

The Perspective of Islamic Research Methodology on The Qur'anic Concept of *Al-Fu'ad*

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Abstract

Scientific methodology in positivism paradigm emphasises on the empirical faculty in research. Hence, the Qur'an, as the main source of Islamic epistemology, emphasises on a spiritual faculty that is related to contemplation and evidence seeking activities, which is known as *al-fu'ad*. Thus, what is the actual concept of *al-fu'ad* found in the Qur'an? How can this concept be related to an Islamic research methodology? In order to answer these questions, this paper has two main objectives. First, to identify the *al-fu'ad* concept found in the Qur'an. Second, to analyse it from an Islamic research methodology perspective. This qualitative study had used the content analysis method. Overall, this study found that the Qur'anic concept of *al-fu'ad* formed an Islamic research methodology based on four aspects, namely epistemology, axiology, ontology and teleology.

Keywords: *Al-Fu'ad, Islamic Research Methodology, Axiology, Teleology, Epistemology*

1.0 Introduction

From a historiographical aspect, scientific methodology was formed due to the evolution of several incidences in research related to the natural sciences such as physics and astronomy. The formation started during the reign of the church through great thinkers of that time such as Nicolaus Copernicus and Galileo Galilei. They had suggested theories about astronomy that contradicted the Christian dogma at that time (Ismail, 2006:126). The methodology then evolved through the works of Tycho Brahe, Johannes Kepler, René Descartes, and lastly by Isaac Newton, through the formation of the model (Betz, 2011:22).

However, Francis Bacon (Klein, 2012) had more systematically written this methodology. Moreover, the scientific technics, statistics, critical thinking technics and analysis skills in the present research were derived from the writings and thinking of Bacon (Weathington, Cunningham & Pittenger, 2010:10). Bacon stated that research related to the natural sciences needs to use inductive reasoning¹ based on the principles of empiricism² (Safi, 1996:125).

¹ According to Blaikie (2006:103), four stages are involved in the implementation of inductive reasoning. First, all facts must be observed and recorded without any bias or prejudice based on its importance. Second, these facts

According to Howell (2013:34) as well as Hergenhahn and Henley (2013:109), the principles of empiricism had later become the basis for the formation of the positivism paradigm³, which is usually the focus in social science research.

The positivism movement had laid down the paradigm, which later became dominant in fundamental science research in the West (Ismail, 2014:230-231; Lebar, 2014:21). This paradigm became the model for social science research in the United States and other countries after World War II (Neuman, 2011:95 & 100). According to Bourdeau (2014) and Howell (2013:40), Auguste Comte had introduced the positivism paradigm in 1844 and was well received by the West during the second half of the 19th century. Comte was of the view that social science research should be based on empirical observation that could be reasoned according to 'cause and effect', using scientific methodologies (Babbie, 2013:60).

Then in the 20th century, the methodology that espoused the theoretical and empirical aspects based on the influence of positivism had moved its influence to scientific philosophy, through the logical positivism paradigm, with three main assumptions. First, experiments are the basis of knowledge. Second, the logical sequence must be explored based on physical reality and never involve metaphysical speculation. Third, theory formation was directly induced from experiments (Betz, 2011:39-40 & 32-33). Émile Durkheim was one of the positivism scholars in the field of sociology. He saw the importance of experimental methods used in explaining social phenomenon by generalising social laws. This was adopted from the observation method used in the science of physics and later used to publish the laws of physics (Bailey, 1982:5). Hence, Berg and Lune (2012:15) concluded that positivism actually uses the empirical method borrowed from the natural sciences in order to study social phenomenon.

According to Platt (1996:67-68), efforts to equate social science research with natural science research has been supported by the fanatical scholars of science or scientism group⁴. Together with the fervour for science, themes such as objectivity, observability, operations, measurement, behaviourism and quantification are always associated with the positivism paradigm. This paradigm indirectly influences the scientific methodology (Kim, 2012).

are analysed, compared and classified without using any hypothesis. Third, announcements are made based on the relationship between the facts determined by the analysis. Fourth, more announcements are made for further testing.

² Empiricism is a branch of epistemology that emphasises on the importance of experience when seeking knowledge. It strongly emphasises on evidence that can be observed by the senses as a tool to gather primary data for all types of knowledge (Hergenhahn & Henley, 2013:123).

³ Positivism is a research paradigm, which assumes that objective reality exists in the physical world. This research paradigm has tasked the natural and social sciences researchers to explore this reality by gathering empirical evidence, which are facts that could be corroborated by the senses (Macionis, 2003:28).

⁴ Scientism is a belief that overly emphasises methods that are systematic, logical and objective more than anything else, while rejecting issues that cannot be proven empirically (Mohd. Yusof Othman, 2009a:84). One example is the belief about Darwinism, which stresses the existence of *natural selection* and the *survival of the fittest* based on the understanding that the fittest would continue to live (Abdul Latif Samian & Khairul Anwar Mastor, 2003:76).

