Article

Insights from Qur'anic Stories and Parables QSP for Al-Qur'an Engagement Methods QEM: The Naqli-Aqli Integration Boost

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ABSTRACT

This research analyzes the concealed insights underlying the Qur'anic stories and parables QSP in the quest for extracting Al-Qur'an engagement methods QEM from Al-Qur'an itself for the contemporary Ummah. The researchers propose the adaptation the ADDIE design to investigate the practicability of QEM for the contemporary Ummah including the analysis of the factors influencing the Ummah needs for QSP methods; structuring the QEM curricula for different Ummah educational levels; structuring the respective Ummah QEM syllabi; implementing the QEM with respective Ummah communities; empirically evaluate the usability of QEM curricula in question with the selected Ummah communities; and disseminating recommendations for future QEM activities and the possible instructional procedures applicable with QEM methods for the respective Ummah populations. In the researchers' opinion, the QSP concealments are effective divine content applicable with QEM for the Ummah.

Keywords: Al-Qur'an Engagement Methods, Insights, Naqli-Aqli Integration, Qur'anic Stories and Parables.

INTRODUCTION

The Ummah today is at risk of Naqli-Aqli integration and divine insight levels decline caused by improper QEM that subsequently result into questionable divine connections, Islamic activities performance, social-economic dilemma, inconsistent Islamic education mindsets, strange Ummah attitudes towards their individuals' families and communities, shallow Naqli-Aqli integration out-looks, narrow worldview, and improper divine coordination. Thus, this research analyzes the concealed insights underlying the qur'anic stories and parables QSP in the quest for profound Naqli-Aqli integration for contemporary Ummah communities through the proper QEM.

This study embarks on the necessity to (i) analysis of the Ummah needs for QEM; (ii) structuring the QEM curricula for different Ummah educational levels; structuring the respective Ummah QEM syllabi; (iii) structuring the respective Ummah QEM syllabi; (iv) implementing the QEM with respective Ummah communities; (v) empirically evaluate the usability of QEM curricula in question with the selected Ummah communities (Fraenkel and Wallen, 1996); and (vi) discriminating recommendations for future QEM activities and the possible instructional procedures applicable with QEM methods for the respective Ummah populations.

The conventional scientific research and Islamic educational literature is critically consultable in putting the selected QSP methods variables for the current research in the proper scientific observation dimensions. The literature review involves two broad scopes: the theoretical review and the practical review of both the selected QSP, the adopted ADDIE model, and the general remarks (Aldoobie, 2015). The theoretical review of the adopted ADDIE model is a methodological presentation of the current research procedures. This practical literature review of the QSP is the review of the divine herb of the constructs that regulate both QEM application and preservation variables.

A wide range of organic divine literature is consultable for QEM research purpose including the extractions of QSP methods lessons from the selected QSP. QSP methods lessons from the story of Noah A.S, QSP methods lessons from the story of Ibrahim A.S, QSP methods lessons from the story of Yusof A.S. QSP methods lessons from the story of Musa A.S, QSP methods lessons from the story of Luqman A.S, QSP methods lessons from the story of Zakariyya A.S, QSP methods lessons from the story of Maryam A.S, QSP methods lessons from the story of Dhul Qarnain A.S. QSP methods lessons from the Surat ABASA) in the story of who frowned and turned away from the blind man. The theoretical review of the adopted ADDIE model; the theoretical review on the adopted ADDIE model; the practical literature on using the QSP; the practical literature on QSP; the practical literature on the adopted ADDIE model; and literature recapitulations.

QSP LITERATURE RECAPITULATIONS

1. It is quite clear in the Al-Quran Al-Kareem that Allah S.W. refers to the QSP as (Dhikir); (ذكر). So, the term (ذكر) in the Al-Quran Al-Kareem in most cases is a connotation of QSP for instance:

(i)- Al-Qur'an (38:1): "ص وَالْقُرْآنِ ذِي الذِّكْرِ" Sad: By the Qur'an, Full of (ذكر)"; QSP (38:1).

(ii)- Al-Qur'an (19:1-2): "كهيعص" Kaf. Ha. Ya. 'Ain. Sad. "ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا"(This is) a story of the Mercy of thy Lord to His servant Zakariya" (19:1-2).

(iii)- Al-Qur'an (19:16): "وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا "relate in the book (the story of) Mary, when she withdrew from her family to a place in the East" (19:16).

(iv)- Al-Qur'an (19:41): "وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا"(Also mention in the Book (the story of) Abraham: He was a man of Truth, a prophet" (19:41).

(v)- Al-Qur'an (19:51) "وَاذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا": Also mention in the Book (the story of) Moses: for he was specially chosen, and he was a messenger (and) a prophet" (19:51). See also: Al-Quran (19:56).

