

EDITORIAL

This last issue of Volume XLV, has a beautiful galaxy of five articles discussing contemporary issues and challenges of the Muslim world in the light of primary and secondary sources of Islamic law.

The first article is about “**Religious Education System and Religious Education in Schools of Kyrgyzstan**”. It discusses the changes and transformation in religious education in schools after independence of the state. The author has collected some authentic information for our readers like religious education system of Kyrgyzstan, the legal and historical basis of religious education at schools since 1991, its aims, teaching model, teachers and regional variations. A careful reading of the article leads us to the fact that Kyrgyzstan has achieved a rich experience in religious education in a short time. If this experience is analyzed well, it will be possible to make important contributions to the religious education policies that are starting to be formed. However, it is obvious that religion and religious education policies developed for a certain period should be reconsidered by taking into account all changing conditions.

The second paper entitled “**Alija Izetbegović’s Contributions to Socio-Political and Religious Thought**” explores the socio-political and religious thoughts of Alija Izetbegović, a Bosnian intellectual-turned-politician and one of the Islamic thinkers in ex-Yugoslavia in the 20th century. The paper concludes that Izetbegović’s thought is a response to a twofold equally negative influence on Muslim intellectuals and leaders of the time – the traditionalists whose emphasis on rituals obstructed the reform and the modernists who blindly followed what Izetbegović considered un-Islamic sources. The paper also focused on his religious ideas regarding the Ummah’s unity, equality, Muslim women’s role, and their rights.

Halal warehousing is a frequently emerging area around the world. Many food manufacturing industries are looking for the halal certifications and implementing halal warehousing, but still so much effort is required to get the job done, especially in Pakistan. In the third article entitled “**The Role of Technological, Organizational and Environmental Factors in the Adoption of Halal Warehousing**”, the author tries to find the gaps while implementing the halal warehousing. The data for this study is gathered from the supply chain professionals working in the Pakistani food industry—a total of 142 valid responses received through a structured questionnaire. Structural Equation

Modelling (SEM) is used to analyze the data. This study reveals that all the variables of Technology, Organization, and Environment (TOE) have a significant impact on halal warehousing. In the organizational context, top management support plays an essential role in halal warehousing implementation. The findings of the study may assist halal food manufacturing and raw material providers to implement halal warehousing in their businesses. Several worth reading implications have been elaborated according to the results of this study.

The fourth article “**Expansion of *Maqāsid* Thought Beyond *Maqāsid Al-Sharī‘ah*: *Maqāsid Al-Qur’ān* as A New Paradigm**” discovers that, in contrast to *Maqāsid al-Sharī‘ah* which primarily focuses on the normative aspect of Islam, *Maqāsid al-Qur’ān* has the potential to be a broad Islamic goal theory since it expresses the goals of the entire Islamic discourse irrespective of normative aspect. The implication of this fresh understanding could contribute to renewing the *Maqāsid* reasoning, building multi-disciplinary theories, expounding scope of research and assessment, and treating relevant current issues in a holistic *Maqāsid* approach.

The *hijrah* of the Prophet Muhammad (*Rasūlullah Khātam un Nabiyyīn Ṣallallahu ‘alaihi wa ‘alā Ālihi wa Aṣḥābihi wa Ṣallam*) and his companions to Madinah, was not merely a voyage from the hostile, polytheistic, and sceptical environment of that period but also a divine guidance to the believers to reform and migrate from ignorance to knowledge and to develop a God-centric society based on piety, justice and a model of Islamic tradition for the generations to come. It was a migration for the sake of Islam and a moral refuge from all forms of vice and corruption, and to build a *Tawhidic* (monotheistic), peaceful, just, and coexistent model society in Madinah. However, phenomena like the advent of nation-states in the post-colonial era and the increasing migration of Muslims to non-Muslim states created new dimensions and challenges, and the notion of *hijrah* as a migration from *Darul Kufr* became a point of discussion. To address and resolve the issues highlighted, the last but not the least article “***Hijrah* and its Application in Classical and Contemporary Muslim Contexts**” argues for a recall and reassessment of all those factors that led to *hijrah* during the time of the Prophet Muhammad (*Rasūlullah Khātam un Nabiyyīn Ṣallallahu ‘alaihi wa ‘alā Ālihi wa Aṣḥābihi wa Ṣallam*)

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