According to this discussion, the conventional scientific methodology lays importance in the empirical and reasoning faculties. So how does this type of methodology trust the spiritual faculty related to academic research?

The Qur'an contains a spiritual faculty that is related to examining evidence and thinking, which is called *al-fu'ad*. Therefore, what is the actual *al-fu'ad* concept found in the Qur'an? How could the *al-fu'ad* concept be assimilated into an Islamic research methodology?

Based on these questions, this paper has two objectives. First, to identify the *al-fu'ad* concept found in the Qur'an. Second, is to analyse it from an Islamic research methodology perspective. Overall, the discussions in this paper are divided into three parts. First, identification of the verses of the Qur'an related to *al-fu'ad*; second, discussion on the *al-fu'ad* concept found in the Qur'an; and third, analysis of the *al-fu'ad* concept from an Islamic research methodology aspect.

2.0 Verses of the Qur'an Pertaining to *al-Fu'ad*

For purposes of gathering verses of the Qur'an about *al-fu'ad* in this paper, each verse that contains the term *al-fu'ad* would be considered. In the Qur'an, the word *al-fu'ad* is mentioned 16 times in various Surahs. It is mentioned in two forms, namely *mufrad* (singular) and *jama'* (plural). In the *mufrad* (singular) form, it appears as *al-fu'ad* (3 times) and *fu'adak* (2 times). Meanwhile, in the *jamak* (plural) form it appears as *af'idah* (8 times) and *af'idatahum/af'idatuhum* (3 times) (Muhammad Fu'ad 'Abd al-Baqi, 1988:648). All the verses in the Qur'an related to *al-fu'ad* are shown in Table 1.

Table 1: Verses of the Qur'an related to *al-Fu'ad*

No.	The Word <i>al-Fu'ad</i> Found in the Qur'an	Related Verses	Brief Meaning of the Verse
1.	<i>Af'idatahum</i>	Al-An'am, 6:110	<i>Al-fu'ad</i> of the Infidels (<i>musyrik</i>) is led to the path of disarray by Allah.
2.	<i>Af'idah</i>	Al-An'am, 6:113	<i>Al-fu'ad</i> of the Unfaithful is prone to instigations from the enemies of the Prophets.
3.	<i>Fu'adak</i>	Hud, 11:120	<i>Al-fu'ad</i> of the Prophet pbuh was consolidated by stories about previous Messengers.
4.	<i>Af'idah</i>	Ibrahim, 14:37	The Prophet Abraham pbuh prayed that the human's <i>al-fu'ad</i> would like to visit Mecca.
5.	<i>Af'idatuhum</i>	Ibrahim, 14:43	<i>Al-fu'ad</i> of the wicked would lack vitality and spirit on Day of Judgement.
6.	<i>Af'idah</i>	Al-Nahl, 16:78	Allah SWT had bestowed the <i>al-fu'ad</i> , hearing and sight so that it is appreciated.
7.	<i>Al-fu'ad</i>	Al-Isra', 17:36	<i>Al-fu'ad</i> , hearing and sight would be held

			responsible if humans adhere to something without any knowledge of it.
8.	<i>Af'idah</i>	Al-Mu'minun, 23:78	<i>Al-fu'ad</i> , hearing and sight created by Allah SWT was not much appreciated.
9.	<i>Fu'adak</i>	Al-Furqan, 25:32	<i>Al-fu'ad</i> of the Prophet pbuh was consolidated with the revelation of the verses of the Qur'an in stages.
10.	<i>Al-fu'ad</i>	Al-Qasas, 28:10	<i>Al-fu'ad</i> of Prophet Moses's pbuh mother was 'disturbed' because the Prophet pbuh was found by Pharaoh's wife when He was floated into the sea.
11.	<i>Af'idah</i>	Al-Sajdah, 32:9	<i>Al-fu'ad</i> , hearing and sight were bestowed on humans after Allah SWT had created them and given them a soul.
12.	<i>Af'idah & Af'idatahum</i>	Al-Ahqaf, 46:26	<i>Al-fu'ad</i> , hearing and sight bestowed by Allah SWT on the people of Prophet Hud a.s. was of no value because they had disobeyed the commands of Allah SWT
13.	<i>Al-fu'ad</i>	Al-Najm, 53:11	<i>Al-fu'ad</i> of the Prophet pbuh does not lie or mislead the Prophet regarding what he saw the actual self of Archangel Gabriel.
14.	<i>Af'idah</i>	Al-Mulk, 67:23	<i>Al-fu'ad</i> , hearing and sight of humans were created by Allah SWT but are not much appreciated.
15.	<i>Af'idah</i>	Al-Humazah, 104:7	<i>Al-fu'ad</i> of people who like to tattle would be feel the fire (<i>al-hutamah</i>) in hell.

3.0 The Qur'anic Concept of *al-Fu'ad*

Before the Qur'anic concept of *al-fu'ad* is discussed in detail, the word *al-fu'ad* must first be understood. In order to achieve this, Table 2 adduces the interpretations of the word *al-fu'ad* according to the context of use in the Qur'an.