(vi)- More instances of the term (Dhikir); (ذكر) in the Al-Quran Al-Kareem as a connotation of QSP are (Al-Quran 38:41 to 38:48) and (Al-Quran 46:21). The term (ذكر) in the Al-Quran Al-Kareem in most cases is a connotation of QSP.

(vii)- Some researchers do not properly narrate some of the QSPs; they tend to capitalize on what they expected to happen other than what was narrated by Allah S.W. (Khairutdinov & Musa Bigiev, 2020). They also miss a big portion of the QSP portion embedded in the term (ذكر). The term (Dhikir); (ذكر) in most Al-Quran Al-Kareem cases is indirectly mentioned to recall QSP such as: (Al-Quran 10:32; 10:45; 13:26; 14:33; 15:37; 18:01; 20:32; 25:06; 28:06; and 39:03).

2. The guided insightful observation of QSP narrations unveils the fact that the QSP are originally obtained from (Ghaib); (غيب) which can only be accessed through (WAHY); Allah's revelation in the Qur'an. Thus, it is not for some writers to borrow QSP interpretation from other external sources than the Qur'an and authentic Hadith (Muhammad Al-Shanqity, 1997; Al-Syooty, died 911 Hijri; Al-Qurtuby, died 671 Hijri; Al-Shawkany, died in 1250 Hijri; Al-Tabari, died in 310 Hijri; Al-Baghawi, died in 516 Hijri; Al-Sa'di, died in 1956 A.C, 1375 Hijri; Ibn-Katheer, died in 773 Hijri.

3. It is insightful to observe that the translation of QSP should not be based on superficial linguistic knowledge; it is rather imperative to translate QSP by using other counterpart QSPs of similar incidents, holding in the core that Allah s.w through the Messenger Muhammad S.A.W. is the main provider of true QSP explanation.

4. The necessity of incorporating QSP into school curricula and school activities to apply QSP methods and educational values.

5. The necessity of incorporating QSP into family activities to apply children's QSP methods and values.

6. The necessity of paying attention to educational applications of QSP at all educational levels.

7. Searching for new pedagogical innovations that would attract students and motivate them to learn good QSP methods.

8. The necessity of considering different points of QSP's view to unveil the concealed insights of QSP that could be hardly observable by superficial levels of QSP analyses.

9. The necessity of avoiding as much as possible bringing stories from corrupted versions of the earlier scriptures and from some baseless opinions including the Israelites and corrupted biblical to supper impose them on the meaning of QSP because the QSP alone is originally clear and meaningful without Israelites and concocted external fabrications.

RESEARCH METHODOLOGY

1- (تدبُّر القرآن; Tadabbur Al-Qur'an) Methodology

The current research procedures are based on the (التدبُّر القرآن;Tadabbur Al-Qur'an) Methodology'' which applies not just to Al-Qur'an semantics but also to Al-Qur'an verb forms and other linguistic aspects(تدبُّر القرآن;Tadabbur Al-Qur'an) Methodology also encompasses (الاعتبار; Iitibar) cross over the selected QSP and authentic Hadith references after Al-Qur'an. Thus, this research does not use the (corrupted) Torah and Bible stories and parables! It is preferable for QEM, besides the conventional scientific methods, to use the methods of (تدبُّر القرآن; Tadabbur Al-Qur'an) using the Divine lexicon of all Al-Qur'an texts' characteristics and variables along with the deliberately delayed diligent understanding instead of using the hurried superficial knowledge.

Allah S.W Says in Al-Qur'an, (4:82):

"أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا" (Al-Qur'an, 4:82).

(أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ; Do they not then engage the Al-Qur'an)? (وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ; If it -the way of engaging the Al-Qur'an) inspired by anyone other than Allah, (لَوَجَدُوا; they would certainly find) (فِيهِ; in it- i.e., the invented way of their engagement)- (اخْتِلَافًا كَثِيرًا; many disagreements) about which to argue (among themselves) (Al-Qur'an, 4:82).

It is also recommendable to adapt ADDIE model methods and procedures if the QEM and objectives are about the curriculum and design development. The ADDIE model is one of common ways of learning materials design. ADDIE is an acronym that stands for Analyze, Design, Develop, Implement, and Evaluate (Rahmat, Supriadi, & Fahrudin, 2016; Cahyadi, 2019).

