

## Editorial

The 71st issue of the quarterly research journal *Noor-e-Ma'rifat* is hereby presented. The first article of this issue, titled “*The Qur’anic Methodology of Cultural Change in Society*,” argues that any form of cultural transformation within society directly influences individual beliefs, attitudes, moral values, and intellectual standards. Therefore, the author maintains that contemporary Muslim societies must be protected from the unconscious influence of non-Islamic cultures.

The study further explores how, in light of contemporary social challenges, the Qur’anic approach can be outlined as a framework for social reform, moral awakening, and the promotion of an intellectual culture. According to the article, the establishment of an authentic religious culture requires a firm commitment to the supremacy of reason and consciousness in society, the promotion of justice and equity, the recognition of piety as the standard of excellence, the preservation of human dignity, and the widespread dissemination of knowledge as foundational pillars. The study ultimately links Muslim societies to the Qur’an and Sunnah, offering a principled and comprehensive framework for cultural transformation.

The second article, titled “*A Model for the Prevention of Social Deviance from the Perspective of Ustad Murtaza Mutahhari*,” addresses one of the major problems faced by human societies—social deviance. This issue has been under discussion among sociologists since the late nineteenth century. Despite numerous studies and theoretical approaches aimed at addressing it, the crisis remains unresolved. Drawing upon the works of the martyred scholar Ustad Murtaza Mutahhari, this article identifies the causes of social deviance and proposes a preventive strategy. It further suggests that, through continued research, this approach may contribute toward the development of a relatively comprehensive model for resolving this persistent social problem.

The third article, titled “*A Critical Review of Samiullah Saadi’s Views on the Formation of the Early Hadith Heritage of Ahl al-Sunnah*,” examines Saadi’s claim that, prior to the formal compilation of Hadith, the Hadith-related activities of Ahl al-Sunnah—both written and oral—were significantly more extensive, systematic, and well-established than those of the Shi‘a tradition. Employing a historical-analytical approach, the article evaluates this claim in the light of the social and intellectual conditions of the era of the Companions and the Successors. It concludes that Saadi’s position is not valid and that his claim suffers from multiple historical inconsistencies.

The fourth article, titled “*The Intellectual Foundations of Liberalism: A Critical Review*,” presents a critical analysis of the philosophical system of liberalism. It

examines its four foundational principles—humanism, individualism, hedonism, and empiricism—and highlights their intellectual, moral, and social implications. According to the study, although liberalism has played an important role in promoting human rights and political freedoms, its emphasis on the centrality of the individual and absolute humanism leads to moral fragmentation in society and weakens social bonds. Moreover, the foundational assumptions of liberalism tend to strip human life of meaning, depth, and spirituality. The article argues that moral and spiritual values are indispensable for human flourishing and must form an integral part of any socio-political system.

The final article of this issue, titled “*Towards an Integrated Model of Management: A Comparative Study of Foundational Principles in Modern and Islamic Paradigms*,” presents an in-depth comparative-analytical study of different models of management in modern and Islamic paradigms. The study proposes a hybrid management model for institutions seeking to remain committed to transcendent human values while operating within global complexities. It highlights fundamental differences between the secular ontological, epistemological, and axiological assumptions of modern management and those of Islamic management, thereby filling an important gap in the existing literature on management.

Ultimately, the study offers a practical and applicable model that strategically integrates the empirical tools and analytical rigor of modern management with the transcendent ethical requirements of Islamic principles.

Certainly, this issue of the journal “*Noor-e-Ma'rfat*” will also bring the gift of knowledge and insight to those eager for learning and understanding.

**Editor “*Noor-e-Ma'rfat*”,**

**Dr. Muhammad Hasnain.**