

EDITORIAL

With this fourth issue of 1993, we have completed ten years of publishing the *American Journal of Islamic Social Sciences (AJISS)*. We started our journey in 1984 with two issues published during the year under the title of *American Journal of Islamic Studies*. The next year it was transformed into the *American Journal of Islamic Social Sciences (AJISS)*. The first decade has been quite a pioneering experience, and by now we have been able to identify a growing pool of thinkers, writers, and social scientists who are participating in our endeavor to promote a scholarly forum on Islam.

In this issue, Rosalind W. Gwynne's paper is part of a continuing discussion on *sunnah*. She demonstrates that, in Islamic texts, *sunnah* does not refer only to the Sunnah of the Prophet, of the local community, or of the Companions and the early community; it can refer to the "Sunnat Allāh" (the practice of God). She reviews the occurrence of the word *sunnah* in the Qur'an and, by analyzing some *tafāsīr* and early documents, shows that it also refers to the universal and unchanging rules that Allah has established and set into motion. She quotes Wensinck's *Concordance of Hadith*, in which *sunnah* has been used in the context of "Sunnat Allāh" alongside with "Ṣunnat al Nabī" and *sunnah* in other senses. Social scientists must concentrate on the "Sunnat Allāh" in order to understand the universal laws of Allah that govern social phenomena.

Louay Safi provides a methodological approach that recognizes revelation as a primary source of knowledge and seeks to use both text and action analysis techniques as necessary theory-building tools. He argues that scientific activity presupposes metaphysical knowledge and that, furthermore, it is even impossible without transcendental presuppositions. He also contends that revelation's truth is rooted in empirical reality and that the quality of evidence supporting revealed truth is of no less caliber than that justifying empirical truth.

Ebtihaj Al-A'ali presented her paper on "Assumptions Concerning the Social Sciences: A Comparative Perspective" at a recent Toronto, Canada, conference dealing with cross-cultural knowledge. She summarizes briefly

the assumptions of modern social sciences concerning human existence and society, analyzes the impact of these assumptions on organizational theory, and then proceeds to explore the assumptions of Islam concerning these same areas. Al-A'ali, whose Ph.D. (University of Lancaster, UK) was a case study analysis of the phenomenon of women in management in Bahrain, draws from her research to show the impact of imported values and beliefs on organizations in Bahrain as they become larger and more complicated.

M. Ramzan Akhtar explains the process of economic growth in an Islamic economy. After taking into consideration all relevant physical and moral factors responsible for growth, he argues that the growth prospects of present-day Muslim countries are not limited by the amount of available physical factors, for it is his contention that moral factors should be recognized and exploited in growth strategies. Akhtar shows that the role of moral factors in terms of *faql Allāh* (bounties of Allah) influences economic growth through both autonomous and induced channels that, in turn, operate through institutional factors and at the level of *taqwā* in an Islamic society. In this paper, he restricts his discussion to the role of the mosque and the Islamic state.

Ali A. Mazrui treats us to his inspiring and thought-provoking response to Fukuyama's "The End of History" proposal. He discusses Fukuyama's thesis in relation to the Muslim world: the fact that Prophet Muhammad is the final prophet means that he declared the end of religious history, since he represented the final conclusion of that particular phase of human history. Even in a secular sense, the world of Islam is larger in population and growing faster than its non-Muslim counterparts. Mazrui says that Islam, in the twentieth century, has offered the greatest cultural resistance to western imperialism and secularism, though not necessarily to western democracy and capitalism. He cites such reformist thinkers as Jamāl al Dīn al Afghānī, Muḥammad 'Abduh, and Muḥammad Iqbāl, all of whom were engaged in the reconstruction of Islamic thought.

He then shows how the sixteenth-century Protestant reformation was initiated by the Renaissance and the Age of Discovery. Martin Luther and John Calvin, the major movers of change, challenged priestly intercession and thus promoted Protestant ethics as a precursor of capitalism. The French Revolution had similar anticlerical overtones. Mazrui shows how the Prophet had asserted, seven hundred years before Luther and Calvin, that the message of Jesus had been distorted by some of his followers. He then asks if Islam was the first Protestant revolution that sought reformation without undermining the role of Christ.

Muslims have influenced the history of Europe by fighting for their freedom from European imperialism. The Algerian struggle changed the history of France, and the Afghan struggle for freedom ended the history of communism in the former Soviet Union. Mazrui concludes that Muslims are shaping global history, but only unintentionally and with unintended consequences. He would like to see Muslims assume the role of makers of history, take charge of their destiny, and help transform the rest of humanity.

Under our section for research notes, we have published Afaf Al-Dabbagh's research proposal. As this issue was going to press, we were informed that this project had been completed successfully.

We have four book reviews dealing with postmodernism and Islam, ummatic identity, Islamic penal law, and women in Islam. Our conferences and addresses section is quite rich with several addresses and reports from the Parliament of the World's Religions, a seminar on Islamic economics, and the Princeton conference on Islamic law. The longest address is by Charles, Prince of Wales, and was delivered at the Oxford Centre for Islamic Studies. His thoughts on Islam and the West provide a frank perspective on the need for mutual appreciation and accommodation at a time when the cost of conflict and confrontation is becoming unbearable.

Some time ago, we published an index of the first seven volumes in 1991. *Inshā' Allāh*, we should have the cumulative index of the first ten years available in the beginning of 1994. Due to increased demand for our back issues, all of them have been reprinted and are now available.

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