Quasi Experimental Designs

A simple random Four-Group Design of experiment can be used in the quasi-experimental research to examine the selected effects of QEM on divine lexicon insights, QSP concealments, and Naqli-Aqli integration for a selected Ummah population (Cook, & Campbell, 1979). When the simple random Four or Four-Group Design is used as a Quasi-experimental design it involves the random assignment of subjects to each one of its 4 or 3 groups, the 2 groups of which are pre-tested, 2 not pre-tested. 2 of the pre-tested groups and 1 of the un pre-tested group receive either the experimental or the traditional treatment, then all of the 4 groups are post-tested. However, the simple random Four-Group Design can also be adaptable in quasi-experimental research without randomization of clusters or sample subjects' selection.

The Four-Group experiment design can be intended to observe the effect of QEM treatment versus the traditional control treatment conducted without QEM treatment. The Four-Group experiment design can also determine the prevailing magnitudes of QEM before the commencement of experimental procedures. The four-group experiment design is necessary because it exposes magnitudes of pre-test sensitization among variables before further data analyses are carried out. The simple random Four-Group Design provides sufficient control over the extraneous social-psychological threats to internal validity. The following Figure 1 describes the adaptable simple random Four-Group experimental Design recommendable for investigating the effects of QEM on Qur'anic lexicons insights, QSP concealments, and Naqli-Aqli integration magnitudes for a selected Ummah population:

	Selection	Pre-Test	Treatment	Post-Test
Simple Random	E	Y 1	X	Y 2
Simple Random	C 1	Y 1	--	Y 2
Simple Random	C 2	--	X	Y 2
Simple Random	C 3	--	--	Y 2

Figure 1: Simple Random Four-Group Experimental Design

The Figure 1 above describes the adaptable simple random Four-Group Design to investigate the insights underlying qur'anic stories and parables QSP methods.

However, the selected 4 Four groups can be subjected to the common natural standard error and sampling distribution of sample means magnitudes that can be reported for homogeneity reasons during the pre-test phase (E) = Experimental class. (C1, C2, & C3) = Control Clusters. (Y 1) = pre-tested. (X) = Experimental or Traditional Treatment. (Y 2) = post-tested. (--) = Not exposed to pre-test and/or treatment (Jack et al.,1996). The experimental group is instructed in the use of QSP methods strategies. Whereas the control group is instructed using the traditional QSP instructions.

It is important to remember that when the data is collected due to the conditions of the Four-Group Experimental Design, the research data would not be able to meet some conditions of the factorial design such as assigning the achievement of the 3 classes to all possible combinations of the independent QSP methods' variables in question; If the data is artificially distributed to all possible combinations of the independent variables such as different ability levels and gender sub-groups, they might not yield a meaningful conclusion. These restrictions might be inherent in the adaptable research design. Other restrictions might be based on the limits of the adaptable power of statistical analysis. If the factorial design is applied the adaptable power (say) (power =.80, at a=.05) can be inflated. Therefore, the analyses of the levels and sub-groups of the factorial design in the study with the Four-group experimental design might lose a plausible significance criterion of the findings.

Sampling Error

QEM researchers need to estimate the unbiased reliability of findings the extent of standard sampling error and the standard differences between sample means. The simplest way of determining the standard sampling error is to use the t-test for one sample formula. This procedure estimates the sampling error through the selected confidence criterion, sample size, and degrees of freedom. This is because the variability of sample mean from population parameters determines the reliability of inferences made to the population (Cohen Jacob, 1977; 1988; 1990; 1992).

This estimation can be useful in determining the extent of standard error of the differences between the sample means that would be expected to occur by chances alone if the null hypotheses are true that, the mean difference between population parameters and sample statistics = 0 Zero. Thus, the criterion for the standard error can be that the higher the variability of sample statistics from the population parameters the lower the reliability of the inferences made to that population and vice versa. It is therefore important for QEM researchers to estimate the standard error of sample means.

RESULT AND DISCUSSION

A- (Tadabbur) Insights about the (Pronoun بِهِمْ) in the Unit (بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا) in Lout Story A.S

Lout Subordinate Woman in (Al-Qur'an, 11:77).

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ.(11:77)

And when our messengers arrived to Lout, (سِيءَ بِهِمْ; they were misused- by someone else, i.e. they abused; i.e. our messengers), (وَضَاقَ بِهِمْ ذَرْعًا; and they were at a loss to teach them the proper toiling; i.e. their mission was misinterpreted, and it was sabotaged- by -men and women- whose toiling was based on ignorance; i.e. divergent from the divine lexicon), and he said; i.e. Lout A.S: "هَذَا يَوْمٌ; This is a time عَصِيبٌ; when cliques (i.e., factions) rule" (Al-Qur'an, 11:77).

Lout Subordinate Woman in (Al-Qur'an, 29:33).

وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ (29:33).

