

EDITORIAL

The news of Professor Mahmoud Abu Saud's death has saddened us all. For several decades, he has been a prominent figure in the seminars and conferences of the Association of Muslim Social Scientists (AMSS), the International Institute of Islamic Thought (IIIT), the Islamic Society of North America (ISNA), the American Muslim Council (AMC), and other Islamic and interfaith organizations. His passionate commitment to the reconstruction of Islamic thought, as well as his tireless involvement in writing, lecturing, and touring from country to country and from city to city, were a great inspiration to our young scholars. As a learned scholar, social scientist, and, in particular, an economist, friend, and mentor, he will be missed in many forums. He served as a referee for the *American Journal of Islamic Social Sciences (AJISS)*, and his comments were always objective and straightforward. His ideas, ideals, and intellectual and moral heritage will continue to inspire his friends and students. We pray that Almighty Allah will cover him with His mercy and also grant us patience and help us to emulate some of his extraordinary qualities.

The growth and development of *AJISS* was one of the aspirations of the late Mahmoud Abu Saud. Our constant struggle to enhance the intellectual content of the journal will be a source of reward to the departed soul of that great *mujāhid*. For verily "we belong to Allah and to Him we return."

This issue begins with Mahmoud Dhaouadi's paper on Islamic knowledge and the rise of the new science. In the last few decades, Mahmoud Dhaouadi argues, western science has begun to shift from what is called classical science to new science. This vision of the emerging new science promises to heal the division between matter and spirit and to do away with the mechanical dimension of the world. However, the process of reconciliation between religion and science in modern western culture still faces a great many hurdles. Islam, on the other hand, looks at knowledge and science as a continuum whereby divine and human knowledge and science both cooperate with and complement each other. He gives examples from the practices of classical Muslim scholars, such as Ibn Khaldūn, who based their research on this approach. Knowledge

and science are a means of salvation par excellence for human beings. These learned scholars then teach people how to overcome their destructive tendencies with their strong commitment to serve only the good of humanity.

Karen Harding has submitted for publication the results of an interesting research she conducted on causality in recent scientific thought. During the course of her investigation, she discovered a sharp similarity between modern concepts of causality with the thought of al Ghazālī. She discusses the assertion of quantum theorists that the physical world is actually very different from what we are told by those who adhere to the traditional mechanical model. In quantum theory, as well as in al Ghazālī's thought, objects are viewed as having no inherent properties and no independent existence. In order for an object to exist, it must be brought into being by God (according to al Ghazālī) or by an observer (according to the Copenhagen Interpretation).

M. H. Kamali takes us through the Islamic heritage to explore the various meanings of *fitnah*, its occurrences in the Qur'an and the Sunnah, the precedents of the Companions of the Prophet, and in juristic literature. He develops the concept of *fitnah* and then relates it to the contemporary discussion on freedom of expression. He also develops the theme that modern interpretations of seditious speech and conduct have done a great deal to restrict the scope and substance of freedom of expression. The Shari'ah, on the other hand, demonstrates Kamali, advocates the opposite as it confines the scope of restrictions to measures necessary to repel an imminent danger to the normal order of a given society. The freedom of individuals to investigate facts and ideas and to formulate and express opinions are part of the Islamic approach to the dignity of the individual and the quest for ascertaining the truth.

Abdul Aziz shows the importance of human resources for the economic development of the Muslim world. The principles and techniques required for this task are stated in the Qur'an and the hadith. Although western practices are steadily gravitating towards the priorities set in the Islamic teachings through trial and error, their adherence to materialistic values and the absence of spiritual factors will hinder their success in attaining the objective of committed, loyal, and dedicated employees. Abdul Aziz recommends that the highest priority in this area should be given to educating the masses. He urges firms to establish independent departments in order to develop and institute plans, policies, and methods designed to ensure the application of Islamic teachings with respect to various commercial practices, particularly in the area of personnel and production management. Educational institutions can assist in this effort by offering a required course in religious studies. This will allow students to become familiar with the Islamic positions on a variety of issues.

Waqar I. Ahmad's and Charles Husband's paper on "Religious Identity, Citizenship, and Welfare: The Case of Muslims in Britain," was originally presented at the "Islam in a Changing Europe" conference held recently at the University of Bradford Management Centre. We also have a complete report of the conference in this issue. The authors have discussed the two concepts of citizenship: the "formal" and the "substantive." The former refers to membership in a nation-state, and the latter to various civil, political, and, especially, social rights involving also some kind of participation in the business of government. We are glad to welcome this discussion, because so much debate is traditionally concentrated on the role of *dhimmi*s in an Islamic state and little is available on Muslim minorities in modern western secular states.

Charles Butterworth has been given a Woodrow Wilson fellowship to study the Islamization of Knowledge project. We invited him to give a "work in progress" report on 9 April 1993. The presentation generated a lively discussion and we hope to publish it in a more detailed form in the future. We present the essence of it here as a research note.

Once again we have Ṭāhā J. al 'Alwānī reflecting on his familiar theme: the dynamism of *ijtihād* and the stagnation of *taqlid*. His earnest hope is to see the Muslim *ummah* make a breakthrough from stagnation to dynamism by opening the doors of *ijtihād* so that this practice will once again find its expression.

A. R. Agwan reflects on the role of religions in creating an ecological consciousness. The Islamic *ummah*, in particular, will have to reflect its wisdom in providing sound life systems promoting sustainable human endeavor in the midst of the present environmental crisis.

We also have a review of a book on the same theme: *Islam and Ecology*. The other reviews range from Malek Bennabi's book on Islam in history to the history-in-the-making of Muslims in the United States.

We have an enlightening address on the future of Islam and the *ummah* by Mahdi El-Mandjarah, who discusses the importance of future studies and then gives some of his own analysis of the state of the *ummah*. We also have reports of conferences held in Britain and Indonesia, a viewpoint on the attitude of scholars on the teaching of Islam, and the usual crop of abstracts of dissertations on Muslims and Islam.

Muhammad Y. Faruqi brought to our attention two transliteration errors in his "Consideration of 'Urf in the Judgments of the *Khulafā'* al *Rāshidūn* and the Early *Fuqahā'*" (*AJISS* 9:4, Winter 1992). On page 484, line one, *ḥakim* should have been *ḥakam* and, on page 485, line twenty-one, *ahl al waraq* should have been *ahl al wariq*. We thank him for these corrections and feel sorry that the errors managed to elude the scrutiny of several experts.