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(GATR)
Kuala Lumpur, Malaysia

Editors:

Kashan Pirzada

Gabriel A. Moens

Danture Wikramasinghe

Musa Mangena

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5th Global Conference on Business and Social Sciences



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ACKNOWLEDGMENT

Welcome to proceeding of the 5th Global Conference on Business and Social Sciences 2017, with the theme of "Contemporary Issues in Management and Social Sciences Research"

It was pleasure to edit the conference proceeding which contains all accepted abstracts that were presented and considered for publication at the 5th GCBSS, held on 4th and 5th May, 2017 in Kuala Lumpur, Malaysia in cooperation with international and national universities, institutes and publishers, namely, Cairo University (Egypt), Kalasalingam University (India), Brawijaya University (Indonesia), Asia Pacific Institute of Dispute Management (Australia), Elsevier (UK), Inderscience (Switzerland) and UPM Press (Malaysia).

5th GCBSS received a great number of abstracts for presentation, many of which high-quality scholarly works. As a result, the selection panel had to make decisions with considerable care. We are highly grateful to the authors for their enthusiasm, and to the reviewers for their painstaking work. Some of the accepted papers were selected for publishing in the Polish Journal of Management Studies (ISI & Scopus), Pertanika Journal of Social Sciences and Humanities (ISI & Scopus), International Journal of Economics and Management (Scopus), and in GATR Journals: Global Journal of Business Social Sciences Review (GJBSSR), Accounting and Finance Review (AFR), Journal of Business and Economics Review (JBER), Journal of Finance and Banking Review (JFBR), and Journal of Management and Marketing Review (JMMR) and all full paper publications are sponsored by Global Academy of Training & Research (GATR), the leading organizer of this conference.

The conference provided a platform for sharing novel ideas and inspiring research outcomes of the academics from different countries, including the UK, UAE, Poland, Latvia, The Netherland, South Africa, Australia, Malaysia, Iran, India, Indonesia, Pakistan, Philippine, Sri Lanka, Saudi Arabia, Turkey, Thailand, Vietnam, Kazakhstan. It was also attended by three prominent keynote speakers: Professor Danture Wickramasinghe, University of Glasgow, UK and Professor Gabriël A Moens, Curtin University, Australia and Professor Musa Mangena, Nottingham Business School, UK, we are grateful to them for their invaluable contribution.

We hope this conference will contribute to meaningful paradigm shifts in business and social sciences research, in general, and the delegates' career development, in particular. Finally, we would like to thank everybody who contributed in many ways to the success of the conference, especially to session chairs and the members on organizing committee.

We wish to see you all in 6th GCBSS in Bangkok, Thailand.

Guest Editors:

Professor Dr. Danture Wikramasinghe, University of Glasgow, UK

Professor Dr. Gabriël A Moens, Curtin University, Australia

Professor Dr. Musa Mangena, Nottingham Business School, UK

Dr. Kashan Pirzada* Global Academy of Training & Research (GATR) Enterprise, Malaysia

* Corresponding Editor and Chairman, Advisory Board

Tel: +60322011665.

E-mail address: kashan@gatrenterprise.com

5th Global Conference on Business and Social Sciences



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Qur'ānic Methodology of Education: A Reflection on the Du'a of Prophet Abraham (Abraham)

Musaddiq Majid Khan

Centre for Modern Languages & Human Sciences, University Malaysia Pahang, 22600, Pekan, Malaysia.