And when (after visiting Ibrahim) our emissaries came to Loot, (سِيءَ بِهِمْ; they were misused- by someone else, i.e. they were abused; i.e. our messengers), (وَضَاقَ بِهِمْ ذَرْعًا; and they were at a loss to teach them the proper toiling; i.e. their mission was misinterpreted, and it was sabotaged- by -men and women- whose toiling was based on ignorance; i.e. divergent from the divine lexicon); and they (the angels) said (to Lout): "Do not fear and do not feel sad. We shall save you along with your cohorts, except your subordinate woman (she shall not be saved): She has been among those stuck upon the decrepit (Al-Qur'an, 29:33).

B- (Tadabbur) Insights About the Terms: (الذُّكْرَانَ), (الرِّجَالَ), (النِّسَاءِ), (أَزْوَاجِكُمْ), (يَعْمَلُونَ) (هَؤُلَاءِ بَنَاتِي), (السَّيِّئَاتِ) in the Story of Rasul Lout A.S

Allah S.W Says in Al-Qur'an (Al-Qur'an, 26:160-166)

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ (26:165).

(أَتَأْتُونَ; Do you -male and female- grant to access) to (الذُّكْرَانَ; -corrupted- reminders, warnings, instructions...) from people around the world, (26:165).

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ، بَلْ أَنْتُمْ قَوْمٌ عَادُونَ (26:166).

(وَتَذَرُونَ; and -instead- you -male and female- leave (مَا خَلَقَ لَكُمْ; what your Lord created for you -male and female- (i.e. the divine provisions) obtainable from (أَزْوَاجِكُمْ; your counterparts-male and female, i.e. the Rasul Lot and his followers-. Nay, but you are a people who are against what is right (Al-Qur'an, 26:160-166).

Allah S.W Says in Al-Qur'an (11:78-79):

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ (11:78).

When his (قَوْمٌ) -men and women- whose toiling was based on ignorance; i.e. divergent from the divine lexicon through (الرِّجَالَ) -men and women proxies- came running -men and women- towards him; whilst they were still committing the (السَّيِّئَاتِ; corruption of divine lexicon). My (قَوْمٌ) -men and women-, he said: (هَؤُلَاءِ بَنَاتِي; here are my -divine- teachings regarding the protection of (النِّسَاءِ) rights, (هُنَّ أَطْهَرُ لَكُمْ; they (my -divine- teachings) are purer in cleansing for you-men and women-. (فَاتَّقُوا اللَّهَ; -men and women- be disciplined with Allah -while toiling on divine lexicon- (تُخْزُونِ فِي ضَيْفِي; and -men and women- do not corrupt in (the way of engaging) my guests; (divine massage). Is there not one (رَجُلٌ) -man or woman- amongst you of right mind (11:78).

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ (11:79).

They replied: You know we have no right for your -divine- teachings regarding the protection of (النِّسَاءِ) rights. You know very well what we want through (الرِّجَالَ) -men and women proxies (11:79).

Insightful Remarks About Rasul Lout Campaign in His *Qaum*

1. Rasul Louts fight was agadnts corruption of using (الرِّجَالَ) the powerful -men and women- in charge of authority as intermediaries and proxies achieve interests of exploit the (النِّسَاءِ) the delayed and forgotten ones; -men and women- whose potentials are pending.

2. Rasul Louts fight was againts using (الرِّجَالَ) the powerful -men and women- in charge of authority as intermediaries and proxies to achieve interests of social class systems and nepotisim.

3. Rasul Louts fight was againts using (الرِّجَالَ) the powerful -men and women- in charge of authority as intermediaries and proxies to achieve interests of blocking the (السَّبِيلَ; divine path) and legitimizing committing (الْمُنْكَرَ).

4. Rasul Louts fight was againts using (الرِّجَالَ) the powerful -men and women- in charge of authority as intermediaries and proxies to achieve interests of divine message corruption diverging from the divine lexicon.

5. Rasul Lout did not offer daughtors to do (imoralities) with the corrupt (قَوْم). He rather, said: "My (قَوْم) -men and women-, he said: (هَؤُلَاءِ بَنَاتِي; here are my -divine- teachings regarding the protection of (النِّسَاءِ) rights, (هُنَّ أَطْهَرُ لَكُمْ; they (my -divine- teachings) are purer in cleansing for you-men and women".

6. Although the humanity is aware that (homosexuality) is immoral and disgusting, the researchers have found no clear evidence that Al-Qur'an has ever addressed (homosexuality). No doubt about the fact that (homosexuality) is immoral and disgusting but QSP were not meant to address (homosexuality). The researchers have found that the "Rasul Lout" of Al-Qur'an is not that "**Loṭ**" of the corrupted Bible stories and Israealiyyaat. The "Rasul Lout" of Al-Qur'an never mention (homosexiuality). His was rather fghting againts the corruption of using (الرِّجَالَ) the powerful -men and women- in charge of authority as intermediaries and proxies achieve interests of exploit the (النِّسَاءِ) the delayed and forgotten ones; -men and women- whose potentials are pending.

