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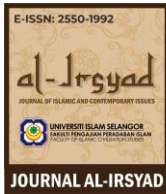
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Suara Sarjana Muslim: Menelusuri Cabaran Kontemporari dalam Pemikiran Islam

Abur Hamdi Usman  

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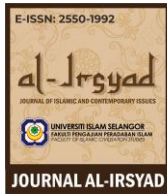
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Voices of Muslim Scholars: Navigating Contemporary Challenges in Islamic Thought

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The intellectual landscape of contemporary Islamic thought is characterized by a dynamic interplay of religious authority, socio-political discourse, and the ongoing challenges faced by Muslim communities globally. Amidst this complexity, the voices of Muslim scholars serve as pivotal instruments in navigating these challenges, striving to reconcile traditional Islamic principles with the realities of modern life. This introduction seeks to explore the thematic dimensions of Muslim scholarship as it responds to pressing contemporary issues such as economic challenges, gender dynamics, political transformations, and the effects of global crises such as the COVID-19 pandemic.

In the arena of economic thought, scholars from both historical and contemporary perspectives work to address pressing socioeconomic challenges faced by Muslim societies. The *ijtihad* process, as discussed in the analysis of Islamic economic thought, exemplifies how traditional texts evolve to respond to contemporary economic dilemmas through rigorous scholarly interpretation (Samsuddin et al., 2020). This intellectual pursuit not only serves a pragmatic function but also reaffirms the relevance of Islamic teachings in socio-economic contexts. Furthermore, the intersectionality of gender, as examined by various scholars, reveals an imperative for nuanced understandings of women's roles within Islamic frameworks. Research into Muslim women's experiences, particularly the feminist perspectives presented in travel writings and literature, underscores their agency and resilience in contexts where their voices are often marginalized (Langha & Shah, 2025). This aligns with contemporary debates surrounding the representation of Muslim women, particularly when discussing issues of empowerment and social reform (Fakiha et al., 2023).

Political dynamics, notably in the context of the Arab uprisings, illustrate the vital role of Muslim scholars in influencing public discourse and sociopolitical actions. The divergent *fatwās* regarding civic participation during these uprisings, as evidenced by the variances in scholarly opinions, highlight the spectrum of thought within Islamic political discourse, thereby shaping the narrative of resistance and reform within Muslim societies (Gady, 2024). This emphasizes the need for scholars to continually adapt their teachings and philosophies to align with evolving political landscapes and the aspirations of their communities.

The recent global challenges, such as the Covid-19 pandemic, have further exacerbated existing dilemmas and revealed the necessity for innovative religious responses. The engagement of Muslim leaders in addressing health concerns and promoting communal welfare illustrates how religious authorities can mobilize their influence to foster resilience among their followers (Lee et al., 2021). This multifaceted engagement not only preserves the sanctity of religious practices but also reaffirms the critical role of scholarship in public health discussions within Islamic frameworks (Svensson, 2021). Hence, the voices of Muslim scholars offer a rich tapestry of interpretive strategies and responses to the contemporary challenges facing the Muslim community. By synthesizing traditional sources with modern exigencies, these scholars play an essential role in guiding their communities through the complexities of contemporary life, thus contributing to a more nuanced and proactive Islamic thought in the 21st century.

The latest publication of *al-Irsyad: Journal of Islamic and Contemporary Issues (IJICI)*, Volume 10, Issue 1 (June 2025), presents a diverse collection of six scholarly articles contributed by researchers from five different countries; Malaysia, Indonesia, Thailand, Uzbekistan, and Egypt. These works offer critical insights into key areas such as secularisation, education, Islamic ethics, economics, and socio-religious affairs, reflecting the depth and complexity of contemporary challenges in Islamic thought. Collectively, they provide a comprehensive examination of how perspectives from Muslim scholars can be applied to address the multifaceted issues shaping today's global landscape.

The study conducted by Yazid et al., titled *Secularisation in Muslim Majority Societies: An Overview of the Main Determinants*, presents a divergent trajectory of secularisation in Muslim-majority societies, challenging the prevailing Eurocentric framework. The Eurocentric perspective posits that modernization inherently leads to religious decline, as evidenced by the historical development of Western societies. The processes of reformation and revolution in the West were largely antithetical to religious authority, resulting in the diminished role of religion in public life. In contrast, within Muslim-majority societies, religiosity persists despite advancements in urbanization, economic development, education, democracy, and scientific and technological progress. This persistence is attributed to the economic structure of many Muslim-majority rentier states, which enables individuals to maintain religious devotion without the economic pressures that might otherwise compel secularization.

