

Al-Burhan issue of August 2024 covers a wide range of topics based on the Qur'an and Sunnah. It ranges from 'social proof in Qur'an and Sunnah', 'e-commerce and sunnah', 'criticism of hadith text in Indonesia', '*Maqasidul Qur'an* and Rashid Rida', 'Qur'anic manuscripts in Qatar', 'Abu Hanifah and the Sunnah of the Prophet', 'crisis of poverty in Afghanistan and Qur'anic solution', 'corporal punishments based on Qur'an and Sunnah' and 'peaceful coexistence and the verses of abrogation in the Qur'an'. Hence, the issue will cover different issues from various angles but derived from the Qur'an and Sunnah, the primary sources of Islam.

The first article is on 'misguiding effects of social proof on human psyche: a Qur'anic perspective'. It stresses on social proof, its negative impact on society, and how al-Qur'an deals with it. The principle of social proof states that people tend to perceive what is correct and appropriate by discovering what others think is correct. In today's world of social media and online reviews, social proof has gained new relevance as this platform easily allows ideas and opinions to be shared and spread widely. Human tendency is to follow other people in society blindly. Allah SWT has granted all humans a fresh mind, *fitrah*, and nature to observe, identify, evaluate, accept virtues, and reject vices. But the reality is the opposite. Follow society and friends. The Prophets were rejected by their own communities due to this. The messages are spread today via digital platforms without a second thought and evaluation, which is totally against the Qur'an and Sunnah. The preachers preach mostly based on false or at least weak narrations claiming that Allah's Prophet has said it. What if the Prophet did not say it. Is it not lying in the name of the Prophet, which will confirm abode in the Hellfire!?!? Hence, humanity should see, observe, identify, evaluate and follow only when it is truly authentic. Otherwise, stay away from such reports.

The second article is on 'integrating the sunnah practice into the operation of e-commerce'. Due to COVID-19, business activities suffered a significant setback, but recourse to e-commerce opened several business opportunities that people had never imagined. Because Islam sanctions buying and selling, e-commerce is lawful. Making e-commerce conform to Islamic principles requires integrating Sunnah practice into its operations. The Prophet (PBUH) sanctioned business dealings and specified terms and conditions. The research examines the principles of business transactions as practised by the Prophet PBUH to improve the operation of e-commerce. The study asserts that e-commerce gains huge patronage because it makes business transactions easy and pleasurable. It saved nations' economies during the pandemic era. It may face fraudulent practices by some corrupt traders, which is forbidden in Islam. E-commerce can be improved if the Sunnah practice is incorporated into its operation.

The third article is on 'Matn Criticism in Indonesia: reanalysing Ali Mustafa Yaqub's Contributions to Hadith Studies'. It deals with *Naqd Matn al-Hadith* [criticism of hadith text] based on the writings of Ali Mustafa Yaqub. In response to the contemporary trend of ignoring

or even avoiding ḥadīth criticism, Yaqub, an Indonesian ḥadīth expert, paid great attention to this issue to ensure that ḥadīth is used as proof (*hujjah*) of Islamic teachings. The article explores that Yaqub has provided significant theoretical foundations and practical insights into understanding ḥadīth. His notable contributions to advancing ḥadīth studies while upholding classical *turāth* as a cornerstone in Islamic scholarship amidst the challenges of globalisation establish him as a distinguished and influential figure in the field of ḥadīth studies in Indonesia. His work enriches the academic discourse and ensures the continued relevance of traditional ḥadīth scholarship in contemporary contexts.

The first Arabic article is on *تفاعلات رشيد رضا المنهجية مع مقاصد القرآن: دراسة تحليلية*, or 'Rashid Rida's Approach in Interacting with the Objectives of the Holy Qur'an'. It stresses on the approach of Rashid Rida, a prominent scholar of the 14th century in Egypt, in dealing with the Maqasid al-Qur'an or the objectives of the Qur'an al-Karim. Rida emphasised that studying and engaging with the objectives of the Quran contributes to the development and education of individuals, elevating their status, integrating their faith, purifying themselves, and enhancing their intellectual, cognitive, and logical abilities. The research demonstrates Rida's methodological approach in interacting with the Quranic objectives and how it contributes to removing traditional, hereditary, and harmful habits from people's minds while striving to instil positive values in their place, thus guiding individuals towards development and achieving human brotherhood. Rashid Rida demonstrated through his engagement with the Quranic objectives that there is a contradiction between the objectives of the Quran and the narratives found in tafsir literature, as he believes that these narratives distract the reader and obscure the genuine objectives of the Quran.

