessel. The dog's saliva, which contains the virus, forms a thin, liquid strip, and the role of the earth here is to absorb the microbe - by superficial adhesion - from the vessel's surface through its fine particles.

Moreover, it has been scientifically proven that earth contains two substances which are lethal to germs: "Recent scientific research has confirmed that soil contains substances like tetracycline and tetrelite, which are produced by certain bacteria and has antimicrobial properties."

And there is another example, which concerns the narration of Anas ibn Mālik (ra) who said: "The Prophet ﷺ would break his fast before performing the prayer with fresh dates. If fresh dates were unavailable, he would break his fast with dried dates; and if there were no dates, he would take a sip of water."

In times long past, the people knew not the wisdom behind the Prophet's ﷺ beginning his fast-breaking with fresh dates. Yet, Muslims in lands far and wide followed this practice, even if they were not accustomed to eating dates, as in the lands of the East, such as Malaysia. But the love they bore for the noble Prophet led them to emulate his ways, breaking their fast with dates, even though such fruit might not be naturally found in their environment. Then, in this modern age, Allah bestowed upon specialists in the sciences the means to reveal the reason behind this practice.

Dr. Adnan Sharif said: "Thus, it was the Prophet's noble practice to begin his fast with a few fresh dates, for the sugar levels in the fasting person's blood drop towards the end of the day. The sugars in the dates, which are quickly assimilated and absorbed, raise the low sugar levels in the fasting person's blood, thus alleviating their fatigue and reducing their craving for food. Science has shown that both hunger and satiety are regulated by centres in the brain that are influenced by the sugar levels in the blood."

Undeniable facts, whether historical or scientifically substantiated, must not be contradicted by ijihad (juridical reasoning), for religion cannot stand in opposition to established truths. Consider

the hadith narrated by Abū Hurayrah (ra) who said: The Messenger of Allah ﷺ declared: "Wine is from these two trees: the palm and the vine."

Some have posited that the Prophet ﷺ was specifying only these two varieties, and not implying any geographical influence. Ibn Taymiyyah (d. 728 AH) declared: "The people of Kūfah, in their view on beverages, are at variance with the people of Madinah and others. To them, wine comes solely from grapes, and they do not prohibit even a small amount of intoxicant unless it be from grapes, or from the fermentation of dates or unripe raisins, or from boiled grape juice unless two-thirds of it has been consumed."

Besides contradicting other texts, this also goes against a truth that cannot be denied in our time: that the active substance in intoxication, called alcohol, exists in both grapes and dates, as well as in other substances that produce intoxicants.

Dr. Muhammad Ali al-Bār said: "Alcohol is a general term used by scientists to describe a group of chemical compounds that share similar properties." He further noted: "Since ethyl alcohol is the most common and widely used, scientists have chosen to refer to it as alcohol. It is the spirit of wine, and in English, it is called 'Spirit,' meaning the very essence of wine. Alcohol forms in wine through the work of enzymes found in yeast, which transform the sugars in fruits like grapes, dates, and figs, or the starch in grains such as barley, corn, and wheat, into ethyl alcohol... This process has been in use since ancient times and continues to be employed to produce all types of fermented beverages, such as beer from barley, ale from wheat, and various wines, like sherry, Bordeaux, and champagne".

Conclusion

In conclusion, I wish to affirm that this discourse has been a precious opportunity to reflect upon the profound lessons imparted by the Noble Sunnah in our engagement with knowledge and science in this modern age. The prophetic hadiths have illuminated the importance of balance, betwixt spirituality and rationality, and between confronting contemporary scientific advancements and applying divine wisdom in interpreting sacred texts.

Esteemed gathering, we must recognise

the importance of fostering a contemporary understanding of the Sunnah and the Qur'an, blending our faith with modern sciences, utilising all knowledge that elevates humanity and enriches society. There exists no true discord between the guidance of the Prophet ﷺ and the discoveries of modern science; verily, all flows from one source, Allah, the Almighty.

Our comprehension of sacred texts, through the lens of contemporary science, is indeed a pivotal step toward achieving the integration of revelation and knowledge in our time. Let us, therefore, persist in our pursuit of a deeper and more comprehensive understanding of this essential relationship.

I now present some suggestions:

O noble assembly, we need fostering academic and research efforts to explore the intimate relationship between science and religion. We must collaborate with Islamic scholars and experts in modern sciences, to open new horizons of understanding and development, which will contribute to the discovery of enlightened scientific solutions.

Let us be mindful to interpret the sacred texts within their temporal and spatial contexts, thereby strengthening our ability to adapt the teachings of our faith to the shifting tides of the present age. Such understanding enhances our flexibility in confronting contemporary challenges.