Yazid et al., invites a critical approach, especially given the complexities inherent within the various factors leading to secularization in these societies. The relationship between Islam, secularism, and the socio-political fabric of predominantly Muslim countries is multifaceted and influenced by various historical, cultural, and political determinants. A defining characteristic of secularization in Muslim-majority societies involves the interplay between traditional Islamic tenets and modern secular ideologies. [Djamil et al. \(2024\)](#), emphasize the historical dynamics of secularism within the Islamic context and how diverse interpretative approaches to the Quran offer critical insights into Muslim societies navigating secular challenges. This underscores the importance of historical interpretations within the evolving discourse surrounding Islam and secularization. Similarly, [Öztüğ and Adısonmez \(2024\)](#) highlight the necessity of examining models of secularism as they relate to political contexts in Turkey, suggesting that a specific model of authoritarian secularism has shaped a unique relationship between state and religion. These discussions indicate that the nature of secularism within Muslim societies cannot be generalized, as the socio-political context plays a significant role in shaping secular paradigms.

Another prominent factor influencing secularization in these societies is the rise of global influences and local responses to them. For example, [Rios and Aveyard \(2019\)](#) reflect on how Muslims in Western societies, particularly the youth, reconcile their faith with emerging scientific sentiments. This suggests a trend where secularism becomes associated with modernization and global citizenship. This association can foster a rejection of traditional beliefs among those who view secularism as integral to progress. Furthermore, the transformation of education policies in responses to national and global pressures, as noted in the case of Bangladeshi English language education, exemplifies secularization as a mechanism of ideological adaptation ([Hamid & Ali, 2023](#)). This responsiveness indicates that secularization may often be driven by pragmatic necessities rather than purely ideological stances. The concept of secularism in societies like Turkey reflects a unique trajectory shaped by its political history. As Yavuz and Öztürk detail, the understanding of secularism in Turkey has been significantly impacted by political transformations under the Justice and Development Party (AKP), which has navigated a complex relationship between Islamism and secular governance ([Yavuz & Öztürk, 2019](#)). This evolution exemplifies how national identity and governance shape interpretations of secularism, providing a critical lens through which the relationship between Islam and secularism can be analyzed.

The economic dimensions of secularization also play a crucial role. [Korkut and Sarfati \(2020\)](#) discuss how neoliberal policies in Turkey intertwine with religious governance, illustrating the ways in which economic frameworks can influence the secularization processes within a predominantly Muslim populace. They highlight that state-sponsored religious institutions often pressure religious communities to conform to state-sanctioned economic agendas, complicating the secularization narrative further. Hence, the determinants of secularization in Muslim-majority societies are not only grounded in religious tenets but also shaped by political regimes, socio-economic pressures, and historical contexts. A critical examination of these variables leads to a better understanding of how secularization manifests uniquely across different contexts. Continuous scholarly dialogue, as represented by various researchers mentioned, is essential for unpacking the nuanced relations between Islam and secularism.

The second paper by Jamil and Mukhammadiev, titled *Shaping a Progressive Islamic Education in Uzbekistan: Balancing Tradition and Modernization, and the Influence of Mahmudkhoja Behbudi*, makes a significant contribution to the discourse on Islamic education. Through a comprehensive literature-based analysis, the paper examines the evolution, challenges, and future prospects of Islamic religious education in Uzbekistan, particularly in the post-

Soviet era. By synthesizing insights from 20 academic studies, it provides an interdisciplinary perspective on how Uzbekistan has navigated the delicate balance between preserving Islamic tradition and embracing modern educational reforms. Key themes explored in the study include secular-religious integration, policy frameworks, pedagogical innovations, and the historical influence of figures such as Mahmudkhoja Behbudi. Additionally, the paper situates Uzbekistan's approach within broader global trends, offering valuable insights for other Muslim-majority countries undergoing educational transformation. Ultimately, this research enhances the understanding of how Islamic education can serve as a catalyst for cultural resilience, national development, and religious moderation in contemporary societies.