ABSTRACT

Religious and secular studies have been always confronted with each other. Because of this confrontation most of people from Muslim countries are in confusion. People believing and practicing religion are being considered out-dated. On the other hand secular scholars are labelled as liberal thinkers and highly educated. The reason behind this scenario is the education system. Religious connotations have been separated from practical fields of our lives. In case of Islam this separation is not acceptable theoretically but practically education system acknowledges this separation. In order to come out from this confusion there is a need to analyse the Islamic education principles. The main source for Islamic education is the Qur'ān, which is a book revealed by God almighty, which is not a book of chemistry, mathematics or literature, instead it is a book of guidance. Book where the basic principles are discussed for human life. In first revelation the reading and study has been connected to word "Rab", which means Lord, Sustainer, Cherisher and Master. It means knowledge and education must be based on directions given by the one who had revealed it. Assumptions, doubts and uncertainty has no place in it. This kind of connotation has made the education a part and parcel of human life. Thus education system must not be contradicting to the principles and ramification set by their main source. This paper is going to extract and discuss the basic principles set by the Qur'ān in the verse 129 and 151 from the chapter Al-Baqarah.

Keywords: Education, Islam, Qur'ān, Methodology, Reflection the era of ACE. Insecurity, Gender.

1.0 Introduction

The first revelation starts with word “Iqra” which means to read. It says: “Read! In the Name of your Lord, Who has created all that exists* He has created man from a clot (a piece of thick coagulated blood) * Read! And your Lord is the Most Generous, * Who has taught (the writing) by the pen. * He has taught man that which he knew not.” (Qur’ān 96:1-5). In this particular revelation the reading and study has been connected to word “Rab”, which means Lord, Sustainer, Cherisher and Master. This is a clear indication that the knowledge and education system must be based on directions given by the one who had revealed the knowledge. There is no place for assumptions, doubts, suspicions and uncertainty. According to the principles of the Qur’ānic sciences there are no synonyms in the the Qur’ānic text, neither in words nor in the meaning. The context itself brings fourth the different meanings. This is considered one of the miracles of the Qur’ān. which makes it different then human languages. (Ibn Qayyim, 2003, p. 914 and 1987, p. 350-351). In these five verses the word “read” has been used twice. Since they can’t be synonymous, the scholars claimed that there is commandment for reading two different readings. Every reading has its own meaning, connotation, own characteristics, own domain and contingent, own methods and approaches and own arenas. The first reading is the Qur’ān. Which means, read what we are going to revealed to you. The second is the universe and all creatures, including what human beings produce out of their intellects and experiences. (Al-Alwani,2006). Linking reading to the “al-Qalam”, which means a writing tool designates that whatever knowledge a person has should be preserved. It should not just be based on oral narrations, unknown sayings or mythology. It must be documented, so that over time it can be studied, analysed and evaluated. This particular verse has omitted all the barriers in dividing the knowledge in sects. Since the education system is part and parcel of Islamic Shari’ah, it must be according to its laws. Its principles and derivatives should not contradict with principles of shari’ah by any means. The fundamental principles and methodology of Islamic education system has discussed in the two verses of the holy Qur’ān. Therefore it is very important to return to that methodology, make it the yardstick for labelling it Islamic or otherwise. That methodology should be basic foundation for Islamic education system.

2.0 Qur’anic Methodology of Education

According to the Qur’an prophet Abraham was instructed to build a house where people can perform their rituals. (Al-Ṭabarī,2002). This was also the foundation of capital city of Islamic civilization. In Qur’an it was named “Mathābat li al-nās” (frequented place for men, and a

place of peace) the center and resource for humanity. After the completion of the house He supplicated and prayed to Allāh: "Our Lord! Send amongst them a Messenger of their own who shall recite unto them Thy revelations and shall teach them the Book and wisdom, and purify them. Verily Thou! Thou art the Mighty, the Wise." (Qur'ān 2:128) In this revelation Abraham ask Allāh the God Almighty to send a Teacher unto the human beings who will educate them four things:

1. Recitation of the Book
2. Meanings of the Book
3. Wisdom
4. Purification

In response to this supplication Allāh change the order of what Abraham asked: "We have sent amidst you an apostle from amongst you, who rehearseth unto you Our revelations and purifieth you, and teacheth you the Book and wisdom, and teacheth you that which ye were not wont to know." (Qur'ān 2:151). In response the order of four above asked things is:

1. Recitation of the Book
2. Purification
3. Meanings of the Book
4. Wisdom

This methodology was further explained by the last prophet Muhammad. Once He came out of one of his apartments, entered the mosque, where he saw two circles, one reciting Qur'an and supplicating to Allah, and the other learning and teaching. The Prophet said: 'Both of them are good.... Verily I have been sent as a teacher.' Then he sat down with them." (Sunan Ibn Majah, 229). In another narration He said: "I was sent to perfect good character." (Muwatta Malik,8). First narrations explains the basic educational methodology mentioned in the Quran while as the second one sheds light on the good character which is purification as mentioned in the Quran.

2.1 First stage

According to the Quran the first stage of the education should be learning exact and precise recitation of the Quran, a proper and accurate recitation. This will start from the kindergarten. In a narration prophet Muhammad PBUH said: "Teach your sons al-Salat (the prayer) when they attain the age of seven years." (Abu Dawud and Tirmidhi). This means children should start learning from the age of four or five. So when they are seven they will be able to perform al-Salat. After being able to recite the Quran precisely they will be commended to learn with understanding. By that time they will be also learning basic classical Arabic language. For language learning any modern way, which is unimpaired, can be used. During this period

they will be also learning writing as well; so that the information is not only transmitted through hearts like legends and fables but it documented. In nutshell this stage will include the basic acquaintance based on reading and writing. In addition to those counting and basic rules in mathematics will be introduced to the children. In this stage student should not be burdened with so many other subjects, which he is unable to understand; so that it will not make any confusion and jumbling in their minds in early stage of their age. Burdening them with so many subjects may cause their inability to comprehend the all subjects. This is one of the reasons why most of children in Islamic education centers are not skillful.

2.2 Second Stage

The second stage according to the Quran is purification. This stage may be named by any modern or classical term; it doesn't matter as long as the focus is on purification and perfection good character. Knowledge is not memorizing the facts; but it is what is applied in practical life. Knowledge is action of what we learn. Thus the first stage is Knowledge plus application, learning the language rules and applying them, understanding the articulation of words and their pronunciation with perfection and excellence. It does have methodology and syllabus; similarly this stage also needs a methodology and syllabus, practice and organization, perception and comprehension, performance and execution.

Manifestations of purification, such as; piety, righteousness, benevolence, disinterest, virtuousness, trust and being humble before God Almighty etc. has role which must be completed. Prophetic traditions are great source to complete it. This is one of the objectives of prophecies. Subjects like etiquettes, sympathy, tenderness, compassion, virtue and moral excellence, and books on Islamic edification, and practical trainings, adoption of virtuous conducts, sincere social relations and honest behaviour etc. are discussed comprehensively in prophetic traditions. This stage might be considered preparatory; psychologically, mentally and mannerly, for studying the direct and in direct revelation. Sciences of the Quran and Sunnah are exalted in terms of prestige and place; so it is very important to embrace the good conduct before starting it to create an atmosphere suitable for such exalted sciences. And also knowledge and practice must be one and the same.

There should be no separation between epistemology and application, which is against the teaching of the Quran. Quran says: "O ye who believe! wherefore say ye that which ye do not? * Most odious it is unto Allah that ye should say that which ye do not. (Quran,61:2-3). there is excellent parable mentioned in the Quran for those who get their certificates but do

