

Editorial

I am happy to share with the readers that *al-Burhān Journal of Qurʾān and Sunnah Studies* has made it to its fifth year, and this year it is being managed by a new line up of members of both the editorial and advisory boards. As the new Editor-in-Chief, I am committed to bring this journal forward and improve that which are necessary with the sole purpose of making al-Burhān one of the leading platforms of academic exchanges with regards to knowledge on Islamic revelation that will leave a positive impact on the progress of society and the betterment of humanity. The journal will pursue the previous format of having three articles in English, three articles in Arabic, and one article in any languages of the Muslim societies. As far as the current issue is concerned, the seven articles consist of papers submitted to the journal of which two of them are themed papers from the Inaugural Jamalullail Chair for Prophetic Sunnah International Conference. The main theme of the conference was “Engagement with Obscure Quranic Verses and Ḥadīth Texts.” It is befitting as well to have one of the articles discussing the categories of disease according to the Qurʾān whilst the world is currently struggling with the Covid-19 pandemic and most countries are imposing lockdowns or have movement controls in place. al-Burhān international editorial members have been working online to manage the publication of the current issue.

The first article of this issue discusses three lessons in decoration from *sūrah* al-Zukhruf which means gold adornments. The lessons recognise and deal with decoration as an intrinsic human pursuit, a means of deception, and a means for enhancing and promoting the truth. Based on content analysis, the article concludes that the lessons derived from *sūrah* al-Zukhruf represent the gist of the Islamic *tawḥīdīc* worldview that should be internalised while pursuing the act of decoration.

The second article, which is a case study on a *ḥadīth*, provides a response to contemporary critics with regards to the judgement of the Prophet’s companion Saʿd ibn Muʿādh following the Battle of Aḥzāb. The judgement has been viewed as a challenge to the ideals of mercy and compassion in Islam by some modern researchers. By adopting traditional *isnād* and *matn* criticism, the authors attempt to defend the authenticity of the judgement reported in several canonical works of *sīrah* and *ḥadīth*.

Addressing the position of effeminates in Islam, the third article analyses sixteen *ḥadīths* that contain elements related to effeminacy and by extension, homosexuality. The article argues that transvestic acts are forbidden in Islam and the *ḥadīths* discussed were understood by classical scholars in line with this stance. Nevertheless, the authors also maintain that effeminates are not to be subjected to any sorts of discrimination unless they transgress the boundaries set by religious principles.

The Arabic papers begin with the fourth article that studies categories of disease according to the Qur'ān. Generally, there are three types of illness addressed in the Qur'ān: physical illness, mental illness, and spiritual illness. The article traces the use of the word *maraḍā* which means illness and its derivatives in the Qur'ān, as well as its synonyms. It aims to provide a clear understanding on this subject which is necessary for the good conduct of healthcare and treatment.

In its attempt to provide a better understanding of Islamic economic thought, the fifth article portrays the story Prophet Yūsuf in the Qur'ān as a rich source in deriving the characteristics of a God-conscious economist. The approach of the Prophet in tackling the problems due to drought during his tenure as a governor in Egypt was highlighted by the authors and appropriated for practical implementation in the modern time.

The sixth article addresses an old debate which is the marriage between a Muslim man and a woman from the People of the Book, however, with a new approach of tracing the debate in *tafsīr* works that belong to the genre of sociological exegesis. The selection of sociological exegeses is due to its concern with the problem of contemporary society, which is interesting to study, considering its treatment of inter-religious relationships.

The last article in this issue is an article in Malay developed from a proceeding manuscript presented at the conference previously mentioned. The article identifies the methodology of al-Imām Aḥmad ibn al-Ḥusayn al-Bayḥaqī (d. 458AH/1066CE) in dealing with *ḥadīths* that contain elements of anthropomorphic attributes of God. Considering the *ḥadīths*, which address this issue, which was also known as *khbarī* attributes, as *mushkil* or problematic, the author explores al-Bayḥaqī's statements, particularly in his work *al-Asmā' wa'l-Ṣifāt*, that inform his adoption of *ta'wīl* and *tafwīd*. The article aims at providing a better understanding on the issue that has been long debated in the field of Islamic theology.

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Editor-in-Chief

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