The paper of Jamil and Mukhammadiev encapsulates significant themes in the discourse surrounding Islamic education in Uzbekistan and reflects the broader tensions between traditionalism and modernization. The discussion is particularly relevant in the context of historical movements such as the Jadid Movement, which aimed to reconcile Islamic teachings with contemporary educational reforms. These complexities are emphasized by works that explore the historical and modern dynamics of Islamic thought in Central Asia, particularly highlighting Behbudi's influential role as an educational reformer. Understanding the implications of Behbudi's influence requires recognizing the historical backdrop of the Jadid Movement and its aspirations to modernize Islamic education while maintaining its core values. The Jadids promoted reforms that addressed the stagnation within educational systems and sought to produce educated and socially conscious citizens who could navigate the evolving socio-political landscape of the early 20th century (Abbasi, 2023). This reformist zeal is juxtaposed against the persistent challenges in balancing cultural heritage with modernization efforts in Uzbekistan's current educational framework.

Furthermore, the education landscape in Uzbekistan has been increasingly shaped by contemporary global influences and Islamic finance, which are vehicles for fostering economic development and cultural exchange. The development of an Islamic capital market indicates a burgeoning interest in merging traditional Islamic principles with modern financial practices (Asadov et al., 2023). Thus, there is a critical need for educational paradigms that not only impart religious knowledge but also equip students with practical skills pertinent to today's economic realities. Incorporating Behbudi's pedagogical approaches within progressive Islamic education allows for the creation of curricula that reflect both Islamic values and modern educational standards. By prioritizing notions such as critical thinking and ethical reasoning, educators can bridge the gaps between traditional educational content and the demands of contemporary society (Febriyani et al., 2024). This balanced approach responds to the ongoing challenge of reconciling inherited Islamic teachings with the imperatives of modernization, a theme deeply rooted in Behbudi's educational philosophy.

Moreover, the influence of Behbudi can be articulated through the lens of emerging trends and movements within the Islamic educational sector, further testifying to the historical continuity of reformist ideas that advocate for an inclusive and adaptive educational model (Zhussipbek et al., 2020; Thommandru et al., 2024). Research indicates that Islamic educational frameworks that respect heritage while embracing innovative teaching methodologies could significantly influence the socio-cultural development within Uzbekistan and broader Central Asia. Therefore, the title provokes an essential dialogue about fostering a progressive Islamic education that honors tradition while embracing modernization. By examining Behbudi's educational legacy, it becomes apparent that navigating the intricate balance of these elements is crucial for successfully shaping the future of Islamic education in Uzbekistan.

The third study by Usman et al., titled *Hadiths Analysis on Chapter Wa Waṣṣaynā Al-Insāna Bi Wālidayhi Ḥusnā in Al-Adab Al-Mufrad by Abū 'Abd Allāh Muḥammad Ibn Ismā'īl al-Bukhārī (810-870 CE)*, offers a significant contribution to the discourse on Islamic ethics, particularly in the realm of filial piety and moral responsibilities toward parents. Through a meticulous examination and categorization of hadiths centered on respect, care, and kindness toward parents, this work enriches the academic discussion on interpersonal ethics within Islam. The study provides valuable insights into prophetic traditions that emphasize both the duties and spiritual rewards associated with honoring one's parents. Additionally, it serves as an essential resource for scholars and general readers alike, facilitating a deeper understanding of the intersection between ethical conduct and religious practice. Imām al-Bukhārī's rigorous methodology in compiling and commenting on hadiths establishes a scholarly framework that continues to shape the study of Islamic heritage and values across generations.

Usman et al. paper presents a significant focus on the intersection of ethical discourse outlined in the hadith tradition as represented in the work of this major hadith compiler, al-Bukhārī. This analysis will dissect the implications of the specific chapter concerning the treatment of parents, utilizing various scholarly sources to substantiate the themes presented in al-Bukhārī's text. The chapter in question, *Wa Waṣṣaynā Al-Insāna Bi Wālidayhi Ḥusnā*, emphasizes the profound ethical principle of honoring one's parents, a recurrent theme in Islamic texts that aligns with both Quranic injunctions and prophetic traditions. This ethical dimension is not merely rhetorical; it encapsulates an essential societal value of filial piety deeply rooted in Islamic teachings.

Literature specifically analyzing *al-Adab Al-Mufrad* reveals that al-Bukhārī's text serves as a crucial vehicle for transmitting moral education, promoting structured care and consideration for familial relationships based on hadith evidence (Nurhadi & Khairi, 2020).