I implore you all to pay heed to the specialised field of "scientific miracles" in the Prophet's Sunnah, and to multiply research efforts that examine hadiths relating to scientific knowledge, particularly in the domains of medicine and the environment, to demonstrate how the Prophet's ﷺ Sunnah aligns with scientific progress.

Lastly, we are in need of organising more workshops and training programmes that deepen the contemporary understanding of scholars and preachers regarding the application of the Prophet's ﷺ Sunnah in our lives, whilst considering the modern-day challenges we face.

We beseech Allah, the Exalted, to guide us all and bless our efforts in achieving the integration of revelation and science for the betterment of the Islamic Ummah and the welfare of all humanity.

KEYNOTE SPEECH II: PROF. DATO' DR. ZULKIFLI MOHD YUSOFF



Assalāmu'alaikum warahmatullāhi wa barakātuh.

Bismillahirrahmanirrahim, alhamdulillah rabbil alamin, Allahumma salli ala Muhammad wa-aali Muhammad,

With immense gratitude and honor, I express praise to Allah, the Most Merciful and Compassionate, for the opportunity to address this esteemed gathering at the 3rd International Conference organized by the Department of Quran and Sunnah Studies, AbdulHamid AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences at the International Islamic University Malaysia.

The Quran serves as our divine guide, illuminating the path for both our worldly and eternal lives. The primary objective and endeavor of Islamic scholars has been to accurately comprehend and convey the messages of the Qur'an. Scholars bear a significant responsibility in comprehending and conveying the profound messages enshrined within its verses. As a natural outcome of this pursuit, diverse interpretations, approaches, and methodologies for serving the religion have emerged. While discussing and evaluating these differences in beliefs and practices, it is imperative not to overlook the Qur'an's other crucial messages of unity, brotherhood, and sincerity. For without these, disseminating the Qur'an's message to humanity becomes unattainable.

It is imperative for scholars and Islamic institutions committed to promoting the Qur'an's

message to be mindful of avoiding behaviors or emotions that are inconsistent with its spirit. While each individual, organization, or institution involved in Islamic endeavors may have their unique methodologies and affiliations, it is imperative to foster a spirit of unity and avoid animosity towards others. Rather than focusing on differences, the emphasis should be on commonalities and cultivating goodwill. While individuals may perceive their own path as righteous, they should refrain from making exclusive claims of truth. Sincerity and a commitment to truth necessitate an openness to let Muslims benefit from the knowledge and experiences of any Muslim individual or institution regardless of their origins or affiliations.

Muslims sometimes fail to forge alliances, mistakenly believing that their reliance on God is sufficient. While our faith in God undoubtedly empowers us, divine providence has also ordained that genuine brotherhood and unity are essential for success. Discord hinders the dissemination of Islam and inflicts great harm upon Muslims. For instance, the global Muslim community's inability to unite in support of Gaza, despite a shared consensus on the issue, demonstrates the consequences of disunity. The Quranic verse, "And do not dispute, lest you lose heart and your power depart from you" (Al-Anfal 8:46), underscores the importance of unity in preserving our strength. It is imperative for Muslims to set aside their egos, pride, and competitive instincts, and to embrace sincerity and unity in order to protect the truth from falsehood.

By doing so, we can fulfill our divine obligations.

Historical accounts reveal that while Constantinople was under siege by Fatih Sultan Mehmet, Byzantine clergy were engrossed in debates about the gender of angels. This anecdote serves as a poignant reminder of the importance of focusing on pressing issues. Engaging in protracted disputes over secondary theological issues can divert our focus from more pressing matters of faith and morality. In an era marked by numerous threats to the faith and moral character of the younger generation, it is imperative that Muslims unite their efforts to address these challenges. Just as a small child can strike two strong persons engaged in a fight with each other, external forces can exploit our internal divisions. Therefore, we must prioritize unity, brotherhood, and compassion, and channel our efforts towards safeguarding the faith and moral well-being of the global community. Indeed, Islam is the religion of universal humanity.

As Muslim scholars and students of the Quran, our ultimate criterion should not be the number of our followers or the circulation of our works, but rather to please Allah. Allah's pleasure is attained through sincerity, not by the quantity of one's followers or the extent of one's success. It is Allah who determines the outcome of our efforts. Guiding a single individual can be as pleasing to God as guiding many. Indeed, some prophets, with only a handful of followers, have attained the immense reward of prophethood.