Table 2: Interpretation of the Verses of the Qur'an Related to *al-Fu'ad*

No.	Verses of the Qur'an Related to <i>al-Fu'ad</i>	Elaboration/Interpretation of the Verse
1.	Al-Najm, 53:11	The <i>al-fu'ad</i> of the Prophet SAW does not lie about what the Prophet SAW saw during the <i>Isra' wa Mi'raj</i> and the original features of Archangel Gabriel a.s. (Amrullah, 1983a:114-115; Ibn Kathir, 1992a:267). It explains that the Prophet's SAW <i>al-fu'ad</i> does not lie about whatever is seen by HIS eyes.
2.	Al-Humazah, 104:7	This verse indicates that to humans that the fire found on this earth differs with the fire in hell. The fire on earth does not burn the <i>al-fu'ad</i> of humans, while the fires of hell burn into the cervices of the body until it burns the human's <i>al-fu'ad</i> . The <i>al-fu'ad</i> creeps into the most sensitive organs. When the <i>al-fu'ad</i> burns, the pain is beyond the imagination of humans. It will be clear on resurrection day, as the fires of hell would know what is in the <i>al-fu'ad</i> of humans. Hence, it would be able to differentiate between the <i>al-fu'ad</i> of humans who have been loyal to Allah SWT and the <i>al-fu'ad</i> of humans who have disobeyed (Ibn Kathir, 1992a:586)
3.	Al-Furqan, 25:32	Allah SWT delivered the Qur'an in stages so that the <i>al-fu'ad</i> of the Prophet SAW becomes strong enough to repeat, memorise and understand the contents of the verses. Actually, this answers the question posed by the infidels (<i>kafir</i>) on why the Qur'an was not delivered to the Prophet SAW all in one instant (Ibn Kathir, 1992b:330)
4.	Al-Qasas, 28:10	The Prophet Moses a.s. was born when the situation was not very conducive due to the existence of a cruel and arrogant King. Therefore, the <i>al-fu'ad</i> of Prophet Moses's a.s. mother was unstable and became empty except for the thought of Prophet Moses's a.s. safety when He was floated down the River Nile (Ibn Kathir, 1992b:393). Amrullah (2007a:55-56) explained that the emptiness of the Prophet's a.s. mother's <i>al-fu'ad</i> was because she was confused as to what to do at that time. Moreover, she was forced to float Her beloved son down the River Nile because she obeyed a mysterious voice that told her to do so.
5.	Al-Isra', 17:36	Allah SWT bestowed important organs on humans so that they could communicate with their surroundings. They were bestowed with <i>al-fu'ad</i> so that they could assess what was good and what was bad, whereas hearing (<i>al-sam'</i>) and sight (<i>al-basar</i>) are intermediaries between <i>al-fu'ad</i> or the heart and all that is discerned by sight. Then the assessment is made as to whether it leads to something good or otherwise (Ibn Kathir, 1992b:43). In this context, Allah SWT reminded humans that they were responsible to the <i>al-fu'ad</i> , hearing and sight

		bestowed onto to them. Besides that, they were responsible to all else too (al-Ghazaliy, 1996:444).
6.	Hud, 11:120	In order to consolidate the Prophet's SAW <i>al-fu'ad</i> in shouldering the burden of propagating and preaching Islam, the Prophet SAW was told stories about past Prophets. They had battled and faced their people and clans when propagating the Message (<i>Risalah</i>) and Trust of Allah SWT. Thus, the Prophets and Messengers before the Prophet SAW were lied to, disrupted and betrayed severely by their own people (Ibn Kathir, 1992c:482)
7.	Al-An'am, 6:110	Allah SWT had misled the <i>al-fu'ad</i> and sight of the Infidels (<i>musyrik</i>) because they were still far off and betrayed their soul to the truth. Their <i>al-fu'ad</i> and hearing would not be misled if the two elements were heading towards the truth or had facts to support that potential (Ibn Kathir, 1992c:170-171)
8.	Al-An'am, 6:113	Some of the Devils had conjured false statements to the others so that they would mislead the <i>al-fu'ad</i> of the Mukmin who are the followers of the Prophet SAW. When the <i>al-fu'ad</i> of the Mukmin has been successfully misled by these words of evil, it is inclined to like undesirable natural inclinations (<i>nafsu</i>) and falsified truths. When some of them realise the consequences, they would become aware of the untruth of the Devil and cease to be misled by the cajoling Devil (Ibn Kathir, 1992c:173)
9.	Al-Ahqaf, 46:26	This verse explains that the 'Ad clan had reached a high level of intelligence. This human intelligence depends on the level of hearing, sight and <i>al-fu'ad</i> . Through the sense of hearing, humans can hear beautiful sounds; while through sight, humans could see the wonderful creations of Allah SWT. Both these senses could help "carry" and "hoist" all the beauty of nature and wonderful sounds into the <i>al-fu'ad</i> . This is because humans can feel and assimilate so much so that these senses can adapt to the feeling that grows in the <i>al-fu'ad</i> . Nevertheless, the <i>al-fu'ad</i> , hearing and sight bestowed by Allah SWT to the people of Prophet Hud a.s. (the 'Ad clan) does not contain any benefits because the clan had disobeyed the command of Allah SWT (Amrullah, 2007b:55-56).
10.	Al-Nahl, 16:78	Humans were born into this world with hearing faculties so that they would not be dumb; with sight so that they would be blind and with <i>al-fu'ad</i> so that they be able to assess what they have heard and seen. These are the biggest pleasures given by Allah SWT in this world and needs to be appreciated. The appreciation is shown by using these pleasures bestowed by Allah SWT towards doing good until humans have actually nurtured faith towards HIM (Amrullah, 1983b:274-275).
11.	Ibrahim, 14:37	When Nabi Ibrahim a.s. left his wife and son (Hajar and Prophet Isma'il

