

Editorial

In this issue of *AJISS*, some of the changes that we plan to introduce to the journal's contents and layout begin to take shape. *AJISS*, from this issue onwards, will only accept and publish articles with endnotes. Each issue will include four main research essays or more, in addition to our expanded Book Review, Reflections, and other regular sections. It is our intention that *AJISS* will now seek to provide a historical dimension to the modern Islamic experience, especially that of the late nineteenth and early twentieth centuries. Lawal's "Islam and Colonial Rule in Lagos," is an example of this category of research that will be appearing in future issues of the journal. To elucidate the need for this dimension, it may be helpful to explain a few aspects of modern Islamic intellectual history.

The Islamic reform movement is, in many respects, the greatest intellectual endeavor of the Muslim mind over the past two centuries. Its emergence came against a backdrop of western encroachment and the inability of the Sufi-dominated Muslim world to respond adequately to such foreign challenges. Reformists emphasized renewal by revising the Prophet's tradition against the stagnation brought about by a Muslim mind that had become enslaved to a blind and uncritical imitation of the ways of earlier generations (*taqlid*). They advocated, moreover, a synthesis of what is "Islamic" and what is "modern and western."

Today, Muslims and Islamic intellectualism are in greater need of comprehending and analyzing the context of the reform movement, the Islamic response to the western challenge, and the sweeping modernization process that was to ensue. The main reason behind such urgency is that although the reformist model succeeded in upholding Islamic tenets and achieved a limited reconstruction of Islamic self-confidence, it can no longer provide a basis for renewal (*tajdid*) or answer the major questions confronting the contemporary Muslim world.

The importance of al 'Alwānī's most recent elaboration of the Islamization of Knowledge vision for renewal, "The Islamization of Knowledge: Yesterday and Today," is that it goes beyond the reformist enterprise. By invoking the Qur'an and its absolute dominance over all other Islamic sources, the author suggests a new path for the development of an Islamic *weltanschauung*. Many pursuits of the Muslim social scientists have already shown that this process is effectively underway.

Ghaddbian's article on "Islamists and Women in the Arab World: From Reaction to Reform" is an exposition of a very interesting moment in the evolution of Islamic discourse on women, as the hitherto defensive position is gradually assuming a creative and constructive attitude. In both cases, the challenges of modernity are the prime movers. Mohamed's "*Fitrah* and Its Bearing on Islamic Psychology" is another example of the possible Islamic response to modernity. Using methods and approaches of psychology, Mohamed pushes Islamic attempts to formulate psychological theory one step further.

Finally, in a lengthy discussion of "The Islamic Impact on Western Civilization Reconsidered," Koshul reopens the protracted debate on this favorable issue to Muslim scholars. In contrast with the apologists' heritage, however, Koshul is not concerned with how Europe benefitted from the scientific inventions and discoveries of the Muslim world's scholars and scientists. The crux of his contribution is his analysis of the influence of methods, developed in an Islamic milieu, on the rise of modern European sciences. If Koshul's conclusions are correct, then there must be an explanation for the relative stagnation that extended from al Ghazālī's death until the emergence of the reform movement.

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