

## Editorial

Assalamualaikum warahmatullahi wabarakatuh, welcome to the second issue of volume 3 of the Journal of Islamic studies and Arabic Language (JISAL). In this issue, the authors provide in-depth insights into Islamic civilization and thought, the dissemination of Qur'anic knowledge, Islamic studies and Zakat as a mechanism for poverty alleviation globally.

Gyagenda highlights the contributions of Muslim scholars to science, technology, and knowledge. During the Abbasid Dynasty, Caliphs like Harun al-Rashid and his son, Caliph Al-Ma'mun, had a deep love for science. As a result, they invested enormous sums of state revenue into the translation movement. Many works of Greek philosophy and science were translated into Arabic, laying the foundation for Muslims' pursuit of science and other fields of knowledge. Subsequently, Muslims dedicated their time to scholarship. Not only did they become masters of science, technology, and innovation, but they also taught Europeans and ushered in the Renaissance. The author critiques the 21st-century approach to knowledge, which is evident in the so-called specialization, where students focus on narrower topics in their fields, ultimately knowing more about less and less. Therefore, the author advocates for a holistic approach to knowledge, hoping that this new perspective will revive the glory of earlier scholars who made tremendous contributions to science and knowledge.

Bukenya explores the role of Islamic institutions in promoting the holy Qur'an. Basing on the Uganda Muslim Supreme Council (UMSC) as a case study, he lists down what the UMSC has done and is doing in the said promotion. This involves, but not limited to the following: distribution of copies of the holy Qur'an, UMSC role in laying her interest for teaching the Qur'an and related studies in schools, via media, organizing national competitions for Qur'an recitation and memorization. There is a special arrangement for Qur'an competitions for only the females. UMSC also organized participation in international Qur'an competitions. Were it not for wrangles for leadership within Muslim institutions, Muslim children would have benefitted more in terms of securing more scholarships for Qur'an studies and establishing a special fund for promotion of the holy Qur'an at various localities in the country.

Muritala studies the Baraje Center and how it inculcates morals into the students of Ilorin Emirate. It is a center in Kwara State that emphasizes the teaching of both Islamic Studies and moral conduct. The instilled moral conduct includes: self-reliance, visiting the sick, helping the poor and orphan, checking on any student who misses attending lectures, equal treatment without segregating between a child of a noble status, even if he/ she is a son or a daughter of the Chief Executive Officer. It is of paramount value to combine Islamic studies and discipline. Otherwise, the Qur'an schools will lose track.

Maisuna and Onikosi discussed the Global Collaboration and Partnerships in Poverty Alleviation from the Islamic Legal Perspective. They both view poverty as a global phenomenon caused by natural and artificial factors. The authors call for collaboration to solve the problem of abject poverty. They zero on impartial Zakah collection as the only workable solution to combat this world phenomenon. However, their opinion can apparently work in Muslim countries where Zakah

collection and distribution occur. Otherwise, the bigger question would be: How will Non- Muslim nations reduce the gap between the poor and the rich through Zakah?

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