7. The researchers have found that the "Rasul Lout" were punished due to their improper (عمل; toiling on the scripture), (Nepotism) and other types of corrupting the divine guidance, including access (الرِّجَالَ; the powerful -men and women- who are in charge of authority), (مِنْ دُونِ; using (النِّسَاءِ) as intermediaries and proxies (شَهْوَةً; in a state of interest to exploit; النِّسَاءِ; i.e. the delayed and forgotten ones; -men and women- whose potentials are pending). Such exposure raises significant questions about today's geopolitical, management, and administrative movements worldwide!

Allah S.W Says in Al-Qur'an, (7:80-81)

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ (7:80).

And Lout, who said to his (قَوْم): Do you commit such immoraliy in a way that no one has

preceded you in (الْعَالَمِينَ; realm of your proximity)? (7:80).

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ (7:81).

Do you-men and women- access (الرِّجَالَ; the powerful -men and women- in charge of authority),

(النِّسَاءِ; using (النِّسَاءِ) as intermediaries and proxies (شَهْوَةً; in a state of interest to exploit; (مِنْ دُونِ)

i.e. the delayed and forgotten ones; -men and women- whose potentials are pending) ! Nay, you -
men and women are (مُسْرِفُونَ; ulterior motives) (7:81).

Thus, researchers assert that although (homosexuality) is immoral and disgusting, there is no

clear evidence in Al-Qur'an showing that (homosexuality) existed during of (قَوْم) Lout era. There

is also no clear evidence in Al-Qur'an to show that (homosexuality) was also a cause of (قَوْم) Lout

punishment. The researchers rather found that the (قَوْم) "Rasul Lout" A.S. were punished due to

improper (عمل; toiling on the scripture), corrupting the divine guidance, (Nepotisim) that was

reflected in access (الرِّجَالَ; the powerful -men and women- in charge of authority), (مِنْ دُونِ; using

(النِّسَاءِ) -men and women- as intermediaries and proxies in a state of (شَهْوَةً; interest to exploit; the

(النِّسَاءِ; i.e. the delayed and forgotten ones -men and women- whose potentials are pending).

C- (Tadabbur) Insights about the Qur'anic Parable (58:11) Exposing the Transitional Mechanisms from (Prophethood) to (Messengership) in the History of Muhammad S.A.W.

The researchers have asserted that the parable (58:11) does not only expose the historical transitional process from the institution of (prophethood) to the institution of (messengership) during the earliest days of (البعثة) the history of Muhammad S.A.W, but it also reveals a unique QEM that the Qur'anic methodologies apply not just to Qur'anic semantics and lexicon but they also apply to Qur'anic verb forms, structures, and other linguistic aspects. The parable (58:11) further calls for the necessity of observing the difference between " الَّذِينَ آمَنُوا " and " المؤمنون " along with the expiration of prophethood in similar parables.

Allah S.W Says in Al-Qur'an, 58:11

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ **تَفَسَّحُوا** فِي الْمَجَالِسِ **فَافْسَحُوا** يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ **انْشُزُوا فَانْشُزُوا** يَرْفَعِ

اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (58:11).

O You who believed if you are instructed (by your Nabiy) to make room in the gatherings (تَفَسَّحُوا;

using a verb form that allows you to understand the criteria or reason) (فَافْسَحُوا; then make room

-even without understanding the criteria or reason): Allah will make room for you (among the

believers accepted by Allah). (قِيلَ انْشُزُوا فَانْشُزُوا; And if you are instructed -by your Nabiy- to (break

away then break away- even without understanding the criteria or reason): Allah will elevate by multiple degrees those who believed among you along with those who are allowed to learn the evidence-based knowledge. And Allah shall make you aware (بِمَا تَعْمَلُونَ; by your toiling on the scripture) (Al-Qur'an, 58:11).

1- The key insights in such verses are manifested in the following 4 four aspects:

  (i) Some Qur'anic ayahs and units of composition are insightful but not into semantic perspectives! But verb forms, structures, and other contexts of linguistic aspects.
  (ii) The Methodological Instructions and rules are often embedded in Ayat that seem irrelevant or repetitive! In the flow of other units of composition.
  (iii) The Qur'an preserves its integrity by providing its own divine linguistic examples and principles!
  (iv) The Qur'anic terminologies (are not meant for semantics only) are more accurate and insightful than the traditional Arabic wordlist.