Another significant challenge that could be faced by scholars disseminating the Quran is the pernicious influence of ego-driven competition and envy. While competition and envy may be natural human tendencies in the pursuit of worldly gains, they have no place in the pursuit of eternal rewards. Those who harbor jealousy in their religious endeavors are either acting hypocritically, seeking worldly recognition and status under the guise of righteous deeds, or they are sincere but in a dreadful mistake, failing to grasp the essential role of sincerity in spiritual pursuits. The questions, "Why do my students go to him? Why don't I have as many students as he does?" are a manifestation of ego and a tendency towards vainglory, which undermines sincerity and opens

the door to hypocrisy. It is well-established that sincerity ranks highest in the order of knowledge, action, and sincerity. Knowledge and deeds devoid of sincerity are like counterfeit currency.

As scholars, we may have diverse viewpoints, but one area of common ground is our belief in the compatibility of science and revelation. Although there may be occasional disagreements between religious scholars and scientists in the realms of science and revelation, scientific evidence and data are of paramount importance to us. We believe that contemplating the universe through the lens of scientific findings can significantly enhance one's faith. Indeed, the sciences serve as a means for us to contemplate the creation and, thereby, to gain a deeper understanding of the Creator. Those who know Allah love Him and obey Him. From this perspective, it is not sufficient to merely assert that science and revelation are not in conflict; rather, we should actively utilize scientific findings to comprehend and interpret the Quran while respecting differences and tolerance among scholars. The Prophet Muhammad SAW said, "Defaming a Muslim is evil doing and fighting him is Kufr" (Narrated by Bukhari).

In conclusion, let us renew our commitment to the Quranic message and strive to be its true ambassadors. By embracing unity, sincerity, and a deep understanding of the Quran, we can contribute to the spiritual and intellectual growth of individuals and societies. Let us prioritize the substance of our work over superficial measures of success. Let us foster a spirit of cooperation, respect, and mutual understanding among scholars and the public. By doing so, we can create a vibrant and dynamic intellectual tradition that draws inspiration from the rich heritage of Islamic thought.

May Allah bestow upon us the wisdom, strength, and courage to carry out our sacred duty. May our endeavors illuminate the path for future generations and contribute to the betterment of humanity. I express my gratitude for your attention and pray that this conference enlightens and inspires us all.

Wassalāmu'alaikum warahmatullāhi wabarakātuh

ICQS3'24 TENTATIVE (DAY 1)
TUESDAY, 3RD DECEMBER 2024

KAED GALLERY, KULLIYAH OF ARCHITECTURE AND ENVIRONMENTAL DESIGN IIUM

TIME	DETAILS
8:00 a.m.	Arrival of Participants & Registration
8.30 a.m.	Arrival of VIPs
8.45 a.m.	Arrival of the Honourable Rector of IIUM, Prof. Emeritus Datuk Dr. Osman Bakar
9:00 a.m.	Arrival of His Royal Highness the Crown Prince of Perlis, Tuanku Syed Faizuddin Putra Ibni Tuanku Syed Sirajuddin Jamalullail
9:05 a.m.	Du'a/ Supplication by Asst. Prof. Dr Muhammad Anwar Ahmad
9:10 a.m.	Recitation of Verses from the Holy Qur'an by Br. Abdul Khair bin Jalil
9:20 a.m.	Keynote address 1 by Sahibus Samahah Dato' Arif Perkasa Prof. Dr. Mohd Asri Zainul Abidin
9.50 a.m.	Officiating Speech by His Royal Highness The Crown Prince of Perlis
10:05 a.m.	Launch of Conference and Books By His Royal Highness The Crown Prince of Perlis, Tuanku Syed Faizuddin Putra Ibni Tuanku Syed Sirajuddin Jamalullail
10:10 a.m.	Presentation of Souvenir to His Royal Highness The Crown Prince of Perlis
10.15 a.m	Departure of His Royal Highness, The Crown Prince of Perlis and Photography Session
10:25 a.m.	Welcoming remark by AHAS KIRKHS Dean, Prof. Dr Shukran Abd. Rahman
10.40 a.m.	Opening Speech by Honourable Rector of IIUM, Prof. Emeritus Datuk Dr. Osman Bakar
10:55 a.m.	Keynote address 2 by Prof. Dato' Mohd. Yakub @ Zulkifli Mohd. Yusoff, Universiti Malaya
11.25 a.m.	Token Presentation to VIPs
11.35 a.m.	Break
11:40 a.m.	<i>Session 1 – Day 1 (Parallel Session)</i>
1:30 p.m.	<i>Lunch and Zuhr Prayer</i>
2:30 p.m.	<i>Session 2 – Day 1 (Parallel Session)</i>
4:00 p.m.	Disperse (packed refreshments)