In this scholarly exploration, the broader implications of such hadiths can be connected to their applicability and relevance in contemporary contexts, especially regarding character education and social values. For instance, one study has indicated that the principles embedded in al-Bukhārī's concept of adab remain significant today, contributing to character education within various cultural paradigms, including Indonesia. This attribution demonstrates the prolonged influence of hadith on ethical education across generations. Moreover, analyses of hadith often involve the application of rigorous methodologies such as the common link theory, which assists scholars in tracing the authenticity and transmission of hadith narratives. Such methodologies underscore the belief systems surrounding the qualities of narrators. The fidelity of the text in conveying moral imperatives as found in *Wa Waṣṣaynā Al-Insāna Bi Wālidayhi Ḥusnā* is critical, not only for historical understanding but also for the validation of its contents in contemporary discourse on ethics and behavior (Shaffat & Rizaka, 2024).

Also of great relevance is the intertextual dialogue surrounding adab literature examining ethical constructs, including those outlined in *al-Adab Al-Mufrad*. As narratives promote ideals of respectful behavior toward family, these texts situate individuals within a framework of ethical obligation, highlighting their role in moral guidance (Muhammed et al., 2024). The ethical concepts derived from al-Bukhārī's treatment of familial relations align closely with Islamic principles of compassion and duty, thus supporting a larger discourse on morality and community cohesion. Hence, the analysis of the hadiths within the chosen chapter of *al-Adab Al-Mufrad* provides insightful contributions to both historical and modern understandings of ethical behavior in Islam. It bridges classical teachings with contemporary educational practices and societal norms, ultimately enriching the discourse in areas such as morality, familial responsibilities, and character education.

The fourth paper by Yamkee et al., titled *The Concept of Ḥifẓ al-Māl in Bitcoin Investment from the Perspective of Maqāṣid al-Sharīah Scholars*, offers a pioneering contribution to the field of Islamic finance by critically examining Bitcoin investment through the framework of *ḥifẓ al-māl*; one of the fundamental objectives of *Maqāṣid al-Sharīah*. This analysis evaluates Bitcoin's legitimacy as an investment vehicle within Islamic jurisprudence by assessing its alignment with key financial principles, including asset preservation, risk management, and protection against fraudulent or speculative practices. By integrating both classical and contemporary scholarly perspectives, the study develops a comprehensive understanding of the potential advantages and drawbacks of Bitcoin investment in an Islamic context. Furthermore, it proposes ethical guidelines and strategic approaches for Shariah-compliant investment, ensuring a balance between financial innovation and adherence to Islamic principles. Ultimately, this research serves to bridge the divide between modern financial technology and Islamic legal thought, enriching academic and practical discussions on cryptocurrency within Muslim-majority societies.

The title of Yamkee et al. encompasses key elements of Islamic finance, particularly regarding the safeguarding of wealth, which is fundamental to the notion of *Ḥifẓ al-Māl*. This concept, central to *Maqāṣid al-Sharīah*, refers to the preservation and protection of property (*māl*) as a vital goal of Islamic law (Alias et al., 2023). It is important to assess how Bitcoin, a relatively recent digital asset, aligns with this principle while examining the diverse opinions among Islamic scholars regarding its permissibility and application in investments. The *Maqāṣid al-Sharīah* framework outlines the fundamental objectives of Islamic law, highlighting five primary protections: religion (*ḥifẓ al-dīn*), soul (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*) (Alim et al., 2024). Within this framework, the necessity of preserving wealth resonates profoundly, prompting followers of Islam to scrutinize contemporary investments, including cryptocurrencies like Bitcoin. Given the volatile nature of Bitcoin and its potential for both enormous gains and substantial losses, scholars are divided on its compliance with Islamic law, particularly regarding issues of speculation and risk (*gharar*) inherent in cryptocurrency transactions (Wahid, 2023).

Furthermore, the debate extends to the legitimacy of Bitcoin as a tradeable asset aligned with Islamic principles. While some scholars argue in favor of its permissible use under certain conditions, emphasizing intentions and conditions of use (Qurtubi et al., 2024), others emphasize the speculative risks and absence of an intrinsic value that Bitcoin presents, which might contravene the essence of *ḥifẓ al-māl* (Ghaemi Asl & Roubaud, 2024). This dichotomy among scholars illustrates a significant divergence in interpreting the economic implications of emerging technologies in relation to classical Islamic financial principles. As Islamic finance grapples with the integration of modern financial products and practices, there is an increasing reliance on frameworks such as *Maqāṣid al-Sharīah* to evaluate these innovations critically. For instance, while the investment in Bitcoin might promise high financial returns, the associated risks of loss and illicit activities (e.g., money laundering) necessitate a thorough analysis concerning *ḥifẓ al-māl* (Wahid, 2023; Qurtubi et al., 2024). Moreover,