		a.s.) in a valley that had no vegetation, He prayed that they would pray and this act would attract the <i>al-fu'ad</i> of other humans so that these humans would be inclined towards them, which is to be faithful (<i>beriman</i>) to Allah SWT (Ibn Kathir, 1992c:560)
12.	Ibrahim, 14:43	On Day of Judgement, the <i>al-fu'ad</i> of the wicked souls would not be in peace and they would be anxious and nervous because they are afraid of the terrible punishment (<i>azab</i>) that would be meted out by Allah SWT because of the evil deeds they had committed while on earth. This verse explains to the Prophet SAW and fellow Muslims who have fought to uphold <i>syariat</i> Islam during the emergence of Islam in Mecca that the Infidel's (<i>Musyrikin</i>) attitude of worshipping deities, obstructing Islamic preaching and transgressing the commands of Allah SWT were only temporary. When the time comes they will be destroyed (Ibn Kathir, 1992c:561)
13.	Al-Mu'minun, 23:78	This verse shows humans that hearing, sight and <i>al-fu'ad</i> are the biggest rewards bestowed by Allah SWT. With hearing and sight, they can hear and see. Each item heard or seen would be assessed by <i>al-fu'ad</i> on whether it is good or bad. It is clear here that hearing and sight are tools that gather something from the natural surroundings, which would then be channelled to the heart (<i>al-fu'ad</i>) until there emerges a yearning for feeling, thinking and volition (<i>kemahuan</i>). Consequently, feelings of gratitude would emerge when hearing and sight enters the heart, which then makes humans relate directly with nature and reduce their isolation. Thus, if their soul were uncouth, they would realise that this world is a place to seek riches and life's satisfaction. Not knowing the beauty of life spawned by the senses of hearing and sight would cause the <i>al-fu'ad</i> to become stone. They would then be unappreciative of Allah SWT (Amrullah, 1983c:75-76).
14.	Al-Sajdah, 32:9	Allah SWT has given pleasure to humans in the form of hearing, sight and <i>al-fu'ad</i> . Allah SWT had given the sense of hearing so that one could hear voices, a sense of sight to see things and bestowed the <i>al-fu'ad</i> so that one could differentiate what is good and bad as well as right and wrong. All these pleasures bestowed by Allah SWT have been met with defiance (unappreciative) by humans, except those who are loved by Allah SWT (Ibn Kathir, 1992b:466)
15.	Al-Mulk, 67:23	Allah SWT had created humans complete with senses such as hearing and sight as well as <i>al-fu'ad</i> . With hearing, humans can hear things that are good and with sight, humans can see the immaculate and beautiful creations of Allah SWT. The human mind is able to think of all these and humans can obtain benefits in spiritual and material forms. However, only a few appreciate the pleasures bestowed. Most of them have not implemented the commands of Allah SWT, albeit have

		committed actions that are forbidden (Ibn Kathir, 1992a:426).
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Based on Table 1 and according to the order of revelation of Surah in the Qur'an, there are 15 verses that contain the terminology *al-fu'ad*. According to Hassan (2011:4), the Qur'an uses the word *al-fu'ad* (plural: *al-af'idah*), which literally means the heart. However, it also plays a role similar to the mind. Naquib al-Attas (1995:119) stated this because the mind is not only used to analyse data obtained through observation and experience but it aims to understand the truth about religion and the existence of Allah SWT. This is explained in the exhortations of Allah SWT, meaning:

"Certainly We have created for hell many of the jinn and humans: they have hearts with which they do not understand, they have eyes with which they do not see, they have ears with which they do not hear. They are like cattle; rather they are more astray. It is they who are the heedless." (al-A'raf, 7:179)

Actually, *al-fu'ad* is a part of *qalb* (heart, plural: *qulub*). *Al-fu'ad* is the place for sight and the heart is part of knowledge. Thus, if the knowledge of the heart and sight of *al-fu'ad* is combined, something that cannot be seen could be understood or made known as well as its effect experienced. This would instil confidence in the subject. It is clear that *al-fu'ad* is a place of *ma'rifat* (recognition of Allah SWT) and *asrar* (secrets). It is a tool for sight every time a person obtains something of value. *Al-fu'ad* would first experience the benefits before the mind (*qalb*). *Al-fu'ad* is situated in the middle of the *qalb*, while the *qalb* is situated in the middle of *sadr* (chest, plural: *sudur*) (Syamsuddin, 2009: vii).