2. The Ayah 58:11 cannot be understood without the following:

  (i) Understanding the difference between " المؤمنون " and " الَّذِينَ آمَنُوا "
  (ii) Understanding the Expiration of prophethood (including the transitory role of the Qur'an).
  (iii) Understanding that the Qur'anic methodologies apply not just to Qur'anic semantics and lexicon but also to Qur'anic verb forms, structures, and other linguistic aspects.
  (iv) Understanding that using the root analysis method to determine the meanings of the Qur'anic lexicon is -sometimes- not enough.

3. All concepts related to Halal and Haram are influenced by divine lexicon variables this is a drastic call for Ummah to carry out a grand review of whatever they think they knew about Al-Qur'an using the 7th-century Arabic wordlists. (Atchan, 2023).

D- (Tadabbur) Insights About the Divine Terms (خليفة; Khalifah) & (آدَمْ; adam)

1- (Khalifah; خليفة) does not necessarily indicate Adam! It rather indicates "alternating stewards of the scripture", which includes us right now (Al-Qur'an, 2:30-33).
2- The description of the concept of آدَمْ adam: "does not necessarily indicate the first human being "AL-Qur'an (2:30-33).

There is a lot of seemingly conflicting or missing information in the different stories about adam such as: Was he alone or with his "زوج"? Was Shayṭān with him (or them) in Jannah? Was he in Jannah of the afterlife before being lowered to "Earth"? Why did they have to cover themselves from the leaves of Jannah? Was he a prophet? Did he receive "Waḥy"? Why is adam not listed among the lists of prophets in several surah lists such as Al-An3ām, An-Anbiyaa, Maryam, etc? Why did the Qur'an not tell us about "Imraatahu" as it did about Nuḥ, Ibrāhīm, Lout, Zakariya, etc., even if it did not tell us about other prophets "Imraatahu" such as Muusas, Hārūns, etc? Why is there no Qur'anic direct link between adam and the creation of human beings?

The researchers have asserted that we have got no evidence-based knowledge about the assumption that Al-Qur'an told us about adam being the first human being! Knowing that (Khalifah; خليفة) does not necessarily indicate adam! It indicates "alternating stewards of the scripture", which includes us right now! The angels did not ask (in 2:30)… The (البعوضة) group from

Bani Israel made a declaration (in the style of a question) as a challenge to Allah, and therefore, they were not talking about adam!

Allah S.W Says in Al-Qur'an (2:30)

"وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ" (Al-Qur'an, 2:30).

And when your Lord said to the angels (i.e., in the prior scriptures): I always establish (خَلِيفَةً; a successor superintendent) in (الْأَرْضِ; the scripture), (قَالُوا; they said in reply (i.e., the deniers of the prior scriptures-NOT angles-); they are the (بَعُوضَةً; people -of Bani Israel- mentioned in the preceded verse (Al-Qur'an, 2:27), who sow divisions by biting and injecting misleading information) reported saying: (أَتَجْعَلُ فِيهَا; "you are allowing (فِيهَا; in it, i.e. in the scripture) people who will corrupt in it and who will cause bloodsheds, while (نُسَبِّحُ بِحَمْدِكَ; we perform following your ways) and praises, and while we perform flawlessly, as you command us" Allah S.W. said: " (إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ) indeed, I expose the evidence of knowledge that you do not know. (i.e. there shall be new knowledge that comes from Allah S.W. to خَلِيفَةً at the right time (Al-Qur'an, 2:30).

"وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ" (Al-Qur'an, 2:31).

And (later Allah) taught (آدَمَ; adam i.e. the Rasul Muhammad S.A.W, in this case, and his Ummah by extension) (الْأَسْمَاءَ; the labels) all of them (i.e. both the divine lexicon as well as the بَعُوضَةً concocted lexicon) and then He (Allah) (عَرَضَهُمْ; subjected them -i.e. the بَعُوضَةً groups as we well as the successor in الْأَرْضِ; the scripture) (عَلَى الْمَلَائِكَةِ; to be judged following the standards (of Millat Ibrahim) provided through the angels -i.e. Al-Qur'an terminologies, (فَقَالَ; and thus he i.e. the Rasul Muhammad S.A.W, in this case, said to them - the بَعُوضَةً in Al-Qur'an- (أَنْبِئُونِي; tell me - based on your past human knowledge- (بِالْأَسْمَاءَ; the labels' decodes) entrusted by these angels who brought Al-Qur'an and the divine lexicon- if you are truthful (Al-Qur'an, 2:31).

F- (Tadabbur) Insights about Dhul Qarnayns Story

1.   The Story of the Dhul Qarnayn is another evidence of the preservation of Sirah in the Al-Qur'an. It metaphorically provides a detailed summary of our beloved Prophet SAW's mission from the beginning of his messenger ship when he was 40 old until his (wafat) at 63 years old.