the impact of technological elements, such as the blockchain underpinning Bitcoin, requires nuanced understanding and adaptability to ensure compliance with Islamic ethical standards and economic justice (Nabeel & Sumathy, 2024; Sahabuddin et al., 2019). Hence, a comprehensive analysis of the concept of *Hifz al-Māl* within the context of Bitcoin investment reveals a multifaceted discussion among scholars, highlighting the intricate balance between modern financial practices and traditional Islamic jurisprudence. Further empirical research could help in framing clearer guidelines for Muslim investors contemplating Bitcoin investments within the sanctum of Islamic finance principles.

The study by Azwar et al., titled *The Relevance of al-Zarnūjī's Concepts of Education in Indonesia's Merdeka Curriculum*, highlights the importance of integrating classical Islamic educational principles with contemporary pedagogical frameworks to foster well-rounded students rooted in strong moral values. Unlike previous research, this study offers a practical approach for implementing al-Zarnūjī's educational philosophy through project-based learning, teacher training programs, and character development initiatives. The findings underscore the necessity of harmonizing classical Islamic education with modern instructional methodologies to cultivate students who are not only academically proficient but also ethically grounded. By bridging traditional scholarship with contemporary educational reforms, the study contributes to ongoing discussions on curriculum development, demonstrating how Islamic educational heritage can complement modern learning strategies in Indonesia's evolving educational landscape.

The title prompts an exploration of the intersections between historical educational philosophies and contemporary pedagogical practices within Indonesia's evolving educational landscape. The Merdeka Curriculum, which emphasizes student autonomy, critical thinking, and creativity, is influenced by various ideological underpinnings, including those articulated by the medieval Islamic scholar al-Zarnūjī, particularly through his work, *Ta'lim al-Muta'allim*. Al-Zarnūjī's educational principles provide a foundational framework that aligns with the aims of the Merdeka Curriculum. His emphasis on the moral and ethical dimensions of learning resonates deeply within the context of modern Indonesia, especially in religious educational institutions like pesantren. Al-Zarnūjī proposed a balanced approach to education that integrates the acquisition of knowledge with character development, which is a critical aspect of the goals espoused by the Merdeka Curriculum designed to foster well-rounded individuals equipped for contemporary challenges (Huda et al., 2024; Hulawa, 2019). The integration of character education into the educational framework is particularly significant in Indonesia, where moral guidance is seen as essential for holistic education (Marlina et al., 2023).

The Merdeka Curriculum has been crafted to respond to 21st-century educational demands, aiming to equip students with critical thinking, communication, collaboration, and creativity skills, often referred to as the 4Cs (Swandana et al., 2023; Azmi et al., 2023). This approach aligns well with al-Zarnūjī's insistence on the importance of critical engagement within the learning process. As educators integrate these concepts into their pedagogical strategies, the historical relevance of al-Zarnūjī becomes increasingly apparent in addressing current educational challenges (Asfiati, 2023). Furthermore, the democratic leadership style promoted in the Merdeka Curriculum encourages educators to adopt flexible teaching methods that resonate with al-Zarnūjī's advocacy for responsive and adaptive education tailored to the needs of students (Karo et al., 2024). This flexibility allows educators to build learning environments that nurture inquiry and self-directed learning, core tenets of al-Zarnūjī's philosophy. Despite these synergies, challenges arise in the implementation of the Merdeka Curriculum, particularly concerning teachers' readiness and understanding of its principles. As highlighted in multiple studies, there exists a training gap for educators which may hinder the effective application of both the curriculum and al-Zarnūjī's educational concepts (Asfiati, 2023; Azizah et al., 2023). Addressing these challenges is crucial to harnessing the potential of al-Zarnūjī's educational philosophies in enriching Indonesia's Merdeka Curriculum. In conclusion, al-Zarnūjī's educational concepts demonstrate significant relevance to the aspirations of Indonesia's Merdeka Curriculum. By drawing upon historical pedagogical insights, educators can craft a more nuanced approach to modern challenges, ensuring that the learning experiences provided to students are not only academically rigorous but also deeply rooted in character development and ethical understanding.