not follow what they have learnt. It says: “The likeness of those who were entrusted with the (obligation of the) Taurât (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of people who deny the Ayât (proofs, evidences, verses, signs, revelations) of Allâh.” (Al-Jum’ah, 62:5) In another awful example as mentioned in the Quran is: “Recite unto them the tale of him to whom We gave Our revelations, but he sloughed them off, so Satan overtook him and he became of those who lead astray. * And had We willed We could have raised him by their means, but he clung to the earth and followed his own lust. Therefor his likeness is as the likeness of a dog: if thou attackest him he panteth with his tongue out, and if thou leavest him he panteth with his tongue out. Such is the likeness of the people who deny Our revelations. Narrate unto them the history (of the men of old), that haply they may take thought. (Quran,7:175-176). The graduate must be qualified for Quranic attributes. Such as “Those only of His bondmen who have knowledge fear Allah Verily Allah is the Mighty, the Forgiving. (Quran,35:28). Quran asks the people to "Be Rabbaniyyun (learned who practise what they know and also preach others), because you are teaching the Book, and you are studying it."(Quran,3:79). In other place scholars has been mentioned with angels and God Himself: “Allah beareth witness - and also the angles and those endued with knowledge” (Quran,3:18).

If we look at the syllabuses and education methodologies of Islamic schools and universities, we do realize that this second stage has not been given a proper attention. Syllabuses are filled with books of Islamic law and Islamic jurisprudence. Academic research papers in the field of Quran and Hadith has taken the consideration of chasteness, inner reformation and Ihsan (Arabic term meaning "perfection" or "excellence". It is a matter of taking one's inner faith and showing it in both deed and action, a sense of social responsibility borne from religious convictions). (Ruqaiyyah Waris,1994). Here it can be understood the vacuum in the methodology of Islamic studies and the negligence in following the methodology of Qur’anic sciences and prophetic traditions, which focuses on Iman and Ihsan before deliberating with Jurisprudence phenomenon of rules and regulations. this is the only methodology which take responsibility of returning the sound society which follows the Almighty and his messenger in all aspects of life, with enthusiasm and eagerness, with sacrifice and inner sprit.

2.3 Third stage

After this preparatory significant stage turn comes to learning the meaning of the Holy Quran, a basic source of the knowledge, a rich and exuberant source of acquaintance, a direct revelation from the creator to His creation. It is worth to mention here that in previous two stages a student must have learnt Arabic language perfectly. This will help the student to pounder in it, and go into deep to extract its jewels. It will also support him in getting inspired by its consequential lessons. Understanding the language is also important because it is only barrier between the Quran and its influence. When the student will recite the Quran with understanding he can feel its desired impact and consequences, which may mobilize his hidden sympathetic impassioned spirits. Then a practical illustration of the verse -“The believers are only those whose hearts thrill with fear when Allah is mentioned, and when His revelations are rehearsed unto them, they increase their faith and who trust in their Lord.”(Quran,8:2)- can be seen. In another verse Quran reads: “Allah hath revealed the most excellent discourse, a Book consimilar oft-repeated, whereat trembleth the skins of these who fear their Lord; then their skins and their hearts soften at the remembrance of Allah”. (Quran,39: 23). When a person has such kind of state of mind, this situation must be used in expansion of thoughts and intuition for his better improvement as well as his nation-state. Here focus should be on meaning not the literal puzzles or jurisprudential philosophies. at the same time one should not go through the text like passer-by just like reading a novel or other books in law or edification.

After this kind of recitation student must refer to the prophetic traditions, classic literature of Arabic language and to the understanding of the companions and their successors. He should also benefit from the sincere scholars of the field, what Allah has bestowed them. It is also important to benefit from different methodologies of Tafsir, principles of interpretations and from the discipline of Quranic sciences. This will provide to them a certainty and satisfaction of the heart. It will increase their belief, gratification and contentment with the demonstration of the Quranic subjects, with its deep, comprehensive, immensity wisdom and as a source of deity. It is not commendable for a student from this stage to get involve in philosophical discussions which at the same time are controversial and cause confusion and chaos in the thoughts and mind and create a disturbance in views and disorder in psychological manner, which will strengthen the uncertainties and suspicions with weak responds, answers and persuasion.

