

Assalam Alaikum Warahmatullah Wabarakat. Welcome to the third volume, first issue of the Journal of Islamic Studies and Arabic Language (JISAL). In this issue, authors have labored to analyze various issues related to the Qur'an and its exegesis and language devices.

In the first article, Bukenya studies the role of Qur'an memorization centers in Uganda using Ubayyi bin Ka'ab Qur'an memorization center as a case study. He discusses the roles which range from teaching learners Qur'an recitation, memorization, *tafseer*, and other religious sciences. The centers are not for memorization per se. They are expected to train learners in how to carry out da'awah, in theory and practice, as part of solving societal problems.

Kamaldeen and Bolajoko present a study of Homonyms and their Effect in Facilitating Communication in Arabic. The authors attribute the emergence of homonyms to factors like differences in dialects and borrowing of vocabularies from other languages, among other factors. The effects of homonyms include simplifying Arabic grammar.

Mostafa presents Extremism in Tafseer and how it led to atheism. This was by some extremist interpreters who branded other rival Muslims *atheists* or *infidels*. The author discusses some Muslim factions which deviated from the moderate course of Quranic interpretation. Such interpreters of the holy Qur'an go to the extent of declaring others as atheists whose killing is permissible. Some of their signs as quoted in traditions is that they seem very devoted in prayer, fasting, etc, to the extent that the beholder despises his or her own prayer, fasting, and other devotional acts. It implies that when those extremists pray you feel as if you have never performed any valid prayer. Then the author points out the Islamic position in dealing with the deviated methodology of Quranic interpretation. He comes out with a way forward. Here, he emphasizes the right Islamic education, use of media channels to spread the moderate interpretation of the Qur'an, for Islam is a moderate religion.

Murtado and Jama carried out a thematic study about The Theory of Abu Sulayman Al-Khattābī on the Miraculous Nature of the Qur'an. Al-Khattābī is one of the distinguished scholars of the 4th century A.H/ 10th Century C.E. in the field of Rhetoric of the holy Qur'an. The author outlines the categories of the miraculous nature of the Qur'an to include: the scientific, the legislative, the linguistic (rhetorical), the spiritual/ psychological and the mentioning of the unseen. Murtado maintains that Al-Khattābī was opposed to the idea of synonyms in the holy Qur'an. This is because when one critically looks at the so-called synonyms, he/ she may find out that one of the vocabularies does not deliver the intended meaning. Al-Khattābī repudiates the notion *Şirfah*. i.e. that the Arabs were just turned away from bringing the like of the Qur'an. This implies that they could take on the challenge. According to Murtado and Jama, Al-Khattābī asserts that the Arabs were given an opportunity to challenge the Qur'an by seeking assistance from all the experts of the huma and jinn races. But they failed.

Kiyingi Hassan, Ph.D

Editor-In-Chief.