The study by Mohd Zaini et al., titled *Jamāl al-Dīn al-Qāsimī's Reform Approach to the Socioreligious Affairs of Muslims in Syria*. An examination of Jamāl al-Dīn al-Qāsimī's reformist approach to the socio-religious dimensions of Islamic society in Syria is of considerable academic significance, as it facilitates a nuanced understanding of the historical and socio-religious challenges encountered by Muslims in the region. A critical analysis of his reformist strategies enables scholars to assess various models of Islamic revival, modernization, and social transformation, thereby offering profound insights into the efficacy and broader implications of religious reform in fostering societal cohesion, unity, and religious consciousness. Moreover, such investigations contribute to the advancement of interfaith and intercommunal dialogue by elucidating the socio-religious aspirations and responses of Muslim societies in their pursuit of collective progress. Lastly, this research enriches scholarly discourse in Islamic studies and the social sciences by presenting empirical case studies and theoretical

frameworks that enhance the broader academic engagement with religious reform and social development, particularly within the historical and socio-political context of Syria.

The title investigates the significance of al-Qāsimī's reformist ideas and practices within the socio-religious context of early 20th-century Syria. Jamāl al-Dīn al-Qāsimī (1854-1914) is recognized as a pivotal figure in Islamic reformism, whose extensive writings and teachings sought to address the intellectual stagnation and socio-religious challenges faced by Muslims, particularly in his native Syria. Al-Qāsimī's reform approach can be contextualized within the broader Islamic revival movements of the 19th and early 20th centuries, which aimed to reconcile Islamic teachings with modernity. He emphasized a need for intellectual revival characterized by a return to primary sources of Islamic thought, which he articulated through his critical engagement with Sufism and traditional interpretation methods. In this regard, al-Qāsimī argued against prevalent misconceptions regarding Sufi practices, advocating for a more nuanced understanding of Sufism within the Salafi framework. His book *Dalā'il al-Tawhīd* highlights this position by discussing the validity of Sufi experiences while maintaining an adherence to Islamic monotheism, thereby bridging the gap between reform and tradition (Sirry, 2011).

Al-Qāsimī's reform efforts were not merely theological but also involved critical social engagement and educational reforms within the Muslim community in Syria. As a scholar rooted in the context of Damascus, his works responded to the existential crises within Islamic societies due to colonial pressures and internal fragmentation. He viewed education as a primary vehicle for reform, advocating for the establishment of modern educational institutions that would facilitate the enlightenment of the Muslim populace. His method of interpretation of social issues, such as inheritance laws, reflects a sophisticated engagement with socio-cultural norms, aiming to empower marginalized groups, particularly women (Fatihunnada, 2018). This indicates al-Qāsimī's recognition of the necessity to adapt Islamic teachings to address contemporary social concerns while fostering a reformative spirit within the Islamic scholarly tradition. The political backdrop of Syria during al-Qāsimī's lifetime also played a crucial role in shaping his reform approach. The waning influence of the Ottoman Empire and the rise of nationalist sentiments rendered the socio-religious landscape increasingly complex. Al-Qāsimī occupied a critical space in this setting, using his platform to speak against stagnation and promoting a vision of Islamic modernity that was responsive to the cultural and political needs of his time (Soude, 2024). His attempts to engage with the emerging nationalist discourses reflect the broader trend of reformist thinkers who sought to align Islamic values with modern national aspirations, positioning Islam as a progressive force in the face of colonial challenges. In summary, the examination of Jamāl al-Dīn al-Qāsimī's reform approach showcases his multifaceted contributions to socioreligious discourse in Syria. His efforts to bridge the traditional with the modern, through an emphasis on education, critical social values, and theological discourse, illustrate a significant chapter in the Islamic reform movement. Al-Qāsimī's legacy continues to resonate in contemporary discussions surrounding Islam's role in the modern world, marking him as a crucial figure in the narrative of Islamic intellectual history.

This edition of *al-Irsyad: Journal of Islamic and Contemporary Issues (IJICI)* not only reaffirms our commitment to advancing Islamic scholarship but also serves as a guiding light for those seeking to harmonize tradition with modernity. Through the diverse and thought-provoking contributions in this issue, we aim to deepen readers' understanding, foster critical engagement, and offer meaningful insights into the complex challenges of our time. We extend our sincere appreciation to all contributors, reviewers, and dedicated readers whose unwavering support has been instrumental in bringing this publication to fruition. Without their invaluable participation, this endeavor would not have been possible. May the knowledge shared within these pages inspire thoughtful action, promote societal progress, and contribute to the collective betterment of humanity.

CONFLICT OF INTEREST

I have no financial or non-financial conflict of interest in the subject matter or materials discussed in this foreword.

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