The second Arabic article is on *عناية دولة قطر بالمطبوعات القرآنية وسبل تقويمها* or 'Contribution and care of the state of Qatar for Qur'anic publications and the means of evaluating them'. It deals with the contribution of the state of Qatar in publishing the Qur'anic manuscripts and the methods of evaluating them. Islamic manuscripts have been preserved right from the beginning of the letters of the Prophet to the kings, princesses, rulers, governors and ambassadors. The research introduces the contributions of the State of Qatar and explains its dedication to Qur'anic publications for over half a century. It stresses that all publications were distinguished by free publishing. Recent publications of the Ministry of Endowments and Islamic Affairs stood out for their excellent edition, high-quality printing, and reader-centric printing.

The third Arabic article is on *موقف الإمام أبي حنيفة من حديث رسول الله وحجّيته*, or 'Imam Abu Hanifah on the Hadith of the Prophet and its authority'. It analyses the stand of Imam Abu Hanifah on the Sunnah of the Prophet and its authority. There were accusations against Abu Hanifah that he did not know much of the hadith of the Prophet, which led him to rely on the 'Ra'i' and 'Qiyas' [independent reasoning]. These accusations are baseless. His *ahadith* were compiled in a hadith volume covering about 800 pages. Imam Abu Hanifah was stringent in accepting *ahadith*. Before accepting any hadith, he analysed its sanad [chain] and matn [text] together. His strict methodology restrained him from accepting all reported ahadith of the Prophet. This might be the reason for making the pro-hadith scholars and '*salafiyyin*' go against him.

The fourth Arabic article is on مشكلة الفقر في المجتمع الأفغاني: دراسة شرعية, or 'the problem of poverty in Afghan society: a shari'ah-based study'. This research aims to study the religious and ideological aspects of the poverty problem in Afghan society by identifying the factors related to religious beliefs and causing poverty and deprivation. The research stresses that there is a close relationship between intellectual and spiritual security and economic security. The poverty problem in Afghan society has religious aspects that must be considered when making a policy to treat it, and religious deviations and turning away from the path (*manhaj*) of Allah cause poverty. As well as the poverty problem has contributed to the spread of corrupt beliefs and intellectual deviations, which negatively affect the stability of Afghan society. Moreover, the influence of secularism and its spread in the recent two decades has led to the neglect of Islamic solutions and approaches to address the poverty problem in Afghanistan.

The fifth Arabic article is on التعزيرات البدنية في التشريع الإسلامي: دراسة مقارنة, or 'Corporal punishments in Islamic shari'ah: a comparative study'. The study elucidates Islam's broad perspective on corporal punishments, which are not specified by Shari'ah but are determined by judicial discretion. The objective is to highlight these discretionary measures, emphasise their role in deterring immoral behaviour, and underscore the importance of studying them. The study reveals that *Ta'zir* encompasses a range of punishments, including execution, flogging, imprisonment, or banishment, depending on the judge's assessment of the crime's severity. For example, severe and repeated crimes may warrant execution, while flogging serves as a deterrent without a fixed limit. Imprisonment, whose duration is not predefined, aligns with Shari'ah's broader objectives. Banishment, encompassing both deportation and alienation, applies to imprisonment and exile. In modern contexts, women are not subjected to exile due to increased temptations. Instead, imprisonment within their country is preferred.

The sixth Arabic article is on التعايش السلمي مع غير المسلمين: دراسة تحليلية لآيات النسخ في القرآن الكريم, or 'Peaceful coexistence with non-Muslims: an analytical study of the verses of abrogation in the holy Qur'an'. The research explains some Quranic verses related to peaceful coexistence with non-Muslims, about which interpreters have different opinions regarding the abrogation or non-abrogation of these verses. The study stresses that peaceful coexistence is a religious obligation on individual, social, and international levels. Islam encourages Muslims to promote a culture of peace and peaceful coexistence with non-Muslims. Most of the verses related to coexistence are not abrogated. Though some traditional interpreters claimed they were abrogated, the reality is the opposite. Their rulings are fixed and applicable in every era and place.

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