2.   It should be remembered that at the age of 62 right after the Muslim (Bad Blood) incidents with the Jews of Madinah, our beloved Prophet S.A.W. traveled for 50 Fifty Days for campaign تبوك- with the الجيش العسرى in response to the Arab tribes in northern Arabia called الغساند who invited the Muslims for (الدعوة; Dakawah) as well as to protect them from Ya'juj and Majuj

excessive scripture corruption insights. Our beloved Prophet S.A.W. personally met the Jewish leaders in Northern Arabic and provided them with their relevant essence of divine guidance. He stayed twenty days in Tabuk for the campaign, and the rest days were spent for his army way back and forth.

3.   Dhul Qarnain was a reflection of our beloved Prophet SAWs Sirah in making which proves that our beloved Prophet SAW and his message were referred to as (Shams).

4.   The Qur'an mentions three of his journeys. On his last journey, he reaches a place between two mountains where he met a tribe of people. They asked him to build a wall between them and the people of (يَأْجُوجَ وَمَأْجُوجَ; "Yaj'uj and Ma'juj") who were causing corruption in (الْأَرْضِ; the scripture). Dhul Qarnain agreed to do so. Dhul Qarnayn was not proud of his achievements the Qur'an mentions that after he built that great wall. "He said: (قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا) " This is mercy from my Lord. But when the promise of my Lord comes to pass, He will make it level (with the ground), and the promise of my Lord is ever true (Qur'an 18:98).

1.   The Hadith of our beloved Prophet S.A.W. taught us that "Whoever reads Surah al-Kahf on Friday, Allah will bestow upon him light between those two Fridays." (Narrated by al-Bayhaqi; classed as Saheeh by Shaykh al-Albaani in Saheeh al-Jaami). Such Hadith conforms to the necessity of referring to our beloved Muhammad's stories that are preserved in the QPS the way we do for the rest of previous prophets and messengers.

CONCLUSIONS

1. This research analyzes the concealed insights underlying the Qur'anic stories and parables QSP in the quest for extracting Al-Qur'an engagement methods QEM from Al-Qur'an itself for the contemporary Ummah.

2. The researchers propose the adaptation of the ADDIE design to investigate the practicability of QEM for the contemporary Ummah including the analysis of the factors influencing the Ummah needs for QSP methods; structuring the QEM curricula for different Ummah educational levels; structuring the respective Ummah QEM syllabi; implementing the QEM with respective Ummah communities; empirically evaluate the usability of QEM curricula in question with the selected Ummah communities; and disseminating recommendations for future QEM activities and the possible instructional procedures applicable with QEM methods for the respective Ummah populations.

3. In the researchers' opinion, the QSP concealments are effective divine content applicable with QEM for the Ummah.

4. It is natural to have some parts of the Qur'an that we do not yet understand, it does not mean that we will never understand them.

Allah S.W Says in Al-Qur'an (5:101)

"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبْدَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ" (٥:١٠١)

"O you who Believed, do not ask about things that if they are exposed to you, (تَسُؤْكُمْ; would damage your understanding); but if you ask about them (يُنَزَّلُ الْقُرْآنُ; when the Qur'an is being accessible), (and) they are exposed to you, (عَفَا اللَّهُ عَنْهَا; then, Allah pardoned it; (they are no longer harmful to your understanding) Allah is the best provider of Forgiveness, mercy". (5:101).

5. The QEM emphasize the cross over the Al-Qur'an superficial layer.
Allah S.W Says in Al-Qur'an (18:7-8)

"إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا (Al-Qur'an, 18:7). وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا" (-Al Qur'an, 18:8

We have rendered (مَا عَلَى الْأَرْضِ; what is atop the scripture text- of Al-Qur'an) (زِينَةً لَهَا; an adornment against it) (لِنَبْلُوَهُمْ; to expose them); (أَيُّهُمْ أَحْسَنُ; who among them seeks the -concealed- insights) (عَمَلًا; in their toiling- on the scripture) (Al-Qur'an, 18:7). And indeed (there will come a time when) (لَجَاعِلُونَ; we will render) (مَا عَلَيْهَا; what is atop of it; i.e. the adornment against it) i.e. the superficial understanding of the scripture text) (صَعِيدًا جُرُزًا; barren like unfertile powdery sand) (Al-Qur'an, 18:7-8).

The two Al-Qur'an verses above (18:7-8) represent the core of divine methodological procedures adopted in this module; The two verses above (18:7-8) stand for a drastic declaration that along with (Tadabbur Al-Qur'an) methods and divine linguistic codes application, there should be a great deal of cross over the Al-Qur'an superficial layer to ascend to the abstract divine insights, universal morals and norms deposited in the QSP for the maintenance of humanity's values.