Specifically, when referring to the interpretations of the *mufassirin* (scholars in the art of interpretation) regarding verses of the Qur'an related to *al-fu'ad* in Table 2, there are four aspects that could be related to *al-fu'ad* itself, which are:

3.1 The Ontological Aspect or the Theory of Reality

Al-fu'ad was created by Allah SWT, together with the faculties of hearing (*al-sam'*) and sight (*al-basar*), in order for its pleasures to be enjoyed. This is depicted in Surah al-Nahl (16:78), al-Mu'minun (23:78), and al-Mulk (67:23). Thus, in Surah al-Sajdah (32:9), *al-fu'ad* was said to have been created as a compliment when enlivening the soul in the spiritual world. Allah SWT exhorted, meaning:

"Then He proportioned him and breathed into him of His Spirit, and made for you the hearing, the sight, and the hearts. Little do you thank." (al-Sajdah, 32:9)

Besides being created by Allah SWT, *al-fu'ad* is also controlled by HIM. This is mentioned in Surah al-An'am (6:110), whereby Allah SWT has the power to avert the *al-fu'ad* of the *syirik* community and lead them astray. Similarly, *al-fu'ad* could be influenced by the evil whispers of

Satan, Jinn and humans who transgress the faith (*iman*) towards Allah SWT and the belief about the afterlife based on the wishes of Allah SWT. This is clearly stated in Surah al-An'am (6:112-113).

3.2 The Teleological Aspect or the Outcome Theory

The aspect discussed earlier is firmly related to this second aspect. Generally, the teleology aspect and Outcome Theory are explained in Surah al-Isra' (17:36), which mentions that *al-fu'ad* is called upon to be responsible for all actions initiated in this world without being based on actual knowledge. Allah SWT would eventually question *al-fu'ad*, hearing and sight. In relation to this, Surah Ibrahim (14:43) explains that the *al-fu'ad* of people who had committed atrocities in this world would become distressed and panicky in the after-world when confronting Allah SWT. Meanwhile, in Surah al-Humazah (104:7), it is mentioned that *al-fu'ad* would be revenged by the fires of hell because of the sin of tattling committed while in this world. Briefly, the spiritual faculty created in the spiritual world would be permanent until the after-world, in which our practices and actions are assessed and HIS rewards are dished out in the form of going to heaven or hell.

3.3 The Epistemological Aspect or the Theory of Knowledge

Through Surah Hud (11:120), Allah SWT has substantiated the *al-fu'ad* of the Prophet SAW by telling the episodes of previous Prophets to His Highness. A similar outcome occurs with the revelation of verses of the Qur'an in stages (*tartil*) and not in one single revelation (*jumlatan wahidatan*), such as that questioned by a clan that did not have faith in Allah SWT according to Surah al-Furqan (25:32). In essence, the Qur'an, which contains stories about all the other Prophets, could be accepted as a source of knowledge that contains the basic truth about the role of *al-fu'ad*. Besides that, this role is also found in Surah al-Najm (53:11). The Prophet's SAW *al-fu'ad* cannot neglect what HE sees such as the actual features of creatures from the supernatural world or the archangel Gabriel a.s. The *al-fu'ad* plays an important role in establishing the truth about what is actually seen. This is based on the following verse, which means:

"The gaze did not swerve, nor did it overstep the bounds. Certainly he saw some of the greatest signs of his Lord." (al-Najm, 53:17-18)

In other words, *al-fu'ad* has an implication on the feeling of greatness towards Allah SWT. This is related to the fourth aspect, which is the axiology aspect or the theory of values.

3.4 The Axiological Aspect or Theory of Values

Generally, the Theory of Values comprises two branches, namely aesthetics and ethics (Hiles, 2008). Specifically, Surah Ibrahim (14:37) elaborates about the aesthetics, which refers to the love that Prophet Ibrahim a.s. prayed would befall in the people's *al-fu'ad* towards Mecca al-Mukarramah. Besides that, the value of the love mentioned in Surah al-Qasas (28:10) is portrayed by the feeling of love felt by Nabi Musa's a.s. mother towards the Prophet SAW. The

sadness felt by Nabi Musa’s a.s. mother had caused her *al-fu’ad* to become depleted (*farighan*) because Nabi Musa a.s. was taken in by Fir’aun’s family although Fir’aun had instructed the infanticide of all male babies in the Bani Isra’il clan. This had emotionally upset Nabi Musa’s a.s. mother. It is clear that *al-fu’ad* also plays a role in creating aesthetic values such as love and emotions.

