

Editorial Note

This issue of the *American Journal of Islam and Society* comprises four research articles, which engage themes of development and change within the Islamic tradition alongside questions of Muslim identity. We begin with Abbas Jong's work, "Reconfiguring Political Islam: A Discursive Tradition Approach." In this article, Jong offers a thorough, deeply theoretical engagement with the concept of discursive tradition, which he restructures via the concept of social configuration. As a result, political Islam emerges neither as a discrete ideological project nor a transhistorical expression of Islamic governance. Instead, it is theorized as a dynamic and contested field embedded within shifting social terrains. It is in these changing environments, Jong argues, that Islamist actors engage in their diverse efforts of discursive labor to resignify certain Islamic concepts within shifting institutional and ideological parameters to produce a field of multiplicity and dynamic contradiction. As a result, Jong is able to offer a framework for thinking about political Islam and analyzing particular thinkers, movements, and moments in arguably far richer and more fruitful terms than has typically been offered to date.

We then turn to a study by Malik Mufti, "The Catholic Experience in America from Orestes Brownson to the Bozells: A Precedent for Muslims?" Malik's point of departure is to consider the history of American Catholicism and its adaptation to the "American creed," a part of an American liberal culture "that is both formally tolerant and ideologically compelling" to immigrants and their religious traditions. As scholars such as Harold Bloom and Alan Wolfe have argued, this American creed, characterized by the individualistic and anti-authoritarian features of the Protestant Reformation, ultimately transforms

all other faiths into variants of itself. After reviewing the works of key Catholic intellectuals such as the nineteenth-century convert Orestes Brownson as well as demographic and public opinion data, the author considers the extent to which Catholicism has maintained its identity in the American context. He then considers what the implications might be for American Muslims.

As our third research article for this issue, we then have Hamdija Begovic's "From Ummatic Muslims to State-centered Bosniacs: The Case of the Muslims of Bosnia." Here, Begovic considers the evolution of the national identity of Bosnian Muslims throughout the 20th century from what he calls an "Ummatic-centric focus" that uses the label "Muslims," toward a secularized identity demonstrated through their adoption of the ethnonym "Bosniacs." Typically, this shift was framed as necessary for the preservation of Bosnian Muslims in religious, cultural, and even biological terms. Begovic's study engages the pre-existing narrative of the Bosniac national renaissance, known as the *Preporod*, to provide a historical overview of how Bosnian Muslims transitioned from being part of the Ummah to identifying as Bosniacs tied to a nation-state, with an analytical reflection on the implications of this transformation.

The fourth and final research article in this issue is Bilkis Bharucha's article, "Islam, Science, and the Environment: An Application of Ibrahim Kalin's "Three Views of Science in the Islamic World," which offers a critical application of Kalin's framework to contemporary debates on Islam and environmental ethics. By examining ethical, epistemic, and meta-physical critiques of science, Bharucha considers how each approach has been mobilized in Muslim environmental thought, highlighting both their contributions and their limitations. The study's significance lies in showing how Kalin's model provides a productive lens for navigating the otherwise fragmented discourse on Islam and science, while also revealing the risks of drawing upon religious concepts for policy or ideological ends. This contribution enriches the broader conversation about how Islamic intellectual traditions engage with urgent ecological challenges. Alongside a number of insightful book reviews, the forum in this issue returns to discussions of the the Balkan context, with an insightful study by Enes Karić on the first Serbian translation of the

Qur'an by Mićo Ljubibratić, bringing to light a subject little-known to an English-language readership.

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