ICQS3'24 TENTATIVE (DAY 2)
WEDNESDAY, 4TH DECEMBER 2024
NASHYRUL QUR'AN PUTRAJAYA

TIME	DETAILS
8:00 a.m.	Registration and breakfast at Yayasan Restu, Nasyrul Qur'an Putrajaya
8.30 a.m.	Arrivals of Participants and Guests
9:00 a.m	The conference moderators' opening statement for the second day
9:10 a.m.	Qura'nic recitation by Dr. Najib Al-Amiri
9:15 a.m.	Welcoming Remark 1 by Hayrat Foundation Representative, Br. Yusuf Kara
9:20 a.m.	Welcoming Remark 2 by IIIT Representative, Prof. Dr. Dawood Abdulmalek Yahya Al-Hidabi
9:25 a.m.	Welcoming Remark 3 by the Head of the Department of Quran and Sunnah Studies IIUM, Assoc. Prof. Dr. Nashwan Abdo Khaled
9:30 a.m.	Welcoming Remark 4 by Datuk Abdul Latiff Mirasa, CEO of Yayasan Restu (Nasyrul Qur'an)
9:45 a.m.	Keynote Speaker 1 by Dr. KH. Ahmad Jamil, The Founder of Yayasan Daarul Qur'an, Indonesia
10:15 a.m.	Keynote Speaker 2 by Datuk Abdul Latiff Mirasa, CEO of Yayasan Restu (Nasyrul Qur'an)
10:45 a.m.	Tea-break Refreshment
11.00 a.m.	Session 1 – Day 2 (Parallel Session)
12.00 p.m.	Session 2 – Day 2 (Parallel Session)
1.10 p.m.	Lunch and Zuhr Prayer
2:15 p.m.	Closing Officiating Speech by Deputy Minister of Religious Affairs (YB. Senator Dr. Zulkifli Hasan)
3:00 p.m.	Photo session
3:10 p.m.	Tour around Nasyrul Qur'an and Qur'an Manufacturing
4:00 p.m.	Putrajaya Tour
7.00 p.m.	Returning back to IIUM and dinner pack

51. Equal Before Allah, Unequal Before the Prophet? Ongoing Discourse on *Matn* Criticism and Its Influence on Feminist Muslim Thought.

Nuzulul Qadar Abdullah

Ibn Haldun University, Turkiye.

Abstract

In recent years, the question of whether Muslim scholars critically evaluated *mutūn* has sparked considerable scholarly interest, leading to a vigorous debate within Islamic studies. Pioneering orientalist scholars like Goldziher, Schacht, and Juynboll argued that early *muḥaddithīn* did not critically engage with *mutūn*, focusing instead on rigorous scrutiny of *asānīd*. Contemporary Muslim academics, such as Muṣṭafā al-Sibā'ī, Misfir al-Dumaynī, and Ṭāhir al-Jawābī, counter this narrative by asserting that *matn* criticism has always been integral to text verification in Islamic history. This perspective is further supported by Western scholars like Jonathan Brown, who discovered new data on early *matn* criticism. Other researchers have revisited the claims of early *muḥaddithīn* engaging in *matn* criticism, particularly after Mu'taz al-Khaṭīb's doctoral research suggested that *matn* criticism was mainly the domain of the *uṣūliyyūn*. Conversely, Ḥātim al-'Awnī argued that the methodologies of *muḥaddithīn* and *uṣūliyyūn* are complementary rather than opposing. In the realm of Feminist Muslim thought, such divergent views are often deemed to have limited influence. Feminist Muslim thinkers underscore a substantial lacuna in *matn* criticism, advocating for innovative approaches such as the *tawḥīdīc* paradigm and the Qur'anic-based value analysis. In order to provide a more nuanced analysis, this paper proposes a new categorization of *matn* criticism, distinguishing between *isnād*-based *matn* criticism and *text*-based *matn* criticism. Utilising a qualitative research methodology, it elucidates that, although new evidence has been uncovered from the genre of *'ilal* and *mawdū'āt*, it is insufficient to conclusively affirm that *matn* criticism was employed as a methodology. The latter part explores the impact of classical *matn* criticism methodologies on contemporary feminist Muslim thought, analysing works the likes of Amina Wadud, Riffat Hassan, Hidayet Tuksal. Significantly, this paper represents the inaugural scholarly effort to comprehensively delineate and juxtapose contrasting perspectives on *matn* criticism, offering a unique contribution to the ongoing discourse.

Keywords: *Matn* Criticism, Feminism, *Tawḥīdīc* Paradigm, Progressive Muslims, Hadith Authentication