6. The concealed insights underlying Al-Qur'an methods for the Naqli-Aqli integration purposes are scientific-oriented research variables; they are extensions of intellectual progress rooted in advanced Islamic educational cognition and higher-order thinking skills HOTS. Thus, this research is not an automatic affirmation of traditional QSP translations nor QSP eschatological proceedings borrowed from the corrupted versions of the Torah; the research restraints from borrowing stories from the corrupted versions of the earlier scriptures and baseless opinions that mislead the Muslim scholars away from engaging the Al-Qur'an in the way that Allah S.W instructed us to do.

7. The concealed insights underlying QSP methods are systematically applicable with the methodology of (تدبرالقرآن; Tadabbur Al-Qur'an) to seek the truth about the QSP methods' application for Ummah. Thus, the educational philosophy of "Tabula Rasa", which is also known as the "Blank Slate" by Locke (1689- 1996) reminds the current researchers about the necessity of emptying the cups (Minds) and dropping all fables and (الإسرائيليات; Israiiliyyaats) before receiving a fresh Divine refill of QSP provisions directly from Al-Qur'an and authentic narrations of Purified Al-Sunnah Al-Shareefah of our beloved Rasul Muhammad S.A.W. Holding in minds that the QSP methods in question for Ummah are based on divine reflection that governs the nature of the selected QSP methods application and moderation to the circumstances of pleasure and pain along with (Fitrah) of divine courage to continue living (physically and spiritually), justice and doing what's right, and wisdom and proper understanding of the scripture.

8. This research aims to analyze the concealed insights underlying the qur'anic stories and parables QSP methods in the quest for Naqli-Aqli integration for contemporary Ummah because the Ummah today is at risk of divine insight's levels decline that influence Ummahs' academic performances, social-Economic innovations, political mindsets, attitudes towards individual, family, institutional out-looks, national transformation, and divine coordination. Thus, the major goal of these remarks is to investigate the insights underlying the QSP in the quest of Naqli-Aqli integration for contemporary Ummah.

RECOMMENDATIONS

1. The researchers recommend that the Ummah conduct various scientific research encompassing factors influencing QEM application for the Ummah. It is also recommended to carry out various scientific research on QSP methods to understand both variables influencing QEM curricula and instructional strategies for different elements of QEM contexts, QSP methods, environments, times, and geographical settings that expose the true QSP messages from Al-Qur'an itself for which the authentic Hadith should be only secondary and corroborative references.

2. QSP Methods' Errors and ther Solutions

A. The error of accepting the (ziīnah) or the adornments (لَأُزَيِّنَنَّ لَهم)
(i). Solution: Avoid ineffective explanations and seek relevance in every interpretation
(ii). Solution: Learn to apply the divine lexicon

B. The error of falling prey to groupthink (أجمعين)
(i). Solution: Privacy & Practicing Silence
(ii). Solution: Taking to a direct relationship with Allah (الإخلاص)

C. The error of choosing the way of indirect guidance (forefathers, leaders, teachers, relying on poets use of Arabic, relying on corrupted older scriptures) (غواية)
(i). Solution: Rejecting opinions that are not derived using a solid methodology

"...وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا" (١٨:٢٨).

"...And be patient with those who call to their Lord in the morning and evening, desiring His Face. And do not turn your eyes away from them desiring the good things of this life, nor obey he whose heart We have made neglectful of Our remembrance; so that he follows his lust, and his affair has become excessive". (18:28)

(ii). Solution: Exclusive authoritativeness to the Qur'an.
"...إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ" (١٥:٤٢).
"...over My worshipers you have no authority, except the perverse that follow you".(١٥:٤٢)

D. The error of neglecting verification.
"...قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ " (٧:١٦).

"...he answered: 'Because You have caused me to go astray, I will waylay them as they walk on Your Straight Path" (٧:١٦).

(i). Solution: تقوى Discipline
(ii). Solution: Patience صبر، لا تعجل

F. The error of belying the Qur'ān (تكذيب) (استهزاء)
(i). Solution: Respecting the Principles of Certainty

G. The error of Distractions from, and neglect of, the Qur'ān (إعراض)
(i). Solution: تفكّر, تدَبُّر

H. The error of conceit or attachment to what we think we know (استكبار)
(i). Solution: Asking questions to expose away at conceit and false confidence

"...لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِلسَّائِلِينَ..." (١٢:٧).

Indeed, in Joseph and his brothers there were signs for those who inquire (١٢:٧).
(Hany Atchan, 2023).

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