

EDITORIAL

This year's third issue of Hamdard Islamicus presents an informative and inspiring bouquet of articles covering and elaborating Islamic guidelines pertinent to various spheres of life. This is a part of our continuous journey towards the renaissance of Muslim world by motivating all Muslims to transform their lives as the teachings of Islam. This issue gives concrete evidences that Islam in itself is a comprehensive manual for all contemporary and modern challenges.

The Indonesian National *Waqf* Body (BWI) and Ministry of Finance (MoF) have implemented a model called Cash *Waqf* Linked *Sukuk* (CWLS) and issued the government of Indonesia *Sukuk* (Islamic securities) namely *Sukuk Waqf* Indonesia (SWI) in 2020. This is a key milestone as this cash *waqf* can potentially finance public infrastructures such as public hospitals, airports, state schools, mosques and, traditional markets. Indeed, it is very crucial to assess the feasibility of the CWLS model and to have a robust academic assessment such as formulation of the model, optimal level of each party such as the government, *waqif*, *waqf* management agencies (*Nadzhir*) and the like. which is the objective and main motivation of our **first** article entitled "**Identifying the Optimal Cash Waqf Linked Sukuk: Indonesian Experience**".

"**Does Islamicity affect economic growth? Evidence from OIC, high, middle, and low-income countries**" is the title of our **second** article which is authored by Saudi and Turkish professors. They claim that empirical studies on the main determining factors of economic growth have neglected the effect of Islamicity on economic growth. This study expands upon the recent literature on economic growth and Islamicity. By using the Islamicity indices data for the first time, this study provides a brand-new viewpoint on Islamicity and the economic growth nexus in the world, focusing on sub-divisions of high, middle, and low-income countries and the Organization of Islamic Countries (OIC).

Advances in communication technology have made social media one of the media that plays an essential role in conveying political campaigns. Some people use the momentum of political contestation as an opportunity to seek financial gain by working as a buzzer on social media. The **third** article titled "**Political Buzzer in Islamic Law and Its Impact On Muslim Society**" aims to analyze political buzzer actions from Islamic perspective and highlight its negative impact on the Muslim community of Indonesia. After conducting in-depth research, the author

concludes that it is *mubāh* (legal) for a political buzzer to promote the ability, expertise of a candidate for leadership or a specific regional head. However, the act of political buzzers who create and spread hoaxes, hate speech, and black campaigns are *harām* (unlawful) and strictly prohibited in Islam.

The end of the Mughal Empire in the wake of the War of Independence 1857 left the Muslim community of South Asia as political orphans, desperately facing religious and cultural assaults, political as well as economic victimization and marginalization under the British Raj. At this time of vulnerability of the Muslim society, it was the educational institutions established by Muslim ideologues which took up the task of strengthening, reforming and revitalizing the Muslim society to cope with the challenges pushing them down to the bottom, and helped excel at regaining the lost confidence and integrity. Among them, one was Darul Ulum Deoband. The **Fourth Article "Darul Ulum Deoband: Preserving Religious and Cultural Integrity of South Asian Muslims through Structural and Strategic Innovations"** goes into some of important historical developments such as the socio-political circumstances led to the origination of *madrasah* Deoband, lofty vision and objectives that envisaged by its founders, administration of educational-cum-institutional paraphernalia, nationalist stance and struggle for freedom carried out by the Deobandi veterans, strategies and policies it adopted to deal with political challenges confronted to the Indian Muslims during British Raj and after partition of India.

Everyone is working hard to be successful in his/her career. However, that requires an individual to be more ethical, committed, and self-contented towards his/her expected goal. Hence, last but not the least, the **fifth** article entitled "**The Effect Of Islamic Work Ethics On Academics' Career Success: The Mediating Role Of Psychological Capital Resources**" aims to explore the influence of Islamic work ethics (IWE) on academics' career success (ACS), besides the role of psychological capital (PsyCap) as mediation between IWE and ACS. The data was collected from full-time academic staff in public universities in Sudan. After analyzing 236 questionnaires, the findings indicated that IWE is positively related to the ACS. Furthermore, PsyCap was a significant mediator between IWE and ACS.

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