

## Editorial

Five years of the *American Journal of Islamic Social Sciences* (AJISS) seem trivial, but there has been a good reason to seize upon this occasion as a brief respite from the here-and-now to look back at our objectives and accomplishments. It is gratifying that AJISS is now a **leading** journal of Islamic research published in United States, and a major international journal. It has published medium and longer length articles by scholars within and outside the United States, representing original, significant, and major Islamic conceptual and interpretative advances within all subfields of the social sciences. The articles have reflected the breadth, depth, and scale of modern Islamic scholarship, regardless of their perspectives and orientations.

Among of the objectives of AJISS, and its sponsors, namely the International Institute of Islamic Thought (IIIT) and the Association of Muslim Social Scientists (AMSS), has been the effort to restore confidence among the Muslim scholars and revive Islamic scholarship to its former high standards. In addition there has been a modest effort to bring the *ummah* out of its present decadent situation and historic Nostalgic bonds. Ordinarily, such a situation develops when a nation starts living in memories and monuments, memorizes history and narrates it while ignoring or relegating the realities of the time. The other perspective of history, and perhaps more desirable, is when the people learn from history, interpret history and transform the present knowledge according to their history, values, and ethics. During the past five years, AJISS has persistently attempted to lead the way in fashioning a proper historical perspective by reverting to the basics, and by Islamizing the current knowledge.

This issue begins with selections from the Holy Qur'ān and commentary by 'AbdulḤamīd A. AbūSulaymān. Three major sections follow. Section one includes two papers on the need and philosophy of Islamization of knowledge. In the first paper, Fazlur Rahman, presents his perspective on the Islamization of Knowledge and suggests modification of the present approach. The second paper by Ilyas By-Yunus gives a brief biography of Ismā'īl al Fārūqī, and traces the development of his ideas of Islamization as one of the effective means for Muslim resurgence.

The second section of this issue has three papers on matters concerning Islamic Thought. In the first, Louay Sāfi discusses war and peace in Islam, challenging the classical doctrines as issue-specific and incomprehensive. Arguing his case with credible support from other sources, Sāfi offers an alternative approach based on Islamic principles. The other paper by Abdulaziz Sachedena elaborates the importance of the *Sharī'ah* by upholding the *Tawḥīd* principles in assimilating diverse groups with varied interests into one *Ummah*.

The third paper included of this section by Abdullah Ibrahim describes the ethnic identity of Ja'aliyyīn people in Sudan.

The third section on Islamization of Disciplines has two papers. In one, M. Akram Khan provides a review of the fundamental terms and definitions of exchange markets and systems of operation, as viewed from an Islamic point of view. In the other, Muzaffar Shaikh discusses ethical issues in business and decision-making in the Western and Islamic environments. He then, proposes an overall Islamic plan for decision-making at individual or group levels.

The Research Note by Salim Rashid provides a *Tafsīr* of *Sūrah Quraysh*, citing the Islamic approach in relation to capitalist and socialist systems in bringing civilization to the mankind. The concluding research note by Syed Rashid is a summary of events during Colonial India, leading to the erosion of Muslim institutions and the decadence of Islamic laws in India. Toward the end of this issue are three enlightening book reviews, including one by Fazlur Rahman.

#### Note:

As this editorial was being written, I was shocked and greatly saddened by the news of the sudden and untimely death of Fazlur Rahman on *Dhu al Hijjah* 12, 1408 AH / July 26, 1988. I have known him as one of the most eminent Muslim scholars in the United States and had the honor of first meeting him in the late 1960s when he was then director of the Islamic Research Institute in Pakistan.

As a scholar of international repute, Fazlur Rahman's writings, no doubt, have greatly widened our awareness of the history and culture of the Muslim *ummah* and have expanded the understanding of many of its major unresolved issues. Although controversial on some issues, his work and contributions, which reflect his intellectual arguments and eloquently expressed convictions, have left a definite imprint on the field of Islamic Studies in the West.

On his visit to the headquarters of the Association of Muslim Social Scientists and the International Institute of Islamic Thought only a few months before his death, he gave a lecture on the issue of Islamization of Knowledge which was another mark of his intellectual contribution, leaving a vivid memory for all the staff of the AMSS and IIIT. May Allah (SWT) shower His blessings upon him, rest his soul and grant strength to his family and friends to bear his loss.

His life history in the form of an eulogy and the text of his lecture delivered at the AMSS and IIIT headquarters on Islamization of Knowledge appears elsewhere in this issue.

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