2.4 Fourth Stage

Here comes the last stage, stage of learning wisdom. This may be named with higher studies or post-graduation, it doesn't matter as we mentioned earlier. Scope of this stage is vast because of the vast scope of the Quran and prophetic tradition. There is not a single aspect of life which is not touched in these two sources, either principally or in detailed. All sciences regarding to human development has been discussed. Sciences such as literature, culture, civilization, urbanization, history and all other sciences on which the foundation of ideal morals and high values have been laid such as; common human denominators, sciences of defence, protection and sport to right against the falsehood, abomination and aggression. Prophetic traditions have made it very clear that the wisdom doesn't belong to anybody. It is a last treasure of believers, so wherever he may find it, he has more right to take it because it belongs to him. it might be with a person he doesn't believe in any God. It includes all that Prophet Muhammad was asking Allah to grant him. "O Allah, I ask You for beneficial knowledge, goodly provision and acceptable deeds." (Ibn Majah, Hadith 925). And He commended us to "Ask Allah for beneficial knowledge and seek refuge with Allah from knowledge that is of no benefit." (Sunan Ibn Majah 3843).

3.0 Application of this Methodology

The foundation this methodology was laid down during the early Madani period. This was divided in to two categories for the betterment of humanity. One was declared essential and obligatory while as second was affirmed as optional and elective. This classification was discovered from the Qur'anic verse: "Nor should the believers all go forth together: if a contingent from every expedition remained behind, They could devote themselves to studies In religion, and admonish the people when They return to them,- that Thus They (may learn) to guard themselves (against evil). (Qura'an,9:122). The word here used in Arabic is Al-Dīn, which is not same as religion in a secular sense, which is the name of some ritual deeds but it as a way of life. It is once worldview and its application. It is the sum total of beliefs, provisions of Islamic jurisprudence. It is knowledge about once creed and application of this creed, awareness about the provisions of purification, rules and regulation of social intercourse and basic transactions life, which one has to deal with, is mandatory. every Muslim must know it and practice it. This is the knowledge which has been made compulsory in prophetic traditions. ""Seeking knowledge is a duty upon every Muslim" (Ibn Majah, Hadith 224). First category is compulsory for everyone without any exception; male, female,

grownups, young, elders, and children. In early Islamic civilization this methodology was applied but is no more in action now. There is, indeed, a need to revise that methodology. As long as the second category is concerned, which is extracted from the last part of the Qur'anic verse. "if a contingent from every expedition remained behind, They could devote themselves to studies In religion". The word used for studies in religion in this verse is Al-fiqh which means a deep understanding, reaching to the essence of the religion and its extrasensory perceptions. It is not compulsory for everyone to enter in this category, but few people must be specialized in this field. They will indulge in the profound connotations, insightful words in strict (external, outward) sense and will recognize the true state of given expressions in the text.

Al-Faqīh (scholar) in Quranic terminology is not the one who can read and just understand the books of Islamic laws, who may have memorised some principles and Jurisprudential rules, or ramifications of some issues. Instead Al-Faqīh (scholar) in Quranic terminology is the one who is truthful in his faith regarding to his creator. He is the one who has accomplished the essence of belief, the one who had understood the Islamic provisions from their different connotations and implications.

4.0 Conclusion

This is the brief summary of the Quranic methodology applied in early Islamic period. History is a witness that when this methodology was followed the world has seen the change in invented terminologies. Dark ages became golden ages in the world history. The scholars of that era were spending their nights as they have nothing to do with material aspects of life, in day times they were like horsemen, working hard to full fill their human desire. They never experienced any separation between the religious scholar and secular scholar. In fact this terminology didn't exist in their life. According to them the world was just a workroom for their religiosity, a container which carries the divine way of life. The world according to them was time and place for divine experiments, which can't be done except in our existing world. Religiosity according to them was to full fill their human desire in the light if divine revelation. This was that divine concept and ideology which formed the educational institutes in that era, which produces the geniuses and distinguished outstanding personalities who laid the foundation of modern science.

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