Overall, identification of the *al-fu’ad* concept based on the Qur’an is shown in Diagram 1. Diagram 1 depicts the four aspects that form the *al-fu’ad* concept. First, the ontology aspect is formed from two elements, namely its creation by Allah SWT and the control HE exercises. Second, the teleology aspect comprises two elements, namely its emergence in the afterlife and to experience, either its joy or utter anguish (*adhab*). Third, the epistemology aspect is built using two elements, namely to have faith in Divine revelation (*wahy*) and not to be limited by observations. Fourth, the axiology aspect produces aesthetic values and has an effect on emotions.

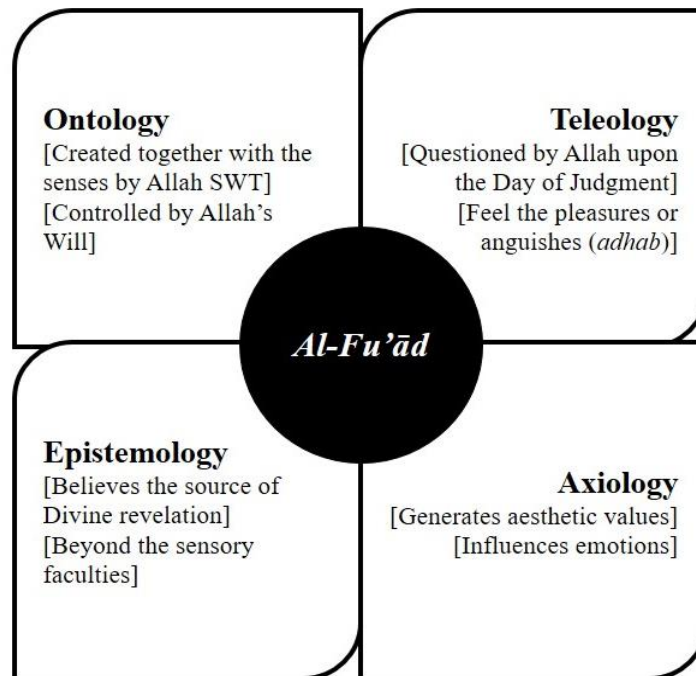


Diagram 1: Aspects of the *al-Fu’ad* Concept in the Qur’an

4.0 The Concept of *al-Fu’ad* from An Islamic Research Methodology Perspective

Based on the *al-fu’ad* concept that was identified, this section would focus its discussions on the *al-fu’ad* concept from an Islamic research methodology viewpoint. Before going further, it should be noted that Islamic research methodology is a research methodology that is used to

implement research based on four criteria. First, its pillar is Islamic worldview; second, relies on Islamic epistemology, which unites *daruri* knowledge and rational knowledge (*'aqli*) evidence with *nazari* knowledge and revealed knowledge (*naqli*); third, guided by an understanding of Islamic axiology and its practice; and fourth, based on the traditions of past and current relevant Islamic research (Alias, 2016:38). Based on this definition, the *al-fu'ad* concept discussed earlier had clearly fulfilled the three criteria of Islamic research methodology.

In greater detail and from an epistemological aspect, the Qur'an, as the main source of Islam, invites humans to think and study the natural, human and social surroundings. This is guided by the following verses.

"Say, 'Travel over the land and then observe how He has originated the creation.' Then Allah shall bring about the genesis of the Hereafter. Indeed Allah has power over all things." (al-'Ankabut, 29:20)

"How many towns We have destroyed while they were wrongdoers! So they lie fallen on their trellises, their wells neglected and their lofty palaces [desolate]! Have they not traveled over the land so that they may have hearts by which they may apply reason, or ears by which they may hear? Indeed it is not the eyes that turn blind, but the hearts turn blind —those that are in the breasts!" (al-Hajj, 22:45-46)

According to these two verses of the Qur'an, three important premises could be concluded about research activities. Firstly, Allah SWT had suggested that humans observe HIS creations with their eyes (sight) and prove the truth of the Qur'an and resurrection in the after-world (Ibn Kathir, 2000:1437). Secondly, each observation using sight becomes more valuable when it has an effect on the *al-qalb*. Thirdly, the observation done by humans should optimize both types of 'sight', namely the sight using the eyes and sight according to what the heart sees. The sight according to the heart is akin to *al-fu'ad*, according to the earlier discussion about its concept.

