

## **Editorial:**

### **MULTI APPROACHES TO ISLAM**

The publication of the following articles by *Al-Jāmi'ah* shows how rich the subjects of Islamic studies are. From contemporary to classical themes there are gaps still left. This further proves that Islam, like any other religion, as a system of belief and cultural production which serves as a context wherein textual works and norms are produced, can be approached from many dimensions. The texts, including books and other form of records, are always open to all readers, who can offer various approaches. Both classical and contemporary studies of Islam are faced with various challenges which beg more perspectives. Although classical texts seem muted, new understanding is often born, when new approaches with different perspectives are employed. Likewise, contemporary issues are of course dynamics. Studies of the current issues should flow dynamically in the way in which Muslim society progresses with an unpredicted pattern. Studies with new perspectives are always welcome.

With regard to classical studies, we present two articles: Ammār Jāsīm Muḥammad al-'Ubaydī pens al-Ṭabarānī's unique approach to *ḥadīth gharīb* (a tradition with a single transmission in the chain of transmission). Al-'Ubaydī leads us to reading of fundamental classical texts, which are always open to new approaches.

Al Makin attempts to reclaim the prophethood of Umayya b. Abi Salt. The author tries to deconstruct the common perception held by both Muslim and Western scholars in narrating early Islam, focusing merely on the prophethood of Muḥammad. This article boldly sheds new light on narrating history that in the seventh century of the Arabian peninsula there were many prophets who revealed readings (*qur'āns*) besides the Prophet Muḥammad who revealed the Qur'ān which survives until today.

Three articles—Lukman Hakim’s examination of the Film *Ayat-ayat Cinta*, Syaifuddin Zuhri’s study of the network of Jamaah Islamiyah, and Dian Maya Safitri’s comparative approach to the issue of veil in France, Iran and Indonesia—deal with contemporary issues. Hakim pays attention to the merge of market, media industry, and the spirit of Islam in the film of *Ayat-Ayat Cinta*, an Indonesian popular film watched by millions viewers. Indeed, the mingle of capitalism and Islam has produced a new trend of popular culture, which is worth studying.

Zuhri argues that the Afghan battle field serves as an inspiration for many jihadists. However, the recent development shows that local politics also pay a vital role in the later expansion of network. This can be seen in the emergence of the MMI (*Majelis Mujahidin Indonesia*) as another branch of JI in the Indonesian level.

The last but not least, Safitri compare the attitude of three states—France, Iran, and Indonesia—toward women who wear veil (*hijāb*). The author argues that both France and Iran, which adopt entirely different approaches, are repressive in dictating their citizen to wear or not to wear the veil. She argues that state, like the case of Indonesia, should stay neutral in giving freedom to women to control her body with regard to the piece of cloth which is called *hijāb*.