

Editorial

In keeping with our tradition, this issue starts with the Guiding Light contributed by Dr. 'AbdulḤamīd AbūSulaymān, Rector of the International Islamic University in Malaysia.

We reflect on the direction we have taken with an English rendering of Ṭāhā Jābir Al 'Alwānī's paper which was presented as a keynote address at the Fourth International Seminar on Islamic Thought at Khartoum, Sudan. Al 'Alwānī defines thought here as the product of all sources of knowledge, of education, experience, ability and social concepts and trends. In the case of Muslims it is formulated both by Revelation and by man's inherent intellectual capacity. He discusses a balanced approach to the role of reason and revelation during the earlier generations of Muslims. He shows how deviations have led to laziness, indifference and apathy.

The social sciences and humanities in the disciplines of psychology, sociology, education, economics, politics, media and others, he writes, shape the contemporary man. All these reflect the Western mind. The role of Islamic universities is to enhance the Muslim commitment to give Islamic character to the methodologies, principles, results and aims of social sciences. In his paper, Al 'Awānī pleads for a complete revision of "Shari'ah studies," its methods and materials, and the orientation of researchers and teachers. He argues for adding humanities and social sciences to the syllabus of the *fuqahā*' to enable them to understand various aspects of life so they may interact with it. Al 'Alwānī also summarizes the achievements of the first three international conferences on Islamic thought organized by the Institute.

From thought we proceed to an issue of economics. A.H. M. Sadeq deals with the importance of mobilization of resources for economic or non-economic development. The economic development in particular requires investible sources for capital formation and for acquiring all other factors of production. He shows how the Islamic code of life provides an enormous incentive and a favorable framework for efficient mobilization and utilization of resources, both material and human.

The Islamic way of living has great potential for savings and an efficient institutional setting for their mobilization and utilization. Sadeq cautions the Muslim countries that in accepting investible resources from external sources Muslim countries should direct careful study to its socio-cultural and politico-economic implications. The best choice of action, he suggests, is for Muslim countries to cooperate among themselves for resource use.

In earlier issues of the *AJISS*, we have discussed the role of 'Ulama in India, Pakistan and Iran. Here, we have S.E. Eltayeb giving us detailed insight into the role of the Algerian 'Ulama in liberating the consciousness of the masses and preparing them morally and psychologically for political liberation from France. In fact, the liberation of the Algerians started with their liberation from the influence of the corrupt practices and distortions of Islam which were related to the ceremonies of the *marabouts*. Eltayeb discusses in detail the reformist efforts to promote a religious renaissance through emphasis on the independence of the Islamic creed, social reform through Islamic education, masjids, and clubs of the 'Ulama, and cultural revivalism through the use of the press and independent schools.

Salahuddin Yusuf takes up the issue of prejudice against Islam in early Nigerian newspapers. The article attempts to trace how Christian missionary polemics against Islam became entrenched in the Nigerian press and how it has been sustained and perpetrated. The coverage and analysis about Islam, he asserts, did not mirror intellectual honesty nor knowledge of facts.

Fathi Osman's paper, which was originally presented in a seminar held at the Institute and which forms the working paper for the AMSS's first seminar on history, distinguishes between the terms 'Islamic history' and 'Muslim history'. The preference of the term 'Muslim history' emphasizes the human nature of this history and underlines the fact that particular events may be good, bad, positive or negative, and may or may not comply with Islamic ideology.

The Islamization of the discipline of history does not mean that we will be selective in our historical facts and attempt a rewriting of history, defending what we like and omitting what we dislike. We will try to understand why unIslamic practices happened, not to deny that these practices existed. Muslim history is not infallible or immune to the natural laws of human societies. The study of nature and human factors in Muslim history underlines the role of human intelligence and action which is required by the Qurān and the Sunnah for success in this life and the hereafter.

Osman advocated a more comprehensive coverage of the sources of Muslim history, both written and oral in diverse languages of the Muslim world. Our juristic literature is rich in materials for our social history. The continuity, universality and openness in Muslim history calls for a reconsideration of the conventional division of eras and periods of Muslim history.

We will have to evolve multi-based criteria to evaluate the historical materials. The rigors of hadith criticism could provide a lead. We should welcome interpretation of history so long as the religions or ideological framework is known and materials drawn are from historical facts.

Ishaq Farhan's decades of experience and research as a practicing educator is summarized in his paper on Islamization of the Discipline of Education.

He has outlined the crisis in education in the western and the Muslim world. The Muslim world, he says, suffers from a duality in the educational system. On the one hand, the old Islamic education system survives in traditional schools unresponsive to modern trends, and on the other, the Western/modern curricula are oblivious of the Islamic perspective.

The Muslim educators themselves are Westernized, teaching materials are not suited for Islamic education, and the Islamic studies conducted in the West are superficial. This emphasizes the importance of the Islamization of educators, courses and curricula. This should be achieved through proper emphasis on the universal values of Islam. He discusses the setting up of priorities in the Islamization of the discipline of education in modern times. He has drawn a list of strategies and methods for the task of Islamization of education that could be considered an agenda of research for our educators.

The review section is led by M. Khalid Mas'ud's review article on David S. Power's book *Studies in Qur'an and Hadith: The Formation of the Islamic Law of Inheritance*. This is a long awaited critique of some powerful claims. Mas'ud has shown us instances of how the author seems to accept evidence without critically examining the sources. We have five more books reviewed in this section.

In talking about book reviews, we are glad to report that the Institute and the Islamic Foundation of Leicester, U.K. will be jointly publishing the *Muslim World Book Review* and the *Index of Islamic Literature*. This way our readers and writers can have access now to a journal dedicated exclusively to book reviews.

We have been able to secure reports of five conferences of interest to Muslim social scientists. The section on views and comments continues to enrich us in carrying forward the debates. The listing of abstracts of doctoral dissertations has brought notices of some relevant research activities.

The cumulative index of our six volumes should give us an overview of the wealth of topics covered in our *Journal* during the last six years. The articles are indexed by several indexing agencies in the world.

We will be looking forward to greater cooperation and help from individual scholars and institutions to make our *Journal* available to readers and researchers in different parts of the world. Suggestions are very welcome.