According to Ibn Kathir (2000:1281), humans are not able take cognizance from a phenomenon or incident without studying it with their sight and emotions. Allah SWT had named those who use their sight and emotions as *uli al-absar*, which was exhorted by HIM as follows:

"There was certainly a sign for you in the two hosts that met: one host fighting in the way of Allah and the other faithless, who saw them visibly twice as many.¹ Allah strengthens with His help whomever He wishes. There is indeed a moral in that for those who have insight." (Ali 'Imran, 3:13)

"Allah alternates the night and the day. There is indeed a moral in that for those who have insight" (al-Nur, 24:44)

“It is He who expelled the faithless belonging to the People of the Book from their home, sat the outset of [their] en masse banishment. You did not think that they would go out, and they thought their fortresses would protect them from Allah. But Allah came at them from whence they did not reckon and He cast terror into their hearts. They demolish their houses with their own hands and the hands of the faithful. So take lesson, O you who have insight!” (al-Hasyr, 59:2)

Therefore, research on the natural, human and social surroundings requires the observation to be carried out by human senses (Yusuf, 2014:57). The senses in humans or the research group should be related to *al-fu’ad*. The position of these senses and *al-fu’ad* in the Qur’an is explained in the exhortations of Allah SWT, meaning:

“Do not follow that of which you have no knowledge. Indeed the hearing, the eyesight, and the heart —all of these are accountable” (al-Isra’, 17:36)

Although generally there are five human senses, namely sight, hearing, smell, touch and taste, that are called the empirical faculties (Ibn Rusyd, n.d.:5; Ibn Miskawayh, 1968:9); however, Allah SWT has focused on two sensory faculties, namely the faculty of sight and hearing. This is proven in several verses in the Qur’an, which is listed in Table 1 and it combines both these faculties together with *al-fu’ad* (Khan, 1995:80; Hassan, 2011:4).

From an axiological aspect, the verses in the Qur’an enlighten the observer about a phenomenon based on the assessment by *al-fu’ad* (Mutahhari, 2013:66). The instinct to know, prove and seek explanations would eventually exhibit the greatness of Allah SWT (al-Butiy, 1996:54; Ibn Rusyd, 1998:121) and the observer would then appreciate HIS blessings. Hence, in traditional Islamic research, this is indicative through the academic research done by Ibn al-Haytham (1989:100-103). After explaining the structure of the organ related to sight, he gave the following statement:

“Characteristics of sight with those specifications is one of the features that portray the wisdom of the Creator (al-Sani’), HIS Greatness, and HIS fine Creations. Besides that it also portrays commendable habits and the balance of nature that has created the organ of sight, which has achieved sensations (al-ihzas) and enabled the differentiation of objects.” (Ibn al-Haytham, t.t.; 1989:103)

In reference to the field of social science, Ibn Khaldun (2005b) related the reason for the collapse of a permanent settlement to the exhortations of Allah SWT in the Qur’an after explaining the reasons based on his research. Ibn Khaldun (2005b:227-228) commented about his theory as follows:

“Backwardness (*kemunduran*) is caused by excesses in developing the permanent settlements (*al-hadarah*⁵) and luxury. Destruction in cities occurs generally because of businesses and civilization (*al-'umran*⁶). Disloyalty (*kefasikan*), crime, dishonesty and cheating are committed just to obtain income, either properly or improperly. Therefore, they would lie, gamble, cheat, steal, make false declarations as well as receive interest from sales and purchase transactions. If this situation frequently occurs in a city or a society, Allah SWT would react by destroying and annihilating, as mentioned in HIS exhortation in verse 16 in Surah al-Isra'⁷.”

Thus, from an ontological aspect, academic explanations in Islamic research methodology are not subject to elaborations concerning the ‘cause and effect’ of an empirical phenomenon in the natural, human or social surrounding (Abdullah, 2005:39). Moreover, it involves the elaboration of the metaphysical and divine realms that emerge from contemplation of *al-fu'ad*. *Al-fu'ad*, as a spiritual faculty, functions to understand the existence of Allah SWT and becomes a place that fosters intuition or inspiration as well as to carry out activities associated with contemplation (Naquib al-Attas, 1995:71; Nasr, 2006:96; Haron Din, 1990b:159).

These activities associated with contemplation lead to a form of truth (*hakikat*) that could be understood from a teleological perspective. Herewith, the *al-fu'ad* of a researcher acts to understand that each issue that is researched is based on a certain fate (*takdir*). According to al-Faruqi (2000:69-70), the planning of nature is not solely a planning based on ‘cause and effect’. Hence, the universe is a time-frame with an ending and every creature implements an aim or intention that is fated by Allah SWT as well as contribute towards a balanced universe. Allah SWT explains this in HIS exhortation, meaning:

“And to Him belongs whoever is in the heavens and earth. All are to Him devoutly obedient. And it is He who begins creation; then He repeats it, and that is [even] easier for Him. To Him belongs the highest description [i.e., attribute] in the heavens and earth. And He is the Exalted in Might, the Wise.” (al-Rum, 30:26-27)

⁵ *Al-hadarah* is literally translated as a permanent settlement, which is the opposite of *al-badawah*, or a nomad settlement. According to Ibn Khaldun (2005b:226), *al-hadarah* is an adoption of all sorts of luxury as well as skill in the arts that illustrate luxury such as architecture, culinary decorations and economic activity.

