

Editorial

In this third issue of the year 2022, after the February issue and a special issue published in June, seven articles are selected for readers to further enhance their appreciation of research in Qur'an and Sunnah studies. Most of the authors are from abroad which demonstrate the potential of *al-Burhān Journal* to become a platform for intellectual exchanges and promulgation of new ideas related to the field.

The first article applies a field work study to look at how memorisation of the Qur'an was carried by students in India. Thirteen individuals, divided into three groups: memorisation students, teachers, and the participant observation sample, made up the entire sample of the research. Participant observation, interviews, and format collection were used as the data collection techniques. During participant observation and interviews, the researcher also used practical demonstration to gather data. The study's findings, according to the researcher, have shed light on several key aspects of memorising the Qur'an, including the following: students do create analogous mental images of the text's six hundred pages, which anchor their retrieval; repeated retrieval cycles strengthen memory even in the absence of semantic comprehension; and streamlined retrieval paths increase accessibility to the material.

The second article continues with a systematic literature review of works pertaining to the field of *tarannum* al-Qur'an. Most of the studies on *tarannum* were published in 2018, with six publications, according to the analysis of the chosen papers. While there were five papers published in 2014, four papers were published in 2017 and one paper each in 2011, 2015 and 2016. There was only one study published on *tarannum* in 2012 and 2013 combined. The fact that 11 of the 25 publications that were assessed have a connection to *tarannum* figures indicates that researchers in *tarannum* are likely to perform studies on this aspect. Whereas publications on KKQ (*Kelas Khas Kemahiran Membaca dan Menghafaz al-Qur'an*) amounts to only 5 studies. One item each covered *tilāwah* teaching methods, a systematic review of the acoustical study, instructors' obstacles in teaching Qur'anic *tarannum*, *tarannum* writings, *tarannum* reciter (*qārī*), *tarannum* proficiency, and *tarannum* history, in addition to two articles that explored *tarannum* rules.

In the third article, the researcher analyses the abstracts of research articles extracted from two journals in the field of theology, namely, *Theology and Islamic Sciences of the Qur'an and Religious Enlightenment* and *Journal of Qur'anic Interpretation and Language*. The study observed that three moves, i.e., Introduction (I), Purpose (P), and Discussion (D) were the conventional moves in the writings of these abstracts. The frequency of occurrence of Introduction (I) move in the corpus was three-time that of Finding (F) and about twice the Method (M) and

Discussion (D) moves. As is well known, writing English abstracts for publications or conferences can be extremely difficult for graduate students or non-native writers who are just starting out. It is anticipated that they will be able to construct their abstracts efficiently if they have a thorough comprehension of discursal and grammatical aspects.

The Arabic papers begin with an inductive study of Ibn Barrajan's Qur'anic exegesis titled *Tanbīh al-Afhām*. The author analysed the scholar's views and treatments in the subject of Qur'anic variant readings or *qirā'āt*. One of the findings observed by the researcher concerns the method of preference (*tarjīh*) in the book. According to him, *Tanbīh al-Afhām* demonstrated three types of preference: (1) the preference of *qirā'āt mutawātirah* to *qirā'āt mutawātirah*, (2) the preference of *qirā'āt mutawātirah* to *qirā'āt shādhah*, and (3) the preference of *qirā'āt shādhah* to *qirā'āt mutawātirah*. However, there is no example of the preference of *qirā'āt shādhah* to *qirā'āt shādhah* in the whole book.

As for the fifth article of this issue, the authors reviewed the view and methodology of an Iraqi scholar Taha Jabir al-Alwani regarding the structural unity of the Qur'an, in light of the contemporary Uṣūlī paradigm. Al-Alwani has authored a treatise titled *al-Wiḥdah al-Binā'iyyah li al-Qur'ān al-Majīd (The Structural Unity of the Glorious Qur'an)*. According to the researchers, al-Alwani believes that the structural unit as a methodological determinant (for the Qur'anic method to establish rulings and principles) has extremely significant implications, not only in the science of jurisprudence, but in all Islamic sciences and traditional knowledge, which considers the Qur'an as the basis for its origins and development, including *tafsīr*, *fiqh*, *ḥadīth*, and theology, in addition to the philosophy of jurisprudence.

Addressing the claim of some figures who argue that the Qur'an has some grammatical errors, the sixth article takes the toil to study verse 63 of sūrah Ṭāhā. The wording of the verse in the Arabic script is *inna hādhāni la-sāḥirān*, applying the u-case for the word *hādhāni*, which according to the critics should be *inna hādhayni la-sāḥirān*, in which the subject of *inna* takes the a-case. The author examines the views of numerous scholars of grammar and Qur'anic variant readings (*qirā'āt*) to address this issue. The study concludes with a statement on the beauty of Qur'anic literary style and the extensive research carried out by early scholars.

Last but not least, the seventh article is the first article in Tamil published in *al-Burhān Journal*. The objective of the article is to analyse and understand the concept of protection of life through the ideas of *Panathipatha* in Buddhism and *Hifẓ al-Nafs* in Islam for the initiation of interreligious understanding. The study explores the degree to which the concept of *Hifẓ al-Nafs* and its manifestations can be assimilated into Buddhist *Panathipatha* - clearing the road for interreligious

dialogue for peace and utilising certain fundamental similarities between Buddhism and Islam.

Khairil Husaini Bin Jamil

Editor-in-Chief

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