⁶ According to Mahayudin Yahaya (2013:2-3 & 2011:3), *al-'umran* is a special theory formulated by Ibn Khaldun for global development and to shift the general view, which is the view of past philosophers who had only emphasised the physical aspect in the theory of civilization. The *al-'umran* theory is more dynamic and wide reaching because it takes into consideration the physical and spiritual aspects, which is based on natural and human laws.

⁷ Allah SWT exhorted, meaning, “*And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word [i.e., deserved decree] comes into effect upon it, and We destroy it with [complete] destruction.*” (al-Isra', 17:16)

The teleological aspect lends meaning to the *al-fu'ad* of a researcher pertaining to the actual aim of a research as well as the good or bad retribution received in the after-life due to the implementation of the research. Therefore, a researcher should be more responsible during each step of his research. Based on the overall discussion, *al-fu'ad* could become a natural catalyst in Islamic research methodology. This is shown in Diagram 2.

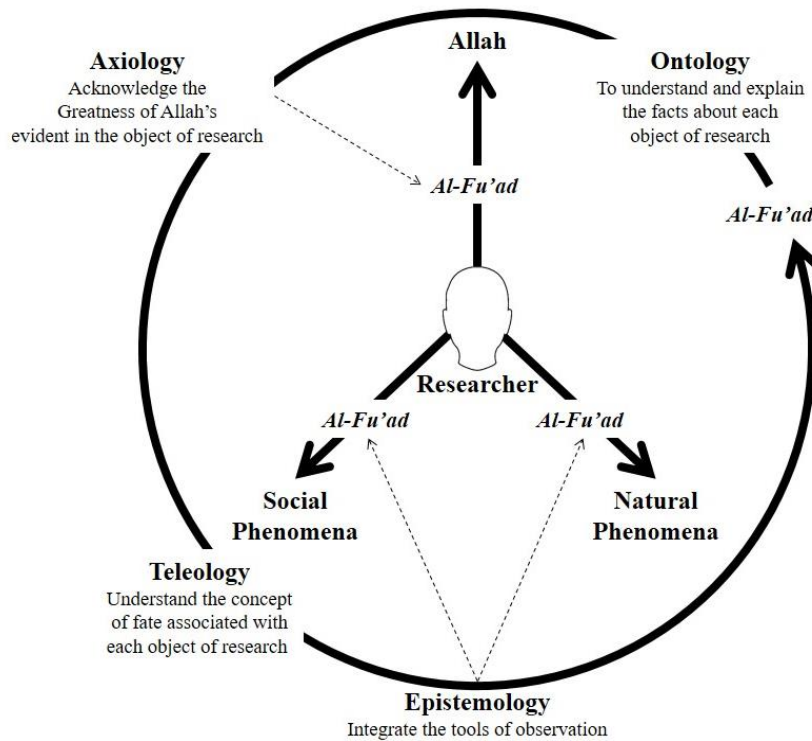


Diagram 2: *Al-Fu'ad* in Islamic Research Methodology

Diagram 2 shows that there are three related dimensions that involve the researcher-Allah SWT connection. These are the researcher-Allah SWT, researcher-human world (research in the field of humanistic and social science) and researcher-natural world (research in the natural sciences). Specifically, *al-fu'ad* from an epistemological aspect plays a role in uniting the faculties of hearing and sight when observing research objects; meanwhile from an axiological aspect, its role is to help achieve the glorification of Allah SWT based on the object of research. From an ontological and teleological aspect, it comprises all dimensions of a relationship. *Al-fu'ad*, in the ambit of ontology, is able to understand the truth about existence and explain it by relating the metaphysical world with the natural and human world; whereas, in the ambit of teleology, it understands that every object of research has a fate and follows the law set by Allah SWT.

5.0 Conclusion

This study found that there are four aspects that explain the *al-fu'ad* concept, which is based on the Qur'an. First, the ontological aspect is characterised by two elements, whereby *al-fu'ad* is the creation of Allah SWT and it is controlled by HIM. Second, the teleological aspect is characterised by two elements, whereby *al-fu'ad* will be experienced in the afterlife and the ability to feel joy or punishment (*azab*). Third, the epistemological aspect is characterised by two elements, one is that *al-fu'ad* is faithful to the validity of Divine revelation (*wahyu*) and the other is that it is not limited to observations solely done by the senses. Fourth is the axiological aspect, whereby *al-fu'ad* produces aesthetic values such as love and has an impact on emotions. From an Islamic research methodology aspect, *al-fu'ad* and its epistemology acts to unite the faculties of hearing and sight when observing research objects. Meanwhile from an axiological aspect, its role is to achieve the glorification of Allah SWT based on the object of research. From an ontological aspect, *al-fu'ad* acts to understand the nature of existence and explains it by conjoining the metaphysical with the natural or human world. Meanwhile, from a teleological aspect, it seeks to understand that every object researched is based on fate decided by Allah SWT and becomes more responsible to the good